

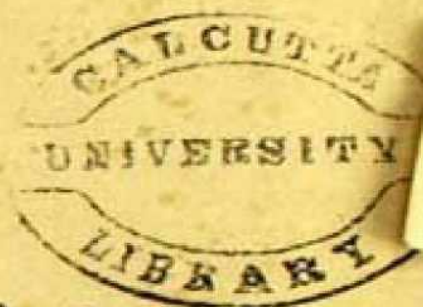
JOURNAL
OF THE
ASIATIC SOCIETY OF BENGAL.

VOL. XXXVII.

PART I.

(Nos. I AND II.—1868.)

Pts: 1 & 2.



EDITED BY

THE PHILOLOGICAL SECRETARY.

“It will flourish, if naturalists, chemists, antiquaries, philologers, and men of science, in different parts of *Asia*, will commit their observations to writing, and send them to the Asiatic Society at Calcutta. It will languish, if such communications shall be long intermitted; and it will die away, if they shall entirely cease.”

SIR WM. JONES.

CALCUTTA :

PRINTED BY C. B. LEWIS, BAPTIST MISSION PRESS.

1869.

CONTENTS.



No. I.

(Published 28th August, 1868.)

	<i>Page</i>
Contributions to Persian Lexicography—by H. Blochmann, Esq., M. A., Assistant Professor, Calcutta Madrasah,.....	1
Description of a Hindu Temple converted into a Mosque at Gaganesvar, zillah Midnapur—by W. Herschel, Esq., B. C. S.,.....	73



No. II.

(Published 28th November, 1868.)

On the History of the Burmah Race—by Col. Sir A. Phayre, K. C. S. I., C. B., Bengal Staff Corps,	74
The Poems of Chand Barday—by F. S. Growse, Esq. M. A., Oxon., B. S. C.	119.
Authors of Armenian Grammars, from the earliest stages of Armenian literature up to the present day—by J. Avdall, Esq., M. A. S.,	135



INDEX TO PART I.

	<i>Page</i>
Abdul Wási' of Hánsah, ...	24, 41
Abdurrashíd of Tattah, ...	20
Abú Naçr of Fárah, ...	7
Ádát ul fuzalá, ...	7
Ághá Ahmad 'Alí of Calcutta, ...	20
Akbar's Parsi tendencies, ...	14
Anan-ra-htá, king of Burma, ...	89
Anjú (or Injú), ..	12, 69
Ardsher of Kirmán, a Parsi priest, ...	14
Armenian Grammars, Authors of, ...	134
Árzú, the poet, ...	25
Avdall, Mr. J., on Armenian Grammars, ...	134
Ayáz, slave of Mahmúd, ...	53
Ázád, the poet, ...	71
Bahár i 'Ajam, ...	28
Baqái, the poet, ...	10
Bhedari, ...	77
Blochmann, Mr. H., on Persian Lexicography, ...	1
Burbán Qáti', ...	18
Burma Race, History of the, ...	77
Chand Barday, Poems of, ...	119
Chandrarekhá garh, ...	73
Chirágh i Hidáyat, ...	25, 32
Dzeyatheinkha, ...	100
Faizi of Sirhind, ...	10
Farhang i Jahángirí, ...	12
Farhang i Rashídí, ...	20,
Farhang i Shu'urí, ...	43
Gaganesvar Temple converted into a Mosque, ...	73
Garcin de Tassy, ...	17, 33

	<i>Page</i>
Ghálīb, the poet of Dihlī,	19
Ghiásullughát,	30
Govind Deo,	76
Growse, Mr. F. S., on the Poems of Chand Barday,	119
Hamzah, the sign,	41
Herschel, Mr. W., on Gāganesvar Temple,	73
Hindī words, list of, in Chand,	133
Indian peculiarities of the Pērsian language,	35
Interchange of ج and د,	8
Isti'mál i Hind,	32
Izáfāt in Persian,	49
Jamáluddīn Husain Anjū,	12, 65
Johnson's Persian Dictionary,	41
Kanaran, The Tribe of,	77
Karamberá, The,	75
Kashfullughát,	9
K'won-tshau-kyúng-phyú,	86
Kyatswá, or Dhammarádzá,	100
Kye-tso,	89
Lane's Arabic Dictionary,	1
Latáifullughát,	32
Let-ya-meng-nan restored,	97
List of Persian Dictionaries,	4
List of Persian words in Chand,	131
Maásir ul Umará,	65
Madár ul afázil,	10
Mahárádzá 'Weng, The History of the,	77
Maháthambawa,	77
Majma' ul furs, by Surúrí,	12, 16
Majma' ul lughat i Khání,	18
Majma' unnafáis,	71
Mengrinarathein kha,	99
Miftáhut Tawárikh,	27
Mir Jamáluddīn Husain,	12, 65
Mogul Emperors, their titles after death,	39
Mogul invasion in Burma,	108

*Index.*

vii

	<i>Page</i>
Mránmá, the national name, ...	103
Muayyid i Burhán, ...	20
Muayyid ul fuzalá, ...	9
Muṭtalahát ushshu'ará, ...	30
Mules, ideas regarding them, in the East, ...	54
Mulhaqát i Burhán, ...	19
Muntakhab, an Arabic Dictionary, ...	20
Names given to children, indicative of their birth, ...	63
Narathú takes the palace of Pegu, ...	98
Naz o Niyáz, ...	10
Niṣáb uṣṣibyán, ...	7
Persian Dialect of Túrání, ...	34
Persian Dialect of India, ...	35
Persian Lexicography, contributions to, ...	1
Persian words in Chand, ...	131
Phayre, Col. Sir A. on the History of the Burma Race, ...	77
Pong, Kingdom of, established, ...	106
Pratápakapálesvara Deva, ...	76
Pratáparudra, ...	76
Price, Major, Tuzuk i Jahangíri, ...	69
Prithiraj rás, ...	119
Pugan, Legends of, ...	77
Pyin bya, Reign of, ...	83
Pyn, The Tribe of, ...	77
Pyn Tsanti, History of, ...	78
————— Lineage of, ...	79
Qúsí, ...	26
Rahándas from the Gaudamadána, ...	96
Religion of the Burmese reformed, ...	91
Roebuck, Captain, ...	15
Sacred book, Story of the, ...	82
Samání, ...	21
Sanscrit studied at the time of Akbar, ...	14
Sayyid Ahmad's Tuzuk i Jahángiri, ...	69
Sayyid Ghulám 'Alí of Balgrám, ...	71
Sharafnámah i Ibráhimí, ...	7

	<i>Page</i>
Sharafuddín Ahmad of Munair, ...	7
Sirájuddín 'Alí Khán Árzú, ...	25
Ditto, his works, ...	27, 70
Sirájullughát, ...	25
Surúrí of Isfahán, ...	16
Taqarruf, definition of, ...	32
Tachhak and Seshanág, ...	123
Tagúng, King of, ...	77
Talaings, Rebellion of the, ...	101
Tanbih ulgháfilín, ...	27
Taqí Auhadí of Isfahán, ...	71
Taqi of Shustar, ...	71
Tárikh, definition of, ...	63
Tek Chand, Munshi, works of, ...	28
Tharekhattara, Monarchy established at, ...	77
Thenga rádzá, Usurper, ...	83
Tomara Rayús future expounded, ...	125
Tsan-lu, ...	95
Tsuk-ka-te, ...	89
Túrán, Persian dialect of, ...	33, 34
Vullers' Lexicon Persico-Latinum, ...	41
Wárastah, ...	30
Zand words, ...	14

ERRATA IN PART I. 1868.

- Page 8, l. 16, for 1428 to 1445, read 1457 to 1474.
 52, l. 12, for *dried*, read *dried, white*.
 — l. 13, for *dried*, read *dried, black*.
 120, last line, for *Batesvi*, read *Bateswar*.
 121, 3rd line, for *Gandhan* read *Gandharv*.
 121, 4th line, for *Kalysur* read *Kalyesur*.
 121, 5th line, for *nist* read *niot*.
 121, 8th line, for *Paninko* read *Raninko*.
 121, 18th line, for *Chanhán* read *Chauhán*.
 122, 9th line et passim for *Kharginpur* read *Kharjúrpur*.
 126, 14th line, for *Karuchandra* read *Karnchandra*.
 133, 3rd line, for *chhaná* read *chhona*.
 133, 5th line, for *Sandha* read *Saudha*.
 133, 6th line, for *chhanhani* read *chhauhani*.
 133, 7th line, for *Varamchi* read *Vararuchi*.
 133, 16th line, for *Rauran* read *Raura*.
 133, last line, for *Sangins* read *Sanguis*.



JOURNAL OF THE ASIATIC SOCIETY.

PART I.—HISTORY, LITERATURE, &c.

No. I.—1868.

Contributions to Persian Lexicography.—By H. BLOCHMANN, Esq. M. A.,
Assistant Professor, Calcutta Madrasah.

[Received 11th April, 1868.]

One of the greatest lexicographical undertakings which so eminently distinguish our present time, is Lane's Arabic Dictionary. The Arabic student who hitherto had at nearly every step to supply or correct his meagre vocabularies, finds in it all he can desire. The learned natives of India who had looked upon Fīrūzābādī as insurpassable, are astonished to hear of a *Madd i Qāmūs*. England may indeed be proud of a work which marks an epoch in the history of Arabic learning in Europe.

We trust that the standard which Lane's Dictionary has created, will soon be followed by a compiler of a Persian Dictionary. There exists no reliable Persian Dictionary. Nothing worth the name has been done for Persian lexicography since the days of Castelli and Meninski. This is a matter of surprise, as there are most excellent sources from which a good Persian dictionary could be compiled. The deficiency of all existing dictionaries lies in this, that the compilers, one and all, have used secondary or tertiary sources, instead of having recourse, as Lane did, to original and carefully selected native works.

The sources for compiling a reliable Persian dictionary are the lexicographical works written by *Indians*. In India, as in Tūrān,

Persian has been a subject of study and the medium of education. The value of the Indian dictionaries is fully acknowledged by the Persians themselves. *Surūrī's* *Majma'ul-furs* is indeed the only dictionary written by a Persian, which a compiler will have to consult; and even this book is *half* Indian. The number of *Irání* lexicographers is small. The better dictionaries written before A. D. 1400 are mostly of *Túránían* origin. The very first Persian dictionary was written at *Soghd*. With 1400 the period of the Indian dictionaries commences. Each is an improvement upon the preceding; in each we find the number of words and quotations steadily increasing, till we see them culminating in the *Farhang i Jahángirí*, which brought the old *Túrání* and *Irání* dictionaries into oblivion. The practical vocabulary, entitled *Burhán i Qáṭi'*, which has been acknowledged to be the

جامع ترین لغات فارسی

closes the first period, the *period of gathering*, A. D. 1400 to 1652.

With *Rashídí* commences the second epoch of the Indian dictionaries, the *period of criticism*. The two dictionaries of this period, though not yet used by European compilers, must be the basis of a critical dictionary of the Persian language. *Rashídí's Farhang*—let compilers like obedient *muríds* follow this *murshid*!—is a critical work on all Indian dictionaries up to the *Farhang i Jahángirí*, whilst the *Siráj ullughát* by *Khán Arzú* is the indispensable *Vade Mecum* for those who use the *Burhán*. The *Siráj* is at the same time the last dictionary of note for the classical Persian. Towards the end of the past century at last, when sufficient time had elapsed since the death of *Kalím*, the last poet of the silver age of Persian literature, there appeared the *Muṣṭalahát ushshu'ará* and the stupendous *Bahár i 'Ajam*, two works written by *Hindoos* on the *Isti'mál i Mutaakhkharín* or usage of the writers after *Jámí*, the last, though not the least, of the classics. The dictionaries of the present age, with the exception of the *Ghiás ullughát*, deserve no notice. The *Shamsullughát* compiled under the direction of a gentleman whose family is known in Calcutta for their liberality, and the *Haft Qulzum* of Lucknow are too full of typographical errors, to render their use desirable.

We may notice that nearly every province of India can point to a lexicographer. Bengal is represented by the quaint *Farhang i Ibráhímí*; *Bahár* by the *Kashf*; the *Dekkhan* by the *Burhán*; the

North-West by the *Adát*, "primum in Indis," the *Muayyid* and the *Siráj*; Sirhind by the *Madár*; the *Punjab* by the *Farhang i Jahángiri* and the *Muṭṭalabát ushshu'ará*; Sind by *Rashídí*. Again, four dictionaries are dedicated to princes, and one bears Akbar's stamp.

When we compare the lexicography of the Arabs with that of the Persians, we find some remarkable differences. The Arabs have left us not only more, but they have also shewn a greater interest than the Persians for their ancient literature. Their dictionaries delight in quotations from the ancients. Persian dictionaries on the other hand abound in ancient words, for which there are no proofs, and for which it is now-a-days impossible to find proofs. This absence of proofs has caused varieties of spellings and meanings which are most perplexing. Many words are hopelessly doubtful. To distinguish such words in some way or other, is the first duty of a future compiler.

Another difference is this that in Persian dictionaries the language of the prose is not represented. All quotations are verses. Constructions of verbs with different prepositions are rarely, if ever, to be met with; phrases are never entered, unless they be poetical metaphors. Native lexicographers having thus neglected the Persian prose, modern compilers have still a field left for independent research.

II.

The sources which are absolutely required for the compilation of a *reliable* dictionary of the Persian language, are the following ten—

- | | | |
|---------|------------------|---|
| 1. Ad. | آدلة الفضلا | written A. D. 1419. |
| 2. Sh. | شرفنامه | written after A. D. 1428 and before 1445. |
| 3. Mu. | موید الفضلا | written A. D. 1519. |
| 4. Ma. | مدار الافاضل | written A. D. 1593. |
| 5. FJ. | فرهنگ جهانگیری | written A. D. 1608. |
| 6. Sur. | مجمع الفرس سروری | second edition, written A. D. 1629. |
| 7. R. | فرهنگ رشیدی | written A. D. 1653. |
| 8. Sir. | سراج اللغات | written A. D. 1735. |
| 9. Bh. | بهار عجم | written between A. D. 1739 & 1768. |
| 10. Gh. | غیاث اللغات | written A. D. 1826. |

I subjoin here a list of abbreviations referring to other lexicographical works, &c., mentioned below.

- B. برهان قاطع, written A. D. 1652.
 F. فرهنگ شعوری, written A. D. 1742.
 SHL. شمس اللغات, printed A. D. 1806.
 HK. هفت قلزم, printed A. D. 1822.

V. Vullers' Lexicon Persico-Latinum, Bonn 1855.

A. A. by the author in the Bibliotheca Indica.

The *Burhán* ought not to be used by future compilers except as a guide for the arrangement of the words.

The sources used by the authors of the ten works which I consider absolutely necessary for the compilation of a reliable dictionary of the Persian language, are mostly forgotten. Many of them perhaps no longer exist; others are only to be found in the libraries of Europe. The abbreviations in the following alphabetical list of the sources of the ten shew by whom they were used.

1. فرهنگ ابوالحفص سغدی, FJ., Sur.
2. فرهنگ ابوالمنصور علی بن احمد, Ad., FJ., Sur.
 بن منصور الاسدی الطوسی
3. فرهنگ ابراهیمی, FJ. This appears to be another dictionary than No. 28.
4. فرهنگ آداة الفضلا, Sh., Mu., Ma., FJ., Sur. Vide below.
5. فرهنگ استاد عبد الله تیشاپوری, FJ.
6. فرهنگ اسکندری, FJ. Vide 10.
7. فرهنگ برهان قاطع, Sir., Bh., Gh.
8. فرهنگ بهار عجم, Gh. Vide below.
9. فرهنگ تحفة الاحباب تصنیف حافظ اوبسی, FJ., Sur.
10. فرهنگ تحفة السعادة تألیف مولانا محمود بن شیخ ضیاء الدین محمد, Sur., and Ma. who mentions it as از کتب متأخرین. The Ma. calls it تحفة السعادة سکندری; hence it may be the same as No. 6.
11. فرهنگ جامع لغات منظوم نیازى حجازى, FJ., Sur. who found in some MSS. حجازى instead of بخارى.
12. فرهنگ جهانگیری, Sur., R., B., Sir., Gh. Vide below.
13. چراغ هدايت, Gh. Vide below.

14. فرهنگ حسيني وفائي • FJ., Sur.
15. فرهنگ حكيم قطران • FJ.
16. فرهنگ حسيني • FJ.
17. فرهنگ دستور الافاعيل • Ad., Mu., FJ.
18. فرهنگ دستور الفضل • FJ.
19. فرهنگ رساله النصير • Ad., FJ.
20. فرهنگ رشيدى • Sir., Bh., Gh. Vide below.
21. فرهنگ زفانگويآ جهان پويا المشهور
بهفت بخشى تصنيف بدرالدين • Sh., Mu., Ma. who mentions it as از كذب متقدمين
FJ., Sur. My MSS. of the Ma. have المشهور پينچ بخشى
R.
22. فرهنگ ساماني • R.
23. سراج اللغات • Gh. Vide below.
24. فرهنگ سرمد سليماني • B., Gh.
25. فرهنگ سعدي بن نصير بن طاهر بن تميم
الغزنوي كه بنام خواجه نظام الملوك نوشته
و آن يك هزار و دوويست و پنج لغت است
و مسمي بسخن نامه نظامي • FJ.
26. كتاب شامل اللغات قالييف قرا حصارى
كه معاني لغات را بتركى نوشته • Sur.
27. شرح سامي في الاسامي الميبداني • Sur.
28. فرهنگ شرفنامه احمد مذييري قالييف
ابراهيم قوام فاروقي • Mu., Ma., FJ., Sur. Vide below.
29. فرهنگ شيخ زاده عاشق • FJ.
30. فرهنگ شيخ عبد الرحيم بهاري • FJ. This is the Kashf-
ullughât ; vide below.
31. فرهنگ شيخ محمد بهاري • FJ.
32. صحاح الادويه تصنيف حسين الانصاري • B.
33. فرهنگ ضمير • FJ.
34. فرهنگ عاممي • FJ.
35. فرهنگ عالمي • FJ. Perhaps also Ma.,
who quotes a dictionary
called in my MSS.
فرهنگ علمي.
36. فرهنگ عجائب • FJ.

- | | | |
|-----|--|---|
| 37. | فرهنگ علي بيگ بے | Ma., FJ. |
| 38. | غياث اللغات | Vide below. |
| 39. | فردوس اللغات تصنیف عطاء الله | Gh. |
| 40. | فرهنگ فوائد برهاني و فردوسي | Ad., FJ. |
| 41. | فرهنگ قاضي ظهير | FJ. |
| 42. | فرهنگ قذية الطالبين | Mu., Ma., FJ. |
| 43. | فرهنگ قذية الفتیان | Ma., FJ. |
| 44. | فرهنگ لطائف اللغات | Gh. Vide below. |
| 45. | فرهنگ لطف الله بن يوسف حكيمی كه
معني لغات بتركي نوشته | Sur. |
| 46. | فرهنگ لسان الشعرا | Ad., Sh., Mu., Ma., FJ.,
Sur. |
| 47. | فرهنگ لغات ديوان خاقاني | FJ. |
| 48. | فرهنگ لغات شاهنامه | FJ. |
| 49. | مجمع القوس سروري | Vide below. R., B., Sir.,
Gh. |
| 50. | مجمع اللغات خاني | Vide below. |
| 51. | مجموع اللغات ابوالفضل بن مبارك | Gh. |
| 52. | فرهنگ محمد بن قيس | FJ. |
| 53. | فرهنگ محمد بن هندوشاه منشي كه بنام | |
| 54. | غياث الدين رشيد تصنیف کرده | FJ., Sur. |
| 55. | فرهنگ مختصر | FJ. |
| 56. | فرهنگ ميرزا ابراهيم بن ميرزا شالا حسين
اصفهانى | FJ., Sur. who calls it
نسخه ميرزا, to distin-
guish it from No. 28. |
| 57. | فرهنگ مصطلحات الشعرا | Bh., Gh. Vide below. |
| 58. | فرهنگ معيار جمالي تاليف افصح المتكلمين
شمس فخرى | FJ., Sur. |
| 59. | فرهنگ مولانا الهداد سرهندي | FJ. This is the Madâr ;
vide below. |
| 60. | فرهنگ منصور شيرازي | FJ. |
| 61. | فرهنگ مولانا مبارك شاه غزنوي مشهور
بقصر قواس | Ad., Sh., Ma., FJ. |
| 62. | فرهنگ مونسى | Sir. |
| 63. | فرهنگ موييد الفضلا | Ma., FJ., Sur. Vide
below. |

64. فرهنگ موايد الفوايد Sh., Mn., Ma., FJ.

65. فرهنگ نصاب الصبيان Ma., FJ., Gh.

The last work is written by Muhammed Badruddín, better known as Abú Naṣr i Faráhí, of Farah, a town in Sijistán. The book which has often been printed in India, is an ancient vocabulary in rhyme, and is used in nearly every school in India. There exist several commentaries to it, by محمد بن فضیح دشت بیاضی who lived at the time of Akbar, یوسف بن صانع, and نظام هروی.

The above list of Persian Dictionaries does not give the names of the فرهنگ تبختری and the فرهنگ حل لغات الشعرا, two dictionaries often quoted by the Madár; but I suspect they are mentioned above under a different name.

III.

After having specified the sources of the ten most valuable dictionaries, I add a few notes on several of them. The notes are necessarily short, as the subject matter of a dictionary is almost entirely independent of the character and mind of the compiler. I trust, however, that the remarks will be of some value, as they are the result of six years' lexicographical studies. With the exception of Surúr's Majma'ul-furs the notes refer to *Indian* works.

1. آداة الفضل.

This Dictionary is compiled by قاضی خان بدر محمد of Delhi. The author adds to his name the words المعروف بدهاروال. The dictionary was written in A. H. 822, or A. D. 1419, more than twenty years after the sack of Delhi by Taimúr. The book is rather a vocabulary than a dictionary; the first part contains Persian words, and the second Persian phrases. The words are arranged according to the first, second, and last letters. No examples are given. For ancient Persian words, especially for such for which there are no proofs, the *Adát* is of some importance. Otherwise the value of the book is rather historical. MSS. are rare.

2. شرفنامه ابراهیمی.

The name of the author is ابراهیم قوام فاروقی; hence his dictionary is sometimes called فرهنگ ابراهیمی. He was a disciple of the famous saint Sharafuddín Ahmad of Munair, a town in Bahár, to whose honor the compiler called his work *Sharafnámah*. He says in the preface (metre Mutaqárib)—

سرپا که مملو ز درّ درّی است • شرفنامهٔ احمد منیری است

“The *Sharafnámah* of Ahmad i Munyarí is a dress of honor, filled “with the pearls of the Darí-Persian.” Hence the dictionary is best known under the name of *Sharafnámah i Ibráhímí*. It must not be confounded with the *Farhang i Mirzá Ibráhím*, a later dictionary used by the authors of the FJ. and Sur.

The birthplace of Ibráhím is unknown. It is however clear that he was an Indian; for like the *Adát* he gives many Hindée equivalents, and mentions Indian pronunciations of Persian words. He lived some time in Persia, and has thus been able to add words and meanings which he heard from natives. He names several times a Shaikh Wáhidí of Shíráz, and an Amír Shihábuddín Hakím, of Kirmán, whose remarks he enters. Thus

پشماق بالفتح اسپ و این تسامع است از امیر شهاب الدین حکیم کرمانی

The dictionary must have been written during the time of Bárbak, who reigned in Bengal from A. D. 1428 to 1445, as it ends with the following verses (metre Ramal)—

لجامه

بوالمظفر باریک شه شاه عالم باد و هست در نگین او همیشه ملک جم باد و هست
دائما ورد زبان فتح هست و هم ظفر بوالمظفر باریک شه شاه عالم باد و هست

The work consists of a short treatise on Persian and Turkish terminations, a large number of Persian words and phrases, interspersed with a few Arabic nouns and infinitives, and a collection of Chagatái words. The latter are given separately at the end of each *faṣl* of Persian words, which arrangement has been followed in the next dictionary and the *Madár*.

In using the dictionary we have to look to the first, last, and second letters of the words. Examples of verses are frequent. The MS. of the Asiatic Society of Bengal, No. 1332,—by no means a good one—has an appendix containing the Turkish numerals, and a list of Persian metres.

As a peculiarity of this dictionary, we have to mention that the compiler, though an Indian, follows in the arrangement of the words the rule of دال and ذال. From the time of the introduction of the Arabic characters up to the time of the poet Jámí, the last of the classics, the Írání Persian writers used the letter ذال *dzal* for دال *dál*, after a long *á, í, ú* (حروف مد), as بود for بúd *búd*; and 2. after every consonant, ي,

و, ا excepted, provided that consonant has a vowel, i. e., after the متحرک حروف صریح نشینند, تذرو, گدبذ; but never after diphthongs, as in میدد; nor after consonants with the jazm (حروف صریح ساکن), as in چند, کرد, &c. This interchange between ذال and دال was never extended to Arabic words. Beside the Sharafnámah, Surú'í's Majma' ulfurs is the only dictionary in which the rule has been adhered to in the arrangement of the words.

The dictionary itself deserves the attention of future compilers, as it has not been sufficiently used. The author is very exact; in his explanations he pays particular attention to legendary names, especially those of the Sháhnámah, and to plants and their medical properties. MSS. are rare.

3. مؤید لفضلا

This dictionary was compiled A. H. 925, or A. D. 1519, by Shaikh Muhammad ibn i Shaikh Lád (لا) of Delhi. His object was to complete the Sharafnámah through the addition of words and phrases from the Qunyat uttálibín. Hence his dictionary is more voluminous. Every faql is tripartite; first come the Arabic, then the Persian, and lastly the Turkish words. The appendix to the dictionary contains the Arabic, Persian and Turkish numerals, and a small Persian grammar. Examples of verses occur but rarely.

The arrangement is the same as in the Sharafnámah. Nothing is known of the author himself. From a remark in the preface we know that he had two children. The reigning king receives no praise; nor was Ibráhím Lódhí a fit subject for an encomium.

MSS. of this dictionary are numerous.

4. كشف اللغات

This dictionary was compiled by 'Abdurrahím ibn i Ahmad Súr of Bahár. It contains the words of the Sharafnámah and the Muayyid, and many Arabic words from the Çuráh. The MSS. are numerous. There exists also a rare lithographed edition of 1264 pp. 4to., which appeared at Calcutta several decads ago. The following extract is taken from the preface—

“Should any one doubt the correctness of a Persian word in my Dictionary, let him look into the Sharafnámah, the dictionary of my

“revered teacher Shaikh Muḥammad Lád—May God have mercy on him!—the Dastúr, the Dictionary by Qází Naṣír uddín Gunbudzí, the Qunyat utṭálibín, the Dictionary by Fakhr-i-Qawwás, the Dictionary by 'Alí Bég Bê, the Dictionary by Amír Shihábuddín of Kirmán, the Qáfiyah-i-Kish, the Lisán ushshu'ará, the Iṭiláh ushshu'ará, the Jámí' uṣṣanáyí, and the Dictionary by Shaikh Muhammad Khaghri (خغری).”

The date of the compilation is not known; the work must have, however, been completed about the middle of the sixteenth century, as the author knew Shaikh Muḥammad Lád, the compiler of the Muayyid (A. D. 1519). He also alludes to the Shaikh under *ابن مقله*.

This dictionary gives no examples. The Kashí is of importance for those who cannot procure copies of the Sharafnámah and the Muayyid.

5. مدار الافاضل

This valuable work which has been very little used, was compiled by Mauláná Shaikh Iláhdád i Faiszí, son of Asad ul'ulamá 'Alí Shér of Sirhind. The year of the compilation, A. H. 1001, or A. D. 1593, is given in the words *فيض عام*, the *tárikh* of the book. As the words are only arranged according to the first and last letters, it is somewhat troublesome to use the book. The Arabic words stand in each *faṣl* before the Persian. The Turkish words are given after the Persian words. The Arabic words and the examples are more numerous than in the preceding works. There are a great number of verses marked *لمؤلفه* by the compiler.

The author makes occasionally *critical* attempts, and mentions *Indian* pronunciations of several Persian words.

The following extracts from this dictionary will shew that the compiler was a poet. His Masnawí entitled *Náz ó Niyáz* must not be confounded with a Masnawí of the same title by Baqáí (No. 1240 Asiatic Society Bengal).

پور سقا مردے بود عالم • بعشق دختر مجوسئے مغبی اختیار کرد •
چون آن دختر را خواست هر دو مسلمان شدند • اکثر مجوسیان را هدایت نمود •
غالباً شیخ صنعان خواهد بود که قصه او در منطق الطیر نوشته و این جامع نیز در کتاب مثنوی ناز و نیاز آورده ۥ

The metre of the compiler's Masnawí is the same as of the Shirín

Khusran, مفاعیلن مفاعیلن مفاعیل, as will appear from the following quotation*

صنعان بوزن کنعان نام شیخ معروف که عاشق دختر ترسا شده بود
چنانچه قصه اش در مثنوی مؤلف مذکور است • • • لمؤلفه • • •
در ایام گذشته شیخ صنعان که بود پیر و چون پیر کنعان

MSS. of this dictionary are as common as those of the Mu. There exist, however, bad copies, where in the فصل الالف مع اللام under ابو الفضل, the compiler is confounded with Faiszí, the great Indian poet. In good MSS. we find—

ابو الفضل یعنی خداوند فضل و نام کارکن سلطان محمود •

Bad MSS. read—

یعنی خداوند فضل و نیز برادر خرد مصنف رحمه الله علیه که مصاحب و
وزیر اکبر پادشاه بود و لقب علامی داشت •

and give also verses of the poet Faiszí marked لمؤلفه. The reference to 'Allámí is quite impossible, as he outlived his brother Faiszí. The confusion, I dare say, is to be ascribed to ignorant copyists who were misled by the takhalluṣ Faiszí. The compiler clearly gives the name of his father, 'Ali Shér, of Sirhind, whilst the father of the poet is Shaikh Mubárik of Nágór. It is also evident from the preface that the compiler was a pious Muhammadan, which the poet Faiszi was certainly not.

It is noticeable that the book does not contain a single reference to Akbar.

The four MSS. at hand have a Khátimah containing grammatical rules. One has the following remark—

و ثانیاً تحریر یافت بتاريخ پنجم ماه شعبان در عهد سلطان السلاطین شاه
جهان غازی از ید محمد امین بن غلام حسین بن شیخ ناصر برادر مؤلف غفر
الله له ولوالديه و در سه —

at which place the writing is so آبرسیده, that it cannot be read.

* Vide also Vullers' Persian Dictionary, II. p. 518b. In the article صنعان correct صاحب کشف اللغت to حاجب کشف اللغت, the author of the preceding dictionary; and for the verse of Mullá Sálík of Yazd, which in Vullers has no metre, read (metre Ramal)

بگسلانم صبحه و زنار بندم بر میان عشق ترسا بچه خواهم که صنعانم کند ||

6. مجمع الفرس سروری

The first edition of *Surúrí's* *Majma'ul-furs* appeared in A. H. 1008, nine years before the next dictionary. As thirty years later, A. H. 1038, a second edition appeared, we shall first notice the *Farhang-i Jahángirí*.

7. فرهنگ جهانگیری

The title of the dictionary is a misnomer, and ought to be *Farhang-i Akbarí*. The compiler is Nawwáb 'Ašzad uddaulah Mír Jamáluddín Husain i Anjú. He is mentioned in the *Áin i Akbarí*, p. 226, as one of Akbar's courtiers, holding the office of a *نصرتی*, or commander of nine hundred, a position not necessarily military, for which he received a monthly salary of Rs. 7100. He appears to have been a favourite of the emperor, as in 1604 he was sent to Bijápúr to bring the daughter of 'Ádil Sháh to Agra, where she was married to Prince Dániál.

From the preface of the dictionary it appears that the labours of the compiler extended over thirty years. A. H. 1000, or thirteen years after the commencement of the compilation, when Akbar was at Srínagar, Mír Jamáluddín received the order to complete his dictionary. Not only did Akbar grant sums for the purchase of manuscripts, but he even called learned men from Persia to assist Mír Jamáluddín in the compilation. The historian Badáoní indeed tells us that many a word was investigated in Akbar's majlis i kháṣṣ, the emperor himself evincing that taste for the study of words which Muhammadans so eminently possess. Forty-four dictionaries of those specified above, nine others of which neither the title nor the author's name were known, commentaries, works on science, Zand and Pazand books, the whole Persian literature, yielded the words for this work. The most ancient dictionaries, of which nothing but the title seems now-a-days to exist, were in Mír Jamáluddín's hands. Among them were—the dictionary of Abú Hafṣ of Soghd, who according to some made the first Persian verse;* that of Asadí, Firdausí's teacher; the vocabulary of Hakím 'Qatrán, the quaint poet; &c. Akbar unfortunately died A. H. 1014, or A. D. 1605, before the dictionary was completed; and when at

* Vide the author's edition of the Persian Metres by Saifí, p. ۶.

last, three years later in A. H. 1017, it made its appearance, the compiler thought fit to call it in honor of Akbar's successor *Farhang i Jahángirí*. The *mirá'* (Hazaj i musaddas)

زفه فرهنگ نور الدین جهانگیر

is the *tárikh* of the completion of the work.

The preface of the dictionary is followed by an *Introduction* containing twelve chapters—

1. On the boundaries of the land *فلس*.
2. On the Persian language.
3. On the letters of the Alphabet, and the rule of *ذال* and *دال*.
4. On the arrangement of the words in the *Farhang i Jahángirí*.
5. On the *qaid* adopted by the compiler.*
6. On the interchange of letters.
7. On pronominal affixes.
8. On certain words, as *در*, *به*, *فرا*, *بر*, *مر*.
9. On terminations, as *فام*, *همی*, *مزد*, *لاخ*, &c.
10. On the use of the letters *ا*, *ش*, *ک*, *ن*, *و*, *ة*, &c., as far as they are used for inflections.
11. On the spelling of certain words, chiefly compounds.
12. On the *عقد* *انامل*.

The dictionary itself contains only single Persian words and such Persian compounds as have no *iszáfat*. The *Khátimah* is divided into five chapters or *doors*—

1. Figurative expressions.
2. Compounds with or without the *Iszáfat*, of which either one or both words are Arabic.
3. Words which contain any of the *هشتگانه* حروف, viz., *نا*, *صاد*, *حا*, *قاف*, *عین*, *ظا*, *طا*, *ضاد*.
4. Zand and Pazand words.
5. Certain *rare* words, chiefly proper names of towns, persons, &c.

Among the words, a few terms are found of the dialect of Shíráz, to which town the compiler appears to have belonged. The Zand

* Eastern lexicographers describe the *spelling* of words, to avoid mistakes. Thus the *ب* is called *بای* *موحدة*, the *ب* with one dot; and as it can now no longer be mistaken, the letter is called *مقید* *muqayyad* *fettered*. Hence *تید* means the *system of descriptive spelling*.

and Pazand words form a peculiar feature. They are interesting both for the Zand scholar and the historian of Akbar's reign. The principles of toleration which no king before Akbar had dared openly to confess, had even laid hold of the philologic mind of the king's subjects, and for the first time did the words of the worshippers of "the fire" which Muhammad extinguished, find a place in a dictionary, the compiler of which was moreover a Sayyid of the purest blood. Merely to flatter Akbar who, though a Sufi in his heart, was a Parsee by his rites, could not have been the compiler's sole object. Curiosity had caused some of Akbar's courtiers to learn Sanscrit, and the same curiosity taught a philologist to look upon the words of another sect of infidels as things worth knowing and registering. This is proved by the *spontaneous* remark made by the compiler under آذر—

فقیر حقیر کہ راقم این حروفم پیرے از پارسیان را کہ در دین زرتشت بود دیدم کہ جزوے از کتاب ژند اوستا داشت • چون مرا رغبت و شغف تمام بجمع لغات فرس بود و در فرس از ژند اوستا کتاب معتبر نیست بجهت تحقیق لغات باو صحبت میداشتم • و اکثر لغاتے کہ در خاتمے این کتاب از ژند و پاژند نقل شده از تقریر آن زرتشتی است • و او هرگاه قراءت ژند مینمود بدین لغت کہ میرسید آذر بضم دال غیر منقوطه میخواند الخ •

"I knew an old Persian, a Zoroastrian, who possessed some parts of "the Zandavestā. As I have a passion for collecting Persian words, "and as no book enjoys a greater authority for Persian than the "Zandavestā, I often met him for the purpose of investigating some "words; and indeed most of the Zand words which the Khátimah of "my dictionary contains, have been extracted by this Zoroastrian from "the Zandavestā. Whenever he came across the word آذر in reading "to me from his holy book, he pronounced it *ádur*, not *ádzar*, &c.

In another place of his dictionary the compiler mentions a Zoroastrian of the name of *Ardshér*. Perhaps it is the same. Akbar had expressly sent for him from Kirmán, as will be seen from the following extract—

برسام • • • • شرح این لغت از مجوسی که در دین خود بغایت فاضل بود و اردشیر نام داشت و او را مجوسیان مورد می دانستند و حضرت عرش آشیانی محض بجهت تحقیق لغات فرس مبلغها از برایش فرستاده از کرمان طلبیده بودند تحقیق نموده نوشت ॥

The editor of the *Burhán* gives likewise the Zand words ; but, as far as I know, he is the only Muhammadan lexicographer who has thought it worth while to copy them.

The order of the words in the dictionary is at first sight bewildering. They are arranged according to the *second* letter. Thus the first باب contains all words whose second letter is *alif*; the second *báb* those whose second letter is *bé*, and so on. Within each *báb*, the words are again alphabetically arranged. For example, *سرانداز*, *گردن*, *فرهنگ* will stand in the same *báb*, the باب *را*; but *سرانداز* will stand before, and *گردن* after, the word *فرهنگ*, because *س* *sín* and *گ* *gáf* stand in the alphabet respectively before and after the *ف* *fě*.

MSS. of the *Farhang* are numerous. A good MS. may be obtained for 40 to 50 Rupees. Our Society possesses two very good ones; No. 611, marked with the muhr of Tippú Sultán, is very correct.

The worth of the dictionary is so generally recognized, that not only the general term "*The Farhang*" is used instead of *Farhang i Jahángírí*, but that the sources from which it was compiled have nearly all sunk into oblivion. For the pre-classical and classical times of the Persian literature, it is the completest dictionary and the richest mine of quotations. The *Burhán* is the *Farhang* without examples. Even the Turkish-Persian dictionary which Vullers has used, is chiefly based upon the *Farhang*, whilst the dictionaries of Rashídí and Khán Arzú are intended to correct its mistakes.

Mistakes in a dictionary are, on the whole, of less consequence, than mistakes in works on science; for supposing one of the words be wrong, no one would find it used by authors. Mistakes in meanings are more serious; and in this regard, it is well that the *Farhang* has been examined, partly by Surúrí, but thoroughly by Rashídí and Khán Arzú. On the other hand, it was unfortunate that the *Burhán*, which through the printed editions of Capt. Roebuck and Vullers' *Lexicon Persico-Latinum*, has become best known in Europe, appeared before the critical labours of Rashídí and Khán Arzú, so that every mistake of the *Farhang* has been over and over again printed, or improved upon. The chief fault of the *Farhang* is this, that he too hastily abstracts particular meanings from the verses which he quotes. Hence the danger to which compilers are exposed that use the *Farhang* without giving his examples, as *Burhán* and Vullers have done.

8. مجمع الفرس سروری

(2nd edition.)

The name of the author is Muhammad Qásim fbn i Hájí Muhammad of Káshán in Irán. Surúrí is his takhalluṣ. The author is also known as a poet and a commentator; his Arabic commentary on Sa'dí's Gulistán deserves attention. The first edition of the dictionary which appeared in A. H. 1008, or A. D. 1600, is based upon sixteen dictionaries, including the *Adát*, the *Sharafnámah*, and the *Muayyid*, but is considerably smaller than the second edition which appeared thirty years later in 1038. Those who make use of Surúrí must carefully ascertain, whether they have before themselves the first or the second edition, as MSS. of both exist. This seems to have been overlooked by the *Burhán*. Though a very careful compiler and professing to have used Surúrí, *Burhán* does not give all words and meanings that are in the second edition of the *Majma'ul-furs*.

The MSS. of the second edition contain two prefaces. The second preface which commences with the verse (*Hazaj i musaddas*)

کتاب مجمع الفرس سروری بود اهل تدبیر را ضروری

"May the *Majma'ul-furs* of Surúrí be indispensable to critical compilers," is very short, and stands in the MSS. which I have seen, *before* the original preface. Surúrí's second edition was caused by the appearance of the *Farhang i Jahángirí*, a copy of which, as late as in 1038, was brought to Surúrí from Hindústán. From it, as also from two other dictionaries, Surúrí has largely extracted. From the respectful manner in which he speaks of the *Farhang*, we might conclude that he lay under certain obligations to its author. He must have known him; else he would not call him

نواب معلى القاب شوكت و ابهت صآب عظمت و حشمت انتساب سلطنت و
امارت ايباب سيادت و نقابت قباب شاه جمال الدين حسين النجوي

—titles fit for a king.

He passes in silence over the blunders of the *Farhang*; and if on two or three places he dares openly to differ in the meaning of a word, he modestly says—

و بخاطر اين ضعيف ميرسد كه اين معنى خالى از تكلف نيست

or words to this effect, although he would not so easily let off other authors.

Future compilers of Persian dictionaries will do well carefully to compare each word given in the *Farhang* with the same in *Surúrî*, and remember that whenever *Surúrî* has left out a meaning or a whole word given by the *Farhang*, there is, to use *Rashîdî's* language, *جای تأمل*.

Surúrî seems to have been acquainted with Turkish, as he mentions among his sources two dictionaries written in that language. The quotations are very numerous. As *Surúrî* is an *Iránian*, his spellings and pronunciations differ occasionally from the *Túrání* Persian of the preceding Indian lexicographers. His adherence to the *دال* and *ذال* rule has been mentioned. Instead of a final *کاف káf*, he often has a *گاف gáf*; thus he writes *اشک ashk* a tear, *سروشگ sirishg* a drop, instead of *اشك ashk*, &c. Instead of *اسب asp* he writes *اسب ash*. His arrangement of the words is inconvenient, as it is the same as in the *Madár*.

Surúrî appears to have died in *Hindústán* during the reign of *Sháh-jahán*, as will be seen from the following extract from the *khátimah* of the valuable work *Mir-át ul 'Álam*; vide *Morley's Catalogue of Historical MSS.*, p. 52:—

سروری اصفهانی در عهد فردوس آشیانی بهند آمده • بعد از چند
متوجه بیت الله گردیده در راه وفات یافت • مجمع الفرس که بدفرهنگ سروری
اشتهار دارد از مؤلفات اوست • او راست
بترسید از سرشگ من که باشد یقیم و خونی و از سر گذشته

"*Surúrî* of *Içfahán* came to *Hindústán* during the reign of *Sháh-jahán*. Soon after he left for *Mecca*, but died on the road. The "*Majma'ulfurs*, so famous under the name of *Farhang-i-Surúrî*, is "written by him. The following verse is taken from his poems (metre *Hazaj*):*—

* *Içfahán* is a mistake for *Káshán*. The verse is a fine example of the poetical figure called *ایهام التقاسب* *ithám uttanásab*; vide *Garcin de Tassy's La Rhétorique des Nations Musulmanes*, p. 101. Poets compare their tears to orphans, because both are *uncared for* and *alone*. Orphans grow up to be thieves and murderers (خونی); hence *Yatim* means also the same as *rahzan*. But tears also are *خون آلوده* or *خونی*, and flow from the eyes (از سر میگذرد), whilst robbers are daring and *unmindful of their lives*, (پروا از سر خود ندارند یعنی از سر خود میگذردند).

"Fear my tear; for it is a wicked orphan, a tyrant, a reckless one."

MSS. of Surúri's dictionary are scarce; the excellent MS. preserved in the Fort William College Library was bought at the high price of Rs. 100.

The title *مجمع جميع لغات فارس* means *مجمع*. The first edition was dedicated to Sultán Abul Muzaffar 'Abbás Bahádur Khán, king of Persia.

9. *مجمع اللغات خاني*

This dictionary was compiled at Delhi in A. H. 1053, or A. D. 1643, by Ni'matullah al Husáiní of Shíráz. His takhalluṣ is *وصلی* *waṣṣlī*. In his preface he praises Nawwáb Makramat Khán, a vizier of Sháhjahán, to whom the word *خانی* refers. The author has not specified his sources; but on examination it will be found that the dictionary is almost the same as the second edition of Surúri, somewhat shortened, with a few meanings from the Farhang i Jahángirí. The introduction contains a small Persian grammar likewise copied from the Farhang. The book is a fine example of wholesale plagiarism, and is therefore deservedly but little known. MSS. are very rare; the MS. of our Society, No. 304, is very fair.

The arrangement of the words is the same as in Surúri. Vullers' F. occasionally quotes this dictionary, as under *چماق*.

10. *برهان قاطع*

This Dictionary is well known. The first edition was printed in 1818 at Calcutta by Captain Roebuck, and the third and last, with a few corrections, in 1834 by Hakím 'Abdul Majíd. The name of the compiler is Muhammad Husain of Tabríz; Burhán is his takhalluṣ. He completed the dictionary in A. D. 1652, or A. H. 1063, as indicated by the *tarikh* *برهان قاطع*, and dedicated it to a contemporary of Sháhjahán, Sultán 'Abdullah Quṭbsháh of the Dekkhan, where for a time he must have lived. Hence he prefers Dekkhan synonyms; thus under *قباشیر* he says:—

آن را از درون نئی هندی بر می آورند که بانبو باشد ۱۱

where the FJ. has—*از میان نئی هندی که آنرا بانس و بنبو گویند برآید*—Burhán's object was to compile a *practical vocabulary* without giving examples. In adopting the order of words as followed in our dictionaries, he arranged them more conveniently than any preceding

lexicographer had done. Nearly all subsequent dictionaries follow Burhán's arrangement. His sources were the F.J., the first edition of Sur., the *Surmah* i Sulaimání and the *Çihán uladwiyah*. MSS. of the last two are not obtainable here; but they cannot be very valuable, as the Burhán contains nothing which is not in the Farhang or Surúrí. Burhán is a careful compiler; only a few words that are given in the Farhang, appear to have been omitted. As an example I may mention پخته *pakhtah* cotton, which the Farhang gives با اول مفتوح پنبه باشد. If Burhán had omitted the useless meanings of the Farhang, his compilation would be more useful than it is.

The printed editions of Capt. Roebuck and Hakím 'Abdul Majíd are accompanied by appendices of words not given in the Burhán. These appendices which are known under the name of ملحقات برهان *Mulhaqát i Burhán*, are not written by Burhán, nor are they found in numerous MSS. of the dictionary; but were made under the direction of Capt. Roebuck from the works of several lexicographers of the 18th and even of the beginning of the 19th century. They are untrustworthy and full of the most glaring blunders. Vullers has embodied them; but we trust that no lexicographer after him will use them. Whatever good they contain, will be found in the original dictionaries written after Burhán.

Burhán's dictionary has produced in India a good deal of critical discussion. During this decade, a book was printed in Delhi, written by Asad ullah Khán, known also under the name of Mázá Naushah and, as a poet, under the takhalluḡ of غالب. The author is the best Persian writer which India now-a-days possesses. We have from his pen a collection of letters, called پنج آهنگ, a *Díwán*, a historical book on Indian kings, entitled مهر نيم روز, and also a book written in pre-classical Persian on the Indian mutiny of 1857, entitled دستنبو. The name of the book in which he attacks Burhán, has the title قاطع برهان. It has seriously damaged his reputation as a critical scholar. Throughout the book he is abusive, and even obscene. Burhán whom he styles اين مرد الكنى or دكهنى, is throughout represented as an independent lexicographer, although Burhán in his preface distinctly says فقير جامع لغات و تابع ارباب لغت است نه واضع. Hence most of Ghálib's attacks are easily refuted by turning up the Farhang or Surúrí. But his book is also full of wilful misstatements, whilst

some of his etymologies are given from a native point of view unscholar-like. He has been well taken to task by Ághá Ahmad 'Alí, of Dacca, one of the Persian teachers of the Calcutta Madrasah. His *reply* is entitled *برهان مؤید* *Muayyid i Burhán*, and was printed two years ago at Calcutta. The writer shews a spirit of critical enquiry and scientific truthfulness, which is but rarely met with in native writers. Some of his articles, as *آتش*, *آذر*, *ایشان*, *بخش*, &c., are well worth reading. An index has lately been added by the author. Future lexicographers will do well to obtain a copy of this book.

From a perusal of this *reply*, it appears that of the four hundred words which Ghálib attacked, about thirty are Burhán's own blunders, and sixty others must be called *doubtful* words, because they are given in the *Farhang* and *Surúr* without proof. Several other mistakes have been discovered by the author of the *Siráj* (vide below); but on the whole, the number of mistakes made by Burhán himself is so small, as not to endanger his reputation of a *careful* compiler. A few were also corrected by Capt. Roebuck in the foot notes of his printed edition. Ghálib's *rejoinder* which appeared in 1867 under the title *تیغ تیز*, is a mistake. He tries in vain to shift the ground by discussing extraneous matter, and thinks to defeat his opponent by giving on the last page of his books the seals and facsimiles of several *influential* men, even Nawábs, living at present at Delhi, who, he says, agree with his statements. The Ághá's second rejoinder, entitled *Shamshér i tézlar*, is in the press.

MSS. of the *Burhán* are numerous. There exists also a Turkish translation of it.

11. فرهنگ رشیدی

This is the first *critical* dictionary. It stands unsurpassed. The name of the author is Mullá 'Abdurrashid of Tattah (تھتہ) in Sind. Other lexicographers, especially the writer of the *Bahár i 'Ajam*, call him *سید رحمہ اللہ*. He completed his dictionary in A. D. 1653, or A. H. 1064, as shewn by the *tárikh* (metre Ramal)

گشت تاریخ وی از روی قبول باد فرهنگ رشیدی مقبول

The author is well known as the compiler of the *Muntakhab*, the most popular Arabic dictionary in India, which in 1635 he had dedicated to Sháhjahán. When the Persian Dictionary appeared, the

king was the prisoner of his perfidious son *Aurangzib*, for whom *Rashídi* has no words of praise; for at that time *Aurangzib* had not acquired that odour of sanctity which pious *Mahammadans* acknowledge by a *رحمة الله*, a *دعای خیر* never bestowed upon any of the preceding *Moguls*.

There exists also a rare *Risálah* written by 'Abdurrahshíd, entitled *رساله معربات*. He was certainly one of the best scholars *Hindústán* has produced. His Persian dictionary, though less known, cannot be too highly valued; it is so full of original research, that no Persian scholar ought to be without a *Rashídi*. As a compiler 'Abdurrahshíd is most careful; he rarely copies doubtful words from other dictionaries without removing the doubt; and when he is unable to do so, he plainly states that he does not know the word, or adds a *واین جای قائل است* or a *والله اعلم*. Nor does he hastily condemn. If he has reason to condemn, his proofs are convincing. He does not abuse the preceding lexicographers; and when he does call the authors of the *Farhang* and *Surúrí* *gháfil*, we expect from the nature of the case a stronger epithet.

The arrangement of the words is the same as in the *Burhán*, although it does not appear, as if he had known that book. He chose that arrangement, because from experience he was satisfied that it was the best. The figurative phrases are given at the end of each *faṣl*. *Rashídi* has not specified his sources. Nor was this necessary, as his sole object was to correct the *Farhang* and *Surúrí*, which he acknowledges to be the best dictionaries existing. Occasionally he quotes a book written by, or entitled, *سامانی*. Its author is not known to me, but his remarks are so shrewd, that lexicographers would do well to secure a *Sámání*. The book must have been written after *Surúrí's* second edition. From some of his remarks it appears that *Rashídi* was acquainted with Roman Catholic ceremonies. This may be traced to the fact that his birthplace was for some time in the hands of the Portuguese.

The following passage taken from *Rashídi's* preface defines the object of the dictionary and gives at the same time an idea of its usefulness—

معتبر بعجز و قصور و مغترف از مشرب اهل هوش و ارباب شعور
عبد الرشید بن عبد الغفور الحسینی المدنی القنوی چنین می گوید که چون

فرهنگ جهانگیری و سروری مطالعه افتاد جامع ترین فرهنگها دید اما مشتمل بود بر امری چند که احتراز و اجتناب ازان لازم و محتتم گردید اول آنکه مؤلفان آن دو فرهنگها در حل لغات اطناب کرده اند بایراد عبارت مکرره بحاصل و اشعار متکثره لا طایل * دوم تصحیح لفظ و توضیح اعراب و تنقیح معانی چنانکه باید نکرده اند سوم آنکه بعضی لغات عربی در میان لغات فرس درج کرده اند و تنبیه ننموده اند که فرس نیست و چهارم آنکه بعضی لغات بتصحیفات خوانده و لغات متعدده پنداشته چند جا ذکر کرده اند مثلاً بعضی کلمات بباى تازی و فارسی و بتا و نون و بعضی را بكاف تازی و فارسی و بعضی را بشین و سین و بعضی را بزای تازی و فارسی و راء مهمله خوانده و این در نسخه سروری بیشتر است و در جهانگیری کمتر * سوای این نیز سهو و غلط است که در بیان لغات معلوم شود * و عجبتتر آنکه در بعضی لغات میان کاف و لام و میان واو و را و مانند آن حروف که اشتباهه دران بعدی دارد اشتباه نموده اند مثلاً در نسخه سروری در لغت گراز گفته که صرفی است و حال آنکه بدینمعنی گراز بضم کاف تازی و هردو زای معجمه است و نیز گفته که بمعنی کوزه است که تنگ نیز گویند و حال آنکه بدینمعنی گراز بضم کاف تازی و رای مهمله است چنانکه بهردو معنی صاحب قاموس تصریح کرده عربی گفته و عجبتتر آنکه در فرهنگ جهانگیری بمعنی کوزه گواز آورده بفتح کاف تازی و بجای راء مهمله واو و نیز سروری گفته که بمعنی چوبدستی است که ستوران بدان رانند و حال آنکه بدینمعنی گواز است بضم کاف فارسی و واو برین قیاس باید کرد و در فرهنگ جهانگیری گفته که زیرقان بکسر زاء معجمه و باى معروف و فامعنی ماه است و حال آنکه زیرقان ببا موحده و قاف عربیست و در هر دو نسخه بوف و کوف بمعنی بوم گفته اند و اول تصحیف و کوچ و پوچ بمعنی احوال گفته و ثانی تصحیف است و اینچنین تصحیفات بسیار است که مذکور خواهد شد مثلاً نوجبه بمعنی سیل بنون و بتا خوانده اند و پاغوش بمعنی غوطه بباى فارسی و نون و نخچد بمعنی ریم آهن بنون و باى تازی و هسر و مسربها و میم بمعنی یخ و هیدخ و بیدخ بها و باى تازی بمعنی اسپ جلد و پهنانه و مهنانه بباى فارسی و میم بمعنی میمون و امثال آن در نسخه سروری بسیار است و در جهانگیری کم و درین قسم تصحیفات کلمه را در جای آورده شد که بصحت نزدیکتر بود و اکثر ارباب فرهنگ معتبره ایراد نموده بودند پس اگر در کلمه اشتباه شود هر جا که احتمال داشته باشد باید دید و حمل بر فرو گذاشت آن نکنند *

" 'Abdurrashid of Tattah, the son of 'Abdulghafar, of the descendants of Husain, originally of Madinah, who is known for his shortcomings

الایات

and sins, and who has sipped a hand full from the intellectual fountain of the poets of Persia, states as follows—

I have examined the *Farhang i Jahángírí* and *Surúrí*, and consider them the best dictionaries existing. But they also contain much that is wrong in matter and principle.

1. Both authors have enlarged their dictionaries by quoting as proofs, useless verses, and repeating them on several places.

2. They are not sufficiently painstaking in ascertaining the correct form of words, their vowels and meanings.

3. They enter occasionally Arabic words, and omit to state that the words are not Persian.

4. Both often enter the same words on different places, but wrongly spelt, or even mistake them for separate words. Thus words occur spelt with a **ب** *bé* and a **پ** *pé*; with a **ت** *té* and a **ن** *nún*; with a **ك** *káf* and a **گ** *gáf*; with a **ش** *shín* and a **س** *sín*; with a **ز** *zé* and a **ژ** *zhé* and a **ر** *ré*. Such mistakes are especially frequent in *Surúrí*, though less in the *Farhang*.

Besides there are actual blunders, as shall be shewn below. And curiously enough, both compilers confound words commencing with a **ك** *káf* and a **ل** *lám*, with a **و** *wáw* and a **ر** *ré*, and other letters which it is almost impossible to mistake. As an example I may mention the word **گراز** *guráz*, which has in *Surúrí* the following meanings—1, a certain disease. This is a mistake for the Ar. **كراز** *kuzáz*. 2, a kind of vessel, also called **تنگ** *tang*. This is a mistake for the Ar. **كراز** *kuráz*. The *Farhang* again enters **كواز** *kawáz*, with a *wáw* instead of a *ré*. 3, a stick to urge on cattle. This is a mistake for **گواز** *guwaz*. Or, the *Farhang* gives a word **زیرفان** *zérfán* [or according to some MSS. *zír-fán*], the moon. This is a mistake for the Arab. **زیرقان** *zibirqán*. Again, both the *Farhang* and *Surúrí* give **بوف** *búf* and **كوف** *kúf*; but the former is wrong; or **پوچ** and **كوچ** *squinting*, the latter being wrong. Similar mistakes are—**نوجبه** *naujabah* and **توجبه** *taujabah*, a torrent; **پاغوش** *pághósh* and **ناغوش** *nághósh*, a dive; **نخجد** *nakhjad* and **بخجد** *bakhjad*, dross; **هسر** *hasar* and **مسر** *masar*, ice; **هیدخ** *haidakh* and **بیدخ** *baidakh*, a swift horse; **پهنا** *pahnánah* and **مهنا** *mahnánah*, a monkey; &c., as shall be seen below. Such mistakes are more numerous in *Surúrí* than in the *Farhang*.

I have generally collected the various forms of spelling under that word which, according to the proofs quoted, appeared to be the correct form. Whenever a word appears to be doubtful, it is certainly of no use to pass over it. Let people only look up carefully."

Rashídí's dictionary is accompanied by an excellent Introduction which forms the basis of the Persian Grammar by 'Abdul-Wási' of Hánsah, a book which is read in most Indian schools. The first part of the preface which contains the usual praises to God and Muhammad, is written in ancient Persian, and is one of the finest prefaces known to me. There appears to be no خاتمه to the dictionary, although Rashídí says in the preface—

و این کتاب مشتمل است بر يك مقدمه و چند باب و خاتمه

At least the four MSS. which I have seen, do not give it, but end abruptly with the last word يلاق *yéláq*. The *Khátimah* is several times alluded to in the Dictionary; thus under اباب *abá soup* (or *ibá* according to Sh., Mu., Ma., FJ.) he says*—

و جمع اقسام ابابا در خاتمه کتاب بیاید *

MSS. of this dictionary are rare; the MS. of our Society (No. 76.) is in a bad condition, although with the exception of the preface, it is pretty carefully copied.

* There are some curious blunders connected with this word on the first and fourth pages of Vullers' Dictionary. Vullers has on p. 1.—

آبا *jus, jusculum*. This form with the *madd* is in no other Dictionary beside F., and may therefore be struck out. 2) *potio, potus*. Not to be found in any Persian Dictionary. 3) *part. admirandi mirum*. This is a blunder for آيا *ayá*. And on p. 4.—

آبای گلوگیر (*patres fauces constringentes*) *met.* gaudium et voluptas; 2) aerumna (غم) *mundi*; 3) gaudium de inimico mortuo, B.

First, this word is not in B., but in the Appendix of B., and therefore doubtful.

Secondly, the Persian Dictionaries spell the word آبای without a *madd*, آبا *ábái*, and derive it from *abá soup*. Ad. and Ma. give also آبای گلوگیر and hence *jusculum fauces constringens*, and *met.* the surfeiting joys of this world.

Thirdly, the meaning aerumna (غم) *mundi* is the blunder of some inattentive copyist for نعم دنیا *nē'am i dunyá*, the joys of this world.

Fourthly, the preceding word in Vullers, آبای علوی *ábá i 'alawí*, is a blunder for آبای اولوی.

12. سرلج اللغات

13. چراغ هدايت

Both dictionaries are written by Sirájud-dín 'Alí Khán, poetically styled آرزو *Arzú*, of Akbarábád. He is the best commentator whom India has produced. His commentaries to Nizámí's *Sikandarnámah*, the *Qaṣídahs* of Kháqání and 'Urí, and his شرح to the *Gulistán*, entitled *خداياں گلستان*, are of great value. The *Siráj* is his largest work and has gained him the titles of *سراج المحققين* and *موشكاف مدققين*. It contains the Persian words of the old poets (متقدمين), and many quotations not given in the preceding dictionaries. The words which belong to the *استعمال متأخرين* form the *چراغ هدايت*, or as it is often called, *the second part of the Siráj*.

The chief importance of the *Siráj* lies in this, that it is a commentary on the *Burhán* and *Rashídí*. *Rashídí* is occasionally, though not always convincingly, checked, when he doubts the correctness of a quotation, whilst the critical remarks on the *Burhán* are so numerous, that the *Burhán* should never have been printed without the notes of the *Siráj*. There are also a few words which *Rashídí*, notwithstanding his great carefulness, has overlooked and for the criticism of which the *Siráj* is the more valuable. I take as an example the word *اوستام*. *Burhán* has—

اوستام *ustám*, *اوستام* *óstám* and *اوستان* *óstán*.

1. The harness of a horse.
2. A man whom you can trust.
3. The threshold of a house.

Vullers gives the same on p. 142a. of the first volume of his *Lexicon*. The FJ. gives likewise the three meanings with examples, but he has not the form *اوستان* *óstán*. Nor is it in *Surúrí* and *Rashídí*; who besides have only the first two meanings. We see therefore a *جای قائل* in the form *اوستان* and the third meaning. The example which the FJ. quotes for the meaning *a threshold* is taken from *Nácir Khusrau* (metre *Muszári*)

اندر جهان تهی تر ازان نیست خانۀ گروام کرد مرد درو فرش و اوستام

"If a man owes his very carpet and his *threshold*, his house is the emptiest in the whole world."

We see at once that this verse proves nothing; for the first meaning

the harness of a horse suit far better. I am at a loss to see why Rashídí has omitted to make a remark on the third meaning. Surúrí, as I said above, passes in silence over meanings which he thinks wrong or unsupported. The Siráj has—

اوستام بواو مجهول و فوقانی بالف کشیده و صیم یراق ایپ بمثل زین
و لگام • و مردم معتمد و امین • و اسقام مخفف این • و در برهان
اوستان بوزن دوستان بمعنی مردم معتمد و ساخت و زین و لگام است •
و آستین خانه گفته • مؤلف گوید که در کتب معتبره این لغت بدین معنی
دیده نشده و ظاهراً اوستام را اوستان خوانده و آنرا آستان خانه نیز گمان
برده • پس غلط در غلط باشد و از صاحب این نسخه استمدادے ندارد ||

Thus we see that Burhán's form اوستان *óstán* is to be struck out as unsupported, and that the meaning *a threshold*, as given in the FJ., is not proved.

The author of the Siráj says in his preface as follows :—

“As far as the correctness of meanings and the explanation of difficult passages are concerned, no dictionary comes up to the Farhang i Rashídí, whilst the Burhán has certainly the merit of being the completest vocabulary existing. But in both dictionaries there are erroneous statements; especially so in the Burhán, which is full of wrong meanings and spellings, as shall be seen below. To correct them is the only object of *this* dictionary. Hence I have not repeated the examples which are given in the FJ., Sur. and R.

“Whilst I was writing this dictionary, I obtained a MS. copy of a work written by a Persian savant whose name is Majduddín 'Alí, poetically styled *Qúsi*. His book, although it is not known, contains many critical gems; and I have thought best to add them to my own remarks. Beside this MS. copy, I have used the FJ., Sur., R., Mu., B., the Farhang i Múnisi, the Kashf, some commentaries on the Gulistán, the Masnawí i Maulawí, &c. My friend Sayyid Muhammad Masih Khán expressed the *tárikh* of the compilation of this book by calling it

یادبود سراج الدین علی خان

which will be found to give A. H. 1147, [or A. D. 1734-5]. I have followed the order of the words as adopted by B. and R., because it is by far the best system of arrangement.”*

* I cannot give the Persian text, as the copy of the Siráj in my hands is too faulty.

MSS. of the *Sirāj* are very rare. I have only seen one, which Major Lees kindly placed into my hands. It belongs to the Fort William College Library, but is a bad copy. The *Sirāj* is rather voluminous, as it contains the words of the *Burhān* with lengthy remarks attached to each.

The *Chirāgh i Hidāyat* is a much smaller work. It has been several times printed. A very handy edition of the *Ghiās*, easily obtainable in any part of India, contains the *Chirāgh* in the margin.

Khān Arzū's *Dīwān* is much esteemed; Bh. often quotes his verses. Of his other works which compilers ought to read, I may mention the *Tanbīh ul ghāfilīn*, a critical work on the poems of *حزین* *Hazīn* of *Icfahān*, who died at Benares during the last century. *Hazīn*, though a great poet and a man of learning, is not always exact in his metaphors, and borrows from other poets more than native critics by way of *صنعت* allow. Khān Arzū in his attack tries to shew that *Hazīn* is *بمعنی*, *بمحاوره*, and *سارق*. Many of his objections (*تعریضات*) are, however, not tenable, and *Ték Chand*, *Mirzá Qaṭīl* and *Wārastah* take frequently occasion to justify *Hazīn*. One of Khān Arzū's nephews also, *Mīr Muhsin 'Alī*, wrote a critic on the *Tanbīh*. Again, a very fair rejoinder, entitled *قول فیصل*, appeared in 1862 at Cawnpore (169 pp.), written by Maulawī *Imām Bakhsh*, poetically styled *صہبائی* *Ṣahbāī*. As most remarks refer to Persian style and idiom, compilers and grammarians will do well to procure copies.

Two rhetorical works written by Khān Arzū are entitled—

موہبت عظمیٰ در معانی and *عطیہ کبریٰ در بدیع*.

were lithographed at Allahabad in 1830 and 1841.

The following extract is taken from the *Miftāh ut Tawārīkh*,* p. 338—

نسب او از جانب پدر بشیخ کمال الدین خواہرزادہ شیخ نصیر الدین
محمود و از طرف مادر بشیخ محمد غوث گوالیاری شطاری میرسد. از شعرای
تازہ گو بود و در سلسلہ منصفداران پادشاهی بودہ در اوایل سلطنت محمد فرخ
سیر بخدمتی از خدمات گوالیاری مامور گردیدہ مدتی در شاہجہان آباد

* Lucknow 1864, 406 pp. 4to. The author of this book is *طامس ولیم بیل*.
[Mr. Thomas William Bell (?)], a clever Persian writer and poet. Some
of his *tārīkhs* are excellent. The *tārīkh* on p. 371 does not refer to the *Ma-*
drasah, but to the former Fort William College at Calcutta.

استقامت داشت * چون وقت او بآخر رسد بلکه نو آمد و در اینجا بیست و سیوم
شهر ربیع الثانی سنه هزار و یک صد و شصت و نه در گذشت * چندگاه بلکه نو
بخاک سپرده شد بعد اوان برادرزاده او محمد حسن خان تابوتش بدھلی برده
در اینجا دفن ساخت میر غلام علی آزاد تاریخش گفته * بیت *

سراج الدین علی خان نادر العصر ز مرگ او سخن را آبرو رفت
اگر جوید کسی سال وفاتش بگو آن خان معنی آرزو رفت

According to this extract, Khán Ārzú died in January 1756.

Sirājuddīn's commentaries are very rare. In his Sharh to the Sikandarnámah, we find occasional references to the abovementioned Majd 'Alí.

14. *The works of Munshí Ték Chand.**

1. بهار عجم *
2. جواهر الحروف
3. ابطال ضرورت
4. نوادر المصادر

There exist lithographed editions of these four lexicographical works; the last three are somewhat rare.

1. The Bahár i 'Ajam is one of the grandest dictionaries ever written by one man. There exist seven editions of it revised by the author. The first appeared in A. D. 1752; the Delhi lithographed edition of 1853 is taken from the author's last MS., which he completed in 1782, or thirty years after the first edition. The MS. preserved in the Fort William College Library, Calcutta, appears to be one of the first issues. Though not so complete as the last, it is a good MS. and preferable to the Delhi lithographed edition, which unfortunately is so full of typographical errors, as to be almost useless. Future compilers of Persian dictionaries ought to be very careful in using the Delhi edition, especially if they extract examples.

The chief object of the Bahár i 'Ajam is to explain the *Istí'mál i mutaakkharín*. Most examples are therefore taken from the poets after the time of Jámí, although quotations and phrases from the older poets are by no means inconsiderable. The work is so well known that it is unnecessary to say more about it.

The name of the author is منشی ٹیک چند; some call him ٹیک چند

* *Munshí* is a title given in Upper India to Hindoos acquainted with Persian and Arabic.

رای ٹیک چند or راجہ. He was by caste a Khetri. His poetical name is بہار. He lived at Delhi. From a note at the end of the second volume of the Delhi edition, it appears that he was nearly deprived by one of his pupils of his well merited fame as the author of the seventh revised edition. Té'k Chand must have died shortly after 1782, because he was prevented by old age from commencing the eighth revised edition.

In the preface the author states that for the first edition he only used the *Tanbihulghafilin* by Siráj ushshu'arā (Sirájuddīn, the author of the *Sirājullaghāt*), and a small treatise written by Mir Muhammad Afzal, poetically styled 'Sābit ثابت. For the following editions Té'k Chand used the *Muṭṭalahāt ushshu'arā*, the *Risālah i Mukhliṣi i Kāshī*, and another book whose title and author were unknown. The first of these three works Té'k Chand embodied almost entirely; hence it is so little known.

2. The *Jawāhir ulhurūf* and the *Ibtāl i Szurūrat* were written by Té'k Chand during the compilation of the *Bahār i 'Ajam*.

The *Jawāhir ulhurūf* contains two chapters :

1. در بیان حروف مفرد
2. در بیان حروف صله و غیره

The former part is the completest treatise on the interchange of letters. It forms an excellent basis for the etymological part of a Persian grammar, and is an indispensable *Vade mecum* for the compiler, as it is of the greatest assistance to him in the numerous spellings of certain words. The second chapter treats of the syntax of the Persian prepositions and particles. Numerous examples are given. The lithographed edition which appeared A. H. 1267 at Cawnpore, is taken from a *unique* MS. in the handwriting of the author. It is on the whole well printed.

3. The *Ibtāl i Szurūrat* is the best, if not the only, work on the *Taḡarrufāt i Fārsī*, or the modifications which both Arabic and Persian words have undergone in Persia during the last ten centuries. In plan the book coincides with our popular and interesting works on the study of words, such as by Trench, Richardson, &c. The term ضرورت comes nearest to our "a poetical license," and the object of Té'k Chand's book is to shew that in good Persian poetry, there is no license, but that every peculiar expression is either based upon sufficient authority,

or is wrong. Hence the title "*Ibtál i Szurúrat*" or the frustrating of that which a bad Persian poet would call a ضرورت شعر, although in reality it is عجز طبعی or *want of poetical genius*.

A lithographed edition appeared at Delhi in A. H. 1268, 78 pp., small 8vo. It is rare.

4. The *Nawádir ul maʿádir* is a complete collection of the Maʿdars of the Persian language. The quotations are numerous, especially those from the older poets. The book is therefore most valuable for the compiler. The lithographed edition which appeared in A. H. 1272 at Delhi, 120 pp., large 8vo., is taken from a MS. in Téḳ Chand's handwriting. The book is very fairly got up.

The arrangement of the words in Téḳ Chand's lexicographical works is the same as in Rashídí and Burhán.

15. مصطلحات الشعرا

The title of the work contains the *tárikh* of its commencement by the author, A. H. 1180, or A. D. 1767. Like Téḳ Chand he is a Hindoo, and was born at Lahore. His poetical name is وارسته Wárastah, *independent*; his real name, according to other books, is سیال کوٹی مل. From his preface it appears as if Wárastah had lived for a long time in Irán, where he thoroughly studied the محاورات متأخرین. His dictionary was completed in 1782 after fifteen years' labour, although a MS. copy of at least a part of it came into the hands of the author of the Bahár i 'Ajam, who has largely extracted from it. There are, however, several phrases which Téḳ Chand has omitted. Though Wárastah's dictionary is much smaller than the Bahár, because the quotations are not so numerous, it has the merit of being entirely an *original* work.

There exists a very handy copy of the Muṭalahát, lithographed in A. H. 1280 at Lucknow, 404 pp., Royal 8vo. It contains in the margin an extract of the Bahár i 'Ajam, whose words are given without the quotations.

16. غیث اللغات

The name of the compiler is Maulawí Muhammad Ghiasuddín of Rámpúr, east of Delhi. After fourteen years' labour he finished the work in A. H. 1242, or A. D. 1826. The dictionary contains "all

necessary Arabic, Persian and Turkish words," especially those which occur in such Persian authors as are read in schools. The dictionary is therefore a very useful book; it is in fact "*The Student's Dictionary*." Hence also its general use among the natives of India. Embodied with the dictionary are several small treatises, as on *فرائد*, *عروض*, *موسیقی*, *فرائد*, the various eras (*vide فصلی*), on geography (*vide هفت اقلیم*), and also grammatical notes (*vide یا ها*), a description of Hindústán, &c. The work is accompanied by several astronomical and geometrical designs, and a few maps, which shew that the compiler was not unacquainted with western science. A large number of scientific terms are also explained.

No Persian dictionary ought to be in future compiled without the words of the practical Ghiás; but compilers will do well to remember that Ghiasuddín is not a native of Persia. Of all Indian dictionaries it contains the largest amount of those peculiarities which belong to the *Isti'mál i Hind*. Hence for the pronunciation of words the Ghiás is not always the best authority. Even among the meanings of the words, Ghiás enters occasionally an Indian meaning, taking it for Persian. In some cases, from a comparison of several dictionaries, his attention is forcibly drawn to the Indian usage of words, as will appear from the following extract:—

شمیدن بوئیدن و این از جمله لغات عربیه است که فارسیان دران
تصرف نموده اند از عالم طلبیدن و فهمیدن زیراچه ماخوذ است از شـم
بمعنی بوئیدن . لیکن بعد نوشتن بتحقیق بدوست که شمیدن بمعنی بو
کردن نیامده بلکه باین معنی هم شنیدن بذون است و بهیم تحریف است .
از سراج . مگر شمیدن در اصل فارسی بمعنی رمیدن و بیهوش شدن و
پریشان شدن و ترسیدن آمده چنانکه در مؤید و جهانگیری ۱۱

"The word شمیدن means to smell, and belongs to those Arabic roots which the Persians have adopted and altered according to the genius of their language, as طلبیدن, فهمیدن, &c., because the word is derived from the Arabic شـم to smell. After writing this, I found on examination that not شمیدن has the sense of to smell, but شنیدن with the *nún*, and that the form with the *mím* is wrong. Thus in the *Siráj*. But شمیدن, as an original Persian word, means to be frightened, to be perplexed, to be afraid, as mentioned in the *Farhang i Jahángirí* and the *Muayyid*."

There exist two lithographed editions of the *Ghiás*, one together with the *Chirágh i Hidáyat*, and another printed in 1847, by one *Mír Hasan*, from a MS. corrected by the compiler.

27. لطائف اللغات

The name of the compiler is *Abdullaṭīf ibn i 'Abdullah Kabír*. His object was to write a special dictionary for the *Masnawí* of *Maulaví Rúm*. Hence he says—

واین فرهنگ است مشتمل بر لغات غریبه و الفاظ عجیبه فارسیه متذوی
مولوی معنوی

He has also written a commentary to the *Masnawí*, entitled *Latáif ul Ma'nawí*, of which our Society possesses a very good MS. (No. 846, 220 leaves, small 8vo.), bearing the muhr of 'Abdulwahháb Khán Bahádur Nuṣratjang.

The compiler lived during the reign of Sháhjahán; but the FJ. is the latest dictionary consulted by him.

The Catalogue of our Persian MSS. calls him *Gujráttí*.

IV.

I subjoin a few notes on the *Isti'mál i Hind*. Those who wish to study this important subject, ought to make themselves acquainted with the writings of *Mirzá Qaṭíl*, entitled *چهار شربت*, *شجرة الاماني* and *نهر الفصاحة*; and a treatise by *Anwar 'Alí* on the spelling of Persian words, entitled *Risálah i Imlá i Fársí*. These works have been lithographed and are easily obtainable.

The change in spelling, form, meaning and construction, which an Arabic word, apparently without any reason, undergoes in Persian, or which an Arabic or a Persian word undergoes in Hindustani, is called *تغییر taṣarruf*. The *taṣarrufat* of Persian words are included in the *استعمال فارس isti'mál i fars*, the usage peculiar to the Persians, and the *taṣarrufát* of the Hindustani language, and of the Persian written in India, in the *استعمال هند isti'mál i hind*. A knowledge of the latter is of great importance, not only for those who read Persian books written or printed in India, but also for every Hindustani scholar; for although the *Isti'mál i Hind* is looked upon with suspicion by learned natives, we have to bear in mind that its peculiarities are generally adopted and therefore correct. So at least for the Hindustani, according to the proverb غلط عام صحیح و فصیح.

In its relation to Persian the *Isti'mál i Hind* will of course in most cases appear as something faulty; for the peculiarities may no longer be a natural form of development, or a غلط عايم, but the result of ignorance, a غلط عوام كالانعام. Nevertheless the *Isti'mál i Hind* is visible in every Persian book written by Indians, from the works of their excellent historians down to a common dinner invitation (ضيافتنامه) of the daily life. Even the works of a writer like Abulfazl, "the great Munshí," shew traces of it. Hence the truth of Mons. Garcin de Tassy's remark that every Persian scholar ought to be acquainted with Hindustani. If this be true for the Persian scholar, it is much more true for the compiler of a Persian dictionary; for a good dictionary ought to be based upon a thorough knowledge of the language in all its forms of development, and must be a history of the language as well as a vocabulary.

But if we only understand by *Isti'mál i Hind* the influence of the Hindí and Hindustani upon the Persian, we would almost identify the term with "the usage of the Persian writers since the establishment of the Mogul dynasty." This would be wrong; for the *Isti'mál i Hind* includes peculiarities which once belonged to the Persian, as spoken in Persia, but which the modern Irání, in the course of its progress, has entirely discarded. In early times Persian had become the court language of Túrán, and from Túrán it was carried to India by the waves of the Túránian immigrants and invaders. Hence on the whole the Persian of India is Túránian. As Latin in the Middle Ages, so was the Persian in Túrán, and subsequently in India, the language of the learned. The works of the pre-classical and classical periods were studied and imitated, and peculiarities have thus been preserved which have long since disappeared in the Irání Persian. The difference between the pre-classical and the modern Persian is, of course, not so great, as between Latin and any of the Romanic languages, because the pre-classical Persian had already attained that logical simplicity to which our modern European languages happily tend; and though representing the growth of the Persian language during nine centuries, it is scarcely greater than the difference between the English of Fletcher and Beaumont and the English of our century. The Persian language has been compared to a bare tree, *stripped of all its leaves*. This stripping process, however,

is going on in every spoken language, and shews that the copious and beautiful forms of languages like Sanscrit, Gothic, Greek, and many modern *savage* languages, are as many illogical incumbrances. The sequences of events and the order of things which the imitative genius of the modern languages expresses by the order of the words, are expressed in the ancient languages by the annexation of words and particles rather than by a logical order of the words, as if the speaker was afraid that the hearer could only understand those ideas for which there was an audible equivalent. Whilst many are apt to look upon *stripping off the leaves* as a matter of regret, I would consider it as a step towards delivering the human mind from the fetters of form. Perhaps I tread upon contestable ground. But a fact remains; it is this, that of all nations whose languages are preserved to us, the Persians are the first Arians that pitched the tent of speech on the elevated tableland of logical thought.

Simplified then as the Persian language is, further change in terminations being impossible, the growth, as in modern English, is only visible in the pronunciation, the spelling and the meanings of words. For the study of this development a comparison of the works of the older writers with those of the modern, is essential; and as the Persian written and studied in India has hitherto been imitating the pre-classical and classical Persian of the early invaders, the importance of the *Isti'mál i Hind* is easily recognised.

The following peculiarities are said by native writers to be common to the Persian of *Túrán* and *Índia*.

a. Many words end in the *Túránian* Persian in ک (*káf*), whilst the *Íránian* has a گ (*gáf*); as کبک a kind of partridge, in *Túr.* کبک; مشک *mishk* musk, in *Túr.* مشك; اشك a tear, in *Túr.* اشك; سرشك a drop, in *Túr.* سرشك. Similarly, پزشك a doctor, رشك jealousy, خلشك, &c., in *Túr.* with a final *káf*.

b. Also in the beginning of certain words; as گشادن, in *Túr.* گشادن (as every *Muhammadian* in *India* pronounces); گشنیز coriander seed, in *Túr.* گشنیز.

This difference between the *Túránian* ک and the *Íránian* گ becomes very apparent in Dictionaries arranged according to the first and last letters. Thus in *Surúri* اشك stands in the فصل الف مع كاف فارسي, whilst in the *Madár* in the فصل الف مع كاف تازی.

c. The Túránian has preserved a clear distinction between the واو and یا, when مجهول (ó, é) and معروف (ú, í). The modern Iránian has only معروف forms (í, ú). The words which have a majhúl letter must be learned from the Dictionaries; Indian Persian grammars specify the cases, when the ending یی is pronounced معروف.

d. The Túránian has in all cases preserved the نون غنة. The Iránian has given it up in some, especially after an alif. Thus forms like ماندم, راندم, آن گاه, هرآنچه, &c., are pronounced in Irán mândam, rândam, ũngáh, harũnchĩ, but in India still mándam, rándam, &c.

e. The Túránian never adopted the interchange of dāl (د) and dzāl (ذ).

f. Certain words are peculiar to the Túránians. Examples—وی he for the Iránian او; پسر son for پور; سو side for طرف; شو husband, یزنه; بلی اری for بلی; شام evening for بیگاه; صبح dawn for پگاه; شوهر خواهر brother-in-law for ینگاه or ینگا; sister-in-law for مادرزن; خوش دامن mother-in-law for برادر; پدرزن father-in-law for خسر; پالیدن and کافتن to search for تیرا برتافتن; جستن to sit for نشستن; تیورا انداختن to throw the arrow for برخاستن; دینه روز; خاستن to rise for دیروز (cf. شبانه روز); گذشتن روز; سوار شدن آب to swell (water) for فوت شدن; خوابیدن to sleep for خوابیدن; قرار نمودن پائیدن; رفتن the same as شدن, e. g., قربانت روم I am thy sacrifice; پائیدن شدن; گانیدن for خالیدن; فرود آمدن; ماندن 1. the same as نهادن to put; 2. the same as گذاشتن to leave behind, e. g., ماندو ام I have left the thing on the shelf, where ماندو is a Túránian form for مانده; or, این خانه را بمانید leave this house (بگذارید); 3. the same as طلاق دادن to divorce; 4. the same as گانیدن; نهادن to leave behind; &c.

Although several of those words do occur in Iránian authors, yet we generally find them used in peculiar places, as in rhyme, where it was difficult to avoid them; or in order to prevent repetitions, &c.

The following peculiarities appear to be limited to the Persian spoken and written in India.

a. Words have peculiar meanings. Examples—آسوده the same as سیر satisfied; پس خورده leavings; غیبت پس غیبت absence for غیبت; مثل misl a

set, the same as *ردۀ جامه* *a* (made up) *coat*; *حلال خور*, the same as *کناس* or *حاک روب* *a sweeper*; *برف* *baraf*, often pronounced *barf*, *ice* (for *snow*); *داماد* vide Vull. Dict.; *خلیفه* *a* flattering title applied to cooks, tailors, &c.; *سبزی* *hemp* for *بنگ*; *سده پھر* *afternoon*; *ناچار* for *لاچار*; *مایوس* *despairing*; *جای ضرور* *a closet*, for *ضروری*; *ولایت* *Kábul and Persia**; *خالصه* the royal exchequer; *خارجہ* and *ترک* *tark* the catch-word at the bottom of the page of a manuscript; *سرکار*, vide Vull. Dict.; *جاگیر*, vide Vull., *also* board given to a poor student who is to teach children in return; *صوبہ* 1. a province, 2. the same as *دار* *an officer in charge of a province*; *رسالہ*, the same as *دار*, *an officer commanding a troop*; *آبکاری*, vide Vull.; *مخوالہ* without reason.

b. The word *کے* is pronounced *ké*, not *kī*. This seems to be the old form *کے*, still preserved in *کاشکے*. The *Iszáfat* is pronounced *é*, not *ī*, and *é* in cases of words ending in *é*; e. g., *خانہ من* *khanah é man*. The word *پادشاه* is pronounced *بادشاه* *bádsháh*, as *پاد* *pád* in Hind. means *crepitus ventris*. Similarly do the Persians use the form *انکڑ* (a prick to urge on an elephant), in order to avoid the Hind. *انکس* which sounds, as *Rashídí* observes, like *آن کس*. Other Indian pronunciations are—*پلک* *palk* and *palak* for *pilk* an eyelid; *فغان* *fighán* the same as *نالہ*, for *fughán*; *قائزہ* for *قیزہ*, already observed by *Abul-Faszl* in the *Aín i Akbari*. Words of the same class as *عفو*, e. g., *سہو* a mistake, *ہجو* a satire, *وحی* a revelation, *سعی* exertion, have lost the *jazm* and are pronounced *'afó*, *hajó* with the accent being on the penultima, but *sa'í*, *wahí* with the accent on the ultima.

c. Peculiar forms are *پیدایش*, *زیبایش*, *یارش* (the first and last occur in *Abulfaszl*), for *پیدائی*, *زیبائی*, *یاری*, the ending *ish* being properly restricted to nouns derived from *verbs*; *قرشائی* for *قرشی* acidity; *کسائی* (derived from *کس*), for *آدمیت* humanity; *سائیس*, *سائس* or *سائیس* a groom, for *سائس*; a plural *اجنہ* *ajinnah* ghosts; *گنجیفہ* a pack of cards, for *گجفہ*; *سجانی* for *سجانی*, vide Vull.; *درستگی*,

* *Vullers* has at least half a dozen blunders in his dictionary, all arising from his ignorance of the meaning of this word. Thus under *کشمیر ولایت* *Kashmír and Persia*; also sub *جیقہ جیقہ کردن* *Kashmír and Persia*; also sub *چل دختران* *Europe, esp. England*.

مهربانگی, سختی, مهربانی, درستي (Abulfaszi), for سختي, the ending not leading to an adject. form in ۛ; دوخله and دوغله a mongrel; اسب مادیه for اسب ماده; الا for الاله; عباد الله for باد الله, a proper noun; جریبانه; جامدان a wardrobe, for جامدانی; تلاش for تالاش; پاتله for پتپله; جماد الآخر and جماد الاول; ربیع الآخر for ربیع الثاني; جرمانه for a fine; داروغه for دروغه; دوات for داوات; جمادی الاخری and جمادی الاولی; شله for شوله; دواوین for دوانین; دکان for دوکان; لازم for لازمی; صمیم for صمیمی; کخواب for کخواب; هرج for هرج; فارغ for مفروغ; مع for معه; کخواب for کخواب.

d. In words beginning with آ, the Madd is often omitted; as آچار pickles, آستر lining,* آستین sleeve, آفت canvass, آماده ready, آتماغا a royal order, آبکار a distiller, for آچار, آستر, آفت, آتماغا, آماده.

e. After a long vowel we often find a vowel elided; as آفرین for the Iránian áfarín, مولوی maulwí for maulawí, آمادگی for ámadagi, پوشیدگی for póshidagi, خالصه khalçah for kháliçah, آزدن ázhdan† for ázhadan.

f. Two Sákins are avoided; as ارجمند arjamand for arjmand.

g. The Persian letters گ, چ, پ, are used instead of the Arabic ك, ج, پ; as in شگافتن, شگوفه, افگندن, شکافتن, شگوفه, شگافتن; خرج for خرج; دیباجه for دیباجه; غنچه for غنچه; تب and اسب for تب.

h. The Tashdíd of many Arabic words falls away, as نواب nawáb for nawwáb an (Indian) Nawáb; ذرة, pl. ذرات, an atom.‡

i. The following pronunciations are very common, though generally prohibited in the Dictionaries—خزان khizán autumn, for خزان khazán; دراز diráz§ for the Persian daráz long; شنبه shambah, and even shumbah|| Saturday, for شنبه shambih; پالو pulaw, and even پولو, a well known dish of rice, meat and spices, for پالو palaw. The modern

* Entered by Vullers as Persian. It is Indian.

† So in many Persian Dictionaries written by Indians.

‡ There is a curious mistake in Vull. Dict. I, p. 378. Burhán, whom Vullers copies, has پنده بمعني نقطه و ذرات هم بنظر آمده است; but Vullers does not observe that ذرات and نقطه (the Indian printer of the Burhán left out the Tashdíd) are synonymous, reads ذرات, for the A. ذرعت, and translates canities in anteriore capitis!

§ Vull. also has diráz, although Burhán gives clearly بروزن نماز namáz.

|| Vull. also has پنجشنبه panjshambah I, 375. b., and سه شنبه sihshambah II, p. 354, whilst in other places he has correctly shambih.

Persian and Turkish have پالو *pilaw*. درویش *darwesh*,* for *darwish* a beggar; نمک *nimák* salt, for *namak*; نمکین *nimkin*, adj., for *namakín*; گواه *gawáh* a witness, for *guwáh*; گره *girah* a knot, for *giri*; مزدور *mazdúr* wages, for *muzdúr*; کاغذ *kághidz* paper, for *kághadz*.

k. A great number of Arabic words are universally wrong pronounced in India; as قلعه *qil'ah* a fort, for *qal'ah*; قیامت *qaiámat* the resurrection, for *qiyámat*; عروس *qat'ah*, for *qit'ah*; عروس *'urús* a bride, for *arús*; حجر *hijr* separation, for *hajr*; عجز *'ijz* weakness, for *'ajz*; رجا *rijá* hope, for *rajá*; فضا *fizá* space, for *fazá*; رضا *razá* contentment, for *rizá*; جیب *jéb* a pocket, for *jaib*; غیاث *ghaiás* for *ghiás* help; شهاب *shaháb* for *shiháb*, a meteor; عصمت *'ačmat* chastity, for *ičmat*; موقع *mauqa'* for *mauqí'*; موسم *mausam* a season, for *mausim*; خیمه *khimáh* a tent, for *khaimah*; شجاعت *shujá'at* bravery, for *shajá'at*; حماقت *himáqat* for *hamáqat*, folly, قصور *qačúr* a fault, for *qučúr*; عقوبت *'aqúbat* for *'uqúbat*, punishment; حشمت *hashmat* pomp, for *hishmat*; جنت *jinnat* paradise, for *jannat*.

l. Peculiar spellings; as ازدحام for ازدحام; پیکار for پیکار; تعویذ for تعویذ. Proper nouns are often written together, as حسینعلی for حسین علی. Similarly, صاحب دل for صاحب دل; انشاء الله تعالى + for ان شاء الله تعالى; مشتمل بر for مشتمل بر; ان حضرت for ان حضرت; &c. ذی حجه, عن قریب, ذیقعدة, ذیحجه, علیحدة, عن قریب; ان حضرت. Reversely, سادة لوحیها, خانها, سادة لوحیها, for سادة لوحیها, خانها. Also, موسا for موسی; رحمن for رحمان; خرم for خرم; خوشم for خوشم; موسی.

m. Barbarous forms; as کتابها *books* for *books*; پیرگنات, دارالکچهری *books* for *books*; شب لیلۃ القدر *mucharrab* greasy; مرفه الحال for مرفه الحال; صرفع الحال as we say the strait of Bab el Mandeb; فرستد *firisad*, for فرستد; نماز خواندن; قطع for قطع; قلف *qulf* for قفل *qufl*, a lock; قطع for قطع; نماز کردن, for نماز پڑھنا.

V.

The following terms, abbreviations, &c., are of frequent occurrence in native Persian Dictionaries:—

1. اسدالحکما *Asadulhukamá*, the poet Asadí of Tús, Firdausi's teacher.

* Adopted by some Indian Dicts., as the Ghias, on a mistaken etymology.

† Thus also in Persian MSS.

شیوای طوسی *Shéwá i Tusi*, Firdaus.

فصیح گنجوی *Faṣīh-i-Ganjawí*, Nizámí of Ganjah.

خالق المعانی *Khalláq ul Ma'ání*, the "shaper" of meanings, Kamál of Isfahán.

قدوة المتغزلین or شیخ شیرازی *Sa'dí*.

لسان الغیب, or کمال المتغزلین, or خواجه شیرازی *Háfiz*.

کلام متقدمین *kalám i asátidzah* (plural of *ustádz*), or کلام اساتذہ, the pre-classical and classical poets.

In quoting a poet, the word *rást* راست is often used, as حافظ راست *Háfiz says*.

2. The Mogul emperors of Delhi are rarely mentioned by their names, but by their *laqabs*.

فردوس مکانی *firdaus makání*, *Zahíruddín Bábar*, 1526 to 1530.

جنت آستانی *jannat ástání*, *Naṣiruddín Humáyún*, 1530 to 1556. *Jannat áshyání* is also used.

عرش آشیانی *'arsh áshyání*, *Jaláluddín Muhammad Akbar*, 1556 to 1605.

جنت مکانی *jannat makání*, *Núruddín Muhammad Jahángir*, 1605 to 1627.

فردوس آشیانی *firdaus áshyání*, *Shiháb uddín Muhammad Sháh-jahán*. He is also called صاحب قران ثانی *ṣáhib qirán i sání*, the second lord of conjunction, *Taimúr*, his ancestor, being the first. 1627 to 1658.

خلد مکانی *khuld makání*, *Muhí uddín Muhammad Aurangzéb*, 1658 to 1707. Native historians prefer the name *'Alamgír*.

خلد منزل *khuld manzil*, *Qutbuddín Muhammad Mu'azzim Sháh 'Alam*, also called *Bahádur Sháh*, 1707 to 1712.

Regarding the form of these *laqabs* I may mention, that there are abstract nouns. Thus عرش آشیانی means an occupying of the highest heaven as a resting place. Like the abstract noun علامة *'allámah*, it then becomes a title, "dwelling in heaven." Similar terms are *miryam makání* dwelling with the Virgin Mary, the name of one of Akbar's wives; نور چشمی *núrchashmí* my dear son; قبله گاهی *qiblahgáhi* my revered teacher; مجذوبی *majdzúbí*, pr. my attracted one, my pupil. Native grammarians call this یای متکلم *yá i mutakallim*, as if قبله گاهی were the same as قبله گاه من *qiblahgáh i man*. We may compare our *My lord* and the A. *sayyidi*. When these words

ارجمند *arjmand* with a jazm above the ج, and not *arjamand*."

The word *jazm* is never used in Persian Dictionaries, *sukún* being the usual word.

Every alif in the beginning of a word is called همزه; hence in spelling استاد, you say بضم همزه, baszamm-i-hamzah, not baszamm i alif. And in spelling آفتاب, you would say و فای زده بفتح همزه و الف و فای زده.

The sign — is called شکل همزه *shakl-i-hamzah*. This explains the phraseology of Bh. under چهره *chihraí pink*, where he says:—

بهمزه و تحتانی رسیده در تلفظ نه در رسم خط ۱۱

“The word چهره, when pronounced, has an alif and a yá-i-tahtání, چهره ای, but you must not write them.” The sign of the hamzah above the *z* cannot be left out, as Vullers has done, p. 605a. Similar words are پسته, فاخته of the same colour as the *fákhtah*-pigeon, نقره, سرمه. The spellings نقرئی, پستئی, سرمئی are Indian, and not considered good. This corrects several mistakes in Vullers' Lexicon. Regarding the shakl i hamzah in words as ملجأ, تكافؤ, &c., vide the author's *Prosody of the Persians*, p. 14.

In Lucknow and Delhi prints we often find a shakl-i-hamzah above the silent *z*, as خوابیده و بیدار for خوابید و بیدار. This pedantry is also recommended by the grammarian 'Abdulwási' of Hānsah. Another absurdity of modern MSS. and prints is the spelling بلک for بلکه, though Ghiás approves of the former.

The letters of the alphabet may be treated as masculines or feminines; you may say شین منقوطه, or شین منقوط. For غیر منقوطه *ghair manqútah*, you may say بـ نقطه, or بـ نقطه *bénuqat*.

The word کنایه *kináyah* is followed by the prep. از, in imitation of the Arab. عن. You say:—

نی کنایه از دل پردرد و سوز شاعران

“The sorrowful heart of a poet is compared to the plaintive *nai*.”

VI.

Among the Dictionaries printed in Europe, I shall only mention Johnson's Dictionary and Vullers' Lexicon Persico-Latinum Etymologicum.

It is difficult to make a comparison between the two, as the objects of the compilers are different. In point of usefulness, Johnson's work is the better of the two; * it is eminently “the translator's dictionary.” It

* Vullers does not think much of Johnson. He classes him with Castelli, Meninski, and Richardson, and says:—“Horum enim operum accurata compa-

does not pretend to be a critical dictionary, which Vullers does. Johnson gives Arabic words, in which he is exceedingly exact, as he had good sources; Vullers has only a few. The Persian words of both Dictionaries contain a great number of words and meanings that never existed, and many wrong spellings, because both used the B. and the Haft qulzum—works which compilers ought not to use. But the number of mistakes is greater in Vullers, because he has used other bad sources, as shall be shewn hereafter. On the other side Johnson has given many meanings derived from the study of Persian writers, in which point Vullers is sadly deficient. Again, for the Isti'mal-i-Mutaakhkharin, Vullers is better, as he has used, from the middle of the letter چ, the Bahár i 'Ajam.

For those who use Vullers' Lexicon, the following remarks may be of use:—

The words marked in Vullers

C. (Castelli).

C. ex pers. vers. V. Test. (words taken by Castelli from some version of the Old Testament).

C. ex G. I do not know what this means.

F. (Farhang-i-Shu'urî).*

M. ex F. (words which Meninski took from the Farhang-i-Shu'urî).

and *B. in app.* (the appendix by Captain Roebuck) are nearly all doubtful.

As examples of words marked *C.*, *C. ex pers. vers. V. Test.*, and *C. ex G.*, I shall mention—انفده, a blunder for ایغده; انفج; اواز and اوزی; اوزند, a blunder for اورند; اویان, a blunder for یازیزه; باریدگی; باردیج; بادبانه; بابره; آبان, a mistake for a compound ending in باره; بازوشتن; باشا; بقانچ; بخواریدن; بخشه; بقرهنگ; بذانچ (which itself is doubtful); بدس; بغراو; نسك, a blunder for نسك; بزخید; بریدن; برهان; بردار; بدس; شكه; شكه; شقهی; شغددن, to take another letter of the alphabet,—شناوش; شلغه; &c.

ratione cum primariis fontibus ipsis [B. and HK. ?] facta edoctus sum, permultas in iis significationes esse allatas, quae in falsa et perversa interpretatione exempli primarii nituntur indeque utpote falsas prorsus esse delendas." *De te fabula narratur.*

* I mean those words marked with the letter F., which Vullers did not find in B., Bh., HK., SHL.

The MS. of the *Farhang-i-Shu'urí* which Vullers used, must have been the worst possible in existence. But I do not think that the Dictionary itself is trustworthy. As I have seen no copy of this Turkish Dictionary, I am merely guided by quotations in Vullers which mention the sources from which F. extracted. As F. used the *Sharafnamah*, *Farhang-i-Jahángirí*, *Sururí*, the *Majma'-i-Khání*, his Dictionary ought to be a model. But F. has *not* made a proper use of his sources, and gives *hundreds* of words from them, which are nowhere to be found in the numerous and most excellent MSS. of FJ., Sar., Sh., &c., in my possession. Thus the references of F. in Vullers to the *Farhang i Jahángirí* under پاشیب, پتیان, پرندخ, پرهنج, are wrong; my MSS. of the FJ. contain neither the last three words, nor the absurd meaning of the first. So likewise F.'s references to *Sururí's* *Majma'ul-furs* under برندك, بروقه, بستو, بسته, بزوند, پرگال, پیراسته; *Sururí* contains nothing of the absurdities ascribed to him. F.'s references to the *Sharafnámah* under بخشیدن, پروال, پیراد; and to the *Majma'-i-lughát-i-Khání* under چماق, بلاجور, انبوسیدن, are entirely fictitious. Nor did Burhán find the above words in *his* MSS. of the FJ. and Sar.

These are examples taken only from words beginning with ب *bé* and پ *pé*.

At least one-half of the verses copied by Vullers from F. have neither sense, nor metre; and it is a matter of surprise, how Vullers could have entered them at all. Examples:—

استاد لبیبی — اندخواره, locus munitus. F.; *e. g.*, in hoc versu

وخشم این کهن گرگ ژکاره ندارم جز درت هیچ اندخواره

This is a blunder for اندخواره. F. did not observe the curve of the letter س *sín* after the خ.† Bh. quotes (metre *hazaj*)

وخشم این کهن گرگ ژکاره ندارم جز درت اندخواره

بامس. Read in Daqíqi's verse خدایگانه O God!, for خدا یگانه; and for the absurd verse of Shams-i-Fakhrí read (metre *hazaj*)

همچون خر لنگست حسودت بودل در افتاده و پربار بمانده شده بامس

"Thy enemy has fallen into a mire like a lame ass, laden and left without help."

* For دستار رومیان بند, as given by Vullers, Sur. has correctly دستار و میابند.

† Similarly Vullers on p. vii. of his preface, in the fifth note حبه *hibbuhu* for حسبه *hasbuhu*!

بیر. Vullers' verse from the Sháhnámah is given in Rashídí as follows:—

یکم خام دارد ز چرم پلنگ پیوشد همی اندر آید بچنگ
چومن بپوشم بروز نبرد سر چرخ مالا اندر آرم بگرد

برینش *būrinish*. Vullers quotes from F. the following verse of Nizámí—

دل باید اندیشه را تیز و تند که برنیش ناید ز شمشیر کند

and says:—"in quo tamen falso et contra metrum legitur برنیش [būrinish], quod e conjectura in برینش [burrinish] mutavi." But by this conjecture, Vullers makes the second foot مفعول *maf'ūlun* — — —, instead of فعلون *fa'ūlun* — — —. My MSS. read correctly

دل باید اندیشه را تیز و تند برینش نیاید ز شمشیر کند

بشار. In the verse of Amír Khusrau read در وحل instead of Vullers' دروخل, and translate:—"How may a weak man get rid of his frame of clay; an elephant even is helpless when he sticks in the clay." The fourth meaning in Vullers is quite useless, as پای بند is an adjective, and the same as the گرفتار of the fifth meaning.

3) *perturbatio*. For Vullers' verse from the Sháhnámah read:—

مرآن ازدها را بصد پاره کرد بے شور و پر خاش و پتیاره کرد

Again, Vullers' words 2) *in hoc versu ejusdem poetae* are wrong, as the verse quoted belongs to سید ذوالفقار, but not to ابوالفرج رونی, F. having changed the order of the meanings given in the FJ. The fifth meaning is very likely wrong, as the MSS. read the second *miḡrá'* (metre *muszári'*)

پیغاری که—رک بادِ بزان دهد

٦. Vullers p. 408, a. For the verse of Shaikh Auhadi read (metre *khafif*)

بنویس—د برات بر جائی کز دو خروار ادا کند تائی

where some of my MSS. of the Jám i Jam read خروار. "He (the king) writes out at once a money order, when he (the paymaster) pays him (the poet) out of the two loads of money ordered by the king, only half a load."

The verse quoted for the fifth meaning, is given in good MSS. of Háfiz as follows (metre *Mutaqarib*)—

مغنی کجائی نوائے بزن بیکنائی او که تائی بزن

"Where art thou, singer, strike up a tune! By His unity, strike up a tune!" Vide also Vullers' Lex. I. p. 920 a., under *دوتا*. But this verse belongs to Vullers' sixth meaning. Again, in the fifth meaning, my MSS. give the second *miçrâ'* of Kâtibî's *Rubâ'i* as follows:—

بے صوت خوش مبادا خالی جائے.

ترنگ. For the verses read—

شب کنی روز و روز در گارش در نویسی بدرج طومارش
یاز شعـریش بر ترنگانی بقـهـاضا قدم بلندگانی

but there are a few verses intervening between the two. The two causatives *برترنگانیدن* and *لنگانیدن* may safely be entered in our Dictionaries.

تز. For the first *miçrâ'* of Hakím Sózani's verse read (metre *hazaj*):—

فخر اہم مغر گوز از بہر آنرا

"I do not want to eat the *gôznut*, because, &c., where *از بہر آنرا* is old for *از بہر آن*." Old Persian poets often use *را* after the prepositions *برای*, *پی*, *بہر*, *از بہر*.

The words extracted by Vullers from F.—I mean again those which are not at the same time marked with B.—are very extraordinary. Examples:—*برہ*; *آبام*; *اسکدار*, a blunder of *اپکار*; *آبلیسہ* and *آبلیتہ*; *آزفت*; *آزغده*; *آنود*; *آزده*; *آرزودن*; *آرداد*; *آدک*; *آخیز*; *آجاز*; *ابره* for *آزفت*; *آغره*, a blunder for *آسیب*; *آشید* for *واژگونہ*; *آشگونہ* for *آب زرفت*; *آنجورہ* for *آگلون* and *آگلیون*, *آقشتہ*; *آموغ* *ámogh* for *آلوشیدن*; *آلر* for *آلسر*; but it is Arabic; *آوارہ* a blunder for *آوان*; *آنک* *ánuk*, a blunder for *آبک* *ábuk*; *آہنچلوغ* the *non plus ultra* of a Persian Infinitive; *آہنو*; *آینت* and *آیفت*; Infinitives as *آلنیدن*; *آموختن*, *آلودن*, &c. F.'s Infinitives, though perhaps correctly formed, have been invented by grammarians *in usu tironum*, but they ought not to be given in a Dictionary; just as *tá vacca quæ semper mulgetur* (Vull. p. 408), *sá vivum facit omne* (Vull. p. 495), &c., were invented *in usu a b c davorum* on the C for cow, D for dog principle!

As the above examples are at random taken from the first sixty-five pages, Persian scholars may estimate the number of useless words and blunders in Vullers' Lexicon.

Nor is Vullers happy in his etymologies. The reference to *pisang* under بسنگ, p. 243, may be learned; but a date-palm is not a plantain-tree. بطريق, p. 249, does not come from *patricius*, but from *patriarch*. Under بادره *bádrah* hastiness, p. 162, Vullers compares راه *rāh* with راه *rāh*, mistaking بادره for a Persian word; but the word is Arabic, and should be pronounced *bádirah*. بخشی *bakshí*, p. 197, is quoted as belonging to a *lingua exotica*, but it is Persian, and the same as بخش کنند. Under بروین *clover*, p. 221, he says, *deest in ceteris lexicis*; it is in every Arabic Dictionary; just as توزك, p. 480, is in every Turkish Vocabulary. The Sanscrit word under بستام, p. 239, may also be very learned, but it was useless, as the whole word is one of the FJ.'s blunders.*

Another defect of Vullers' Lexicon is this, that in case of words having several forms, the meanings are often given under the *unusual* or *doubtful* form. Thus, in the case of آغول and آغیل, where Vullers has put the meaning to آغول, instead of to آغیل, for which alone the Dictionaries give examples. Examples of such displaced meanings are frequent.

The use which Vullers has made of the *Bahár i 'Ajam*, cannot be approved of. His extracts are most desultory. In hundreds of cases he has given the least useful examples, whilst the number of words which he has altogether omitted—on what principle, I do not know—is very large. We have only to compare the articles جل *jul*, جلاد *jallád*, جمعه بازار, جمالستان, جمود, جمال, جم, جماع, جلو, جلدی, جلد, جلاله, جو, جنون, جنگ, جنجانی, جنت درسته, جذابت, جذاباز, *janáb*, جناب, جیب, جهان, جوشن, جوشیره, جوشقان, جور, جواهر, جوان, جواز, in Bh. and Vull. Bh.'s valuable notes to some of these words, his fine articles headed جلاله, جنت درسته, جل, جمال, &c., are entirely left out.*

* It should be Ar. بسام *bassám*, smiling; Khusráu (metre mujtass)—

جهان که نزد خردمند دفتر ضحک است به نیم خنده نیرزد ازان لب بسام
 "The world which in the eyes of wise men is a book of laughter, is not worth half a smile from the ever-laughing lip of the sweetheart"—where the FJ. reads بستام *bistám*, inventing at the same time the meaning a coral.

Besides it would not be Persian to say *lab-i-bistám*, a coral lip; it should at least be لب مرجان رنگ, as you say لب بستام رنگ. Similar mistakes of FJ., adopted by B. and Vullers, are الوا *ulwá*, a star, for A. انوا *anwá*, pl. of نوء *nau*; حوجم *jójam*, for the Arabic حوجم *hójam*, &c.

In the verses and explanations quoted by Vullers from Bh. we find the same want of understanding, as in the verses quoted by him from F. Examples:—

جرم *jurm*, p. 513. For راز بها *bahá ráz* read از بهار *bahár az*.

جعبه, p. 517. Vullers has no idea of what Bh. means. He reads آن در تری *dar tarí i án*, and translates *fructibus recentibus*; but Bh. has آن در توی *dar túe án*, in the inside of which. Again by سرپوش *sarpósh*, Bh. means *a lid*, so that طبق will be the *cup* or *plate*, and جعبه the lid of it. Hence the nice verse of Tásir, which in Vullers has neither sense nor metre (Ramal)—

باشد از غنچه گل جعبه و از گل طبقش که صبا توشه بفردوس برد بوی ترا
—where the two lips of the sweetheart are compared to a rose and a rose bud, the latter resting like a lid upon the former, and the scent of which is used by the zephyrs as provisions for their journey to paradise. Vullers reads دار *dár* for و از *ó az*.

جفته, pp. 519 and 520, c) *paedicare*. For کردن در غلام کردن *read* کردن *paedicare*. In the verse read بیدش ازین *bísh azín*, for پیدش ازین *písh azín*.

جنگ p. 533. Read زنگی for جنگی; else the verse has no metre.

جنگلی p. 534. Read رعونت *ru'unat* silliness, for Vullers' زعنوت *za'aunat*. This verse is quoted by Bh. as a proof for the word جنگلی *jangalí i yakpá*, *an animal of a man's shape, having only one leg; it is proverbial for its stupidity*. Hence Vullers has left out the word, but given the verse.

جو p. 535, 3) coll. جوی *fluvius, et dicitur de aqua* quam in calamo narcissi servare solent, ut narcissus diutius in statu recenti remanere possit. This is a sad blunder. Bh. has جو نرگس *jau-i-nargis*, a grain for the narcissus, not جوی *a river*. The metre of Mukhlis i Káshí's verse (hazaj) shews that we have to read *jau*, and not *jú*. The grain is put into the cup of the flower to keep it from shrinking.

The reference in the fifth meaning to the Sharafnámah is also wrong.

Thus throughout his whole Dictionary.

The mistakes in Vullers arising from his being unacquainted with Hindustani, deserve a short notice. Examples:—

اکبري, p. 116, i. q., آشرفي. First, the madd of آشرفي is wrong; secondly, اکبري is a gold or silver coin of the emperor Akbar.

انگريز, p. 134, *English, an Englishman*. The Persians and Arabs say انگليس *inglís*, the Hindustanis انگريز *angrêz*. We may compare the modern گرجا *girjá*, a church, with the Portuguese *igreja*, and the Greek *ekklesia*.

اودہ p. 140, *nom. urbis cujusdam B.* It is Qudh, the famous अवध or अयोध्या.

بابو, p. 155, a kind of wandering Muhammadan monk, *R.* Vullers might have left out this error of Richardson's. Similar mistakes are آزاب, p. 29, for 'azab and عزبستان 'azabistân; باختگاري *bakhtigârî*, p. 194, for پخته گاري *pukhtahkârî*; بخشی جز p. 197, for بخشی جز *bakhshî-i-juz*, a deputy paymaster who serves under the کل بخشی *bakhshî-i-kul*, or paymaster-general; بدسج, p. 204, for بدسنج *badsanj*, as you say خوش سنج *khushsanj*, graceful; بذرگري *badzrgari*, p. 207, for برزگري *barzgarî*, or برزه گري *barzahgarî*; بستا, p. 239, an Indian spelling for بسته *bastah*; بشگير *bashgîr*, p. 246, for پيشگير *peshgîr*; بيلاق *bélâq*, p. 303, for ييلاق *yêlâq*; پالنگ and پالنگ پوش, p. 323, for پلنگ and پلنگ پوش, &c.

بنگالہ, p. 269, *nom. magnae urbis et olim metropolis in Hindústân.* This absurdity is supplied by F.

بهله, p. 287; the extract from Richardson, with the exception of the meaning, a violin, is correct. The word is Hindee, but occurs very often in Indian Historians. It is a purse of money kept at court for paying alms, rewards, &c.

بولج *búlach*, p. 279; this should be پولج *púlaj*.

پولا p. 384. This is the Hind. پولا *pólá*, a word often applied to fruits.

پيهو, p. 406. This is the Hind. term for *pulex communis*.

تنبول, p. 465. 3) *nom. arcis in Hindustan, B., nomine zantambúr celebris, F.* This absurdity is, of course, supplied by F. It should be رنتنبهور *rantanbhúr*, as correctly given by FJ., or Rintambore.

توب *tob*, p. 475; Vull. does not understand the Hind. تھان *thán*, a piece of cloth of a fixed number of yards, *Germ. eine Webe*.

جگر p. 521, the same as झकड़, a squall.

جهان آباد, p. 543. Vullers in his extract from Bh. writes twice شایجهان *sháyjahán*, for شاهجهان *Sháhjahán*, the famous emperor of India. I am afraid Vullers has not understood Bh.'s phrase

اما مردم ایران بنابر تعصب جهان آباد میگویند ॥

"It is from obstinacy that the Persians call this town Jahánábád, and not Sháh-jahánábád." The emperor Sháhjahán was often ridiculed by the Persians for assuming the title *Sháh of the world*. Even the then Sultan of Constantinople (خوندار روم) made once in a letter a satirical remark on the emperor's magniloquence, when his clever court poet Kalím got him out of the difficulty by composing an ode, in which the following verse occurs (metre muszári')—

هند و جهان ز روي عدد هردو چون يكیست شهر را خطاب شاهجهانی مبرهن است
 "The words هند (5 + 50 + 4 = 59) and جهان (3 + 5 + 1 + 50 = 59) are in point of *value* the same; hence the emperor has a clear right to the title *Sháhjahán*." For this clever verse Kalím received from the بهله his weight in gold, and his ode was sent to Constantinople.

چپر *chappar*, p. 560; this word is the Hind. چھپر *chhappar*.

چیتل *chétal*, p. 607, This is a mistake often to be met with in Persian books printed in Europe. The correct form is جیتل, with a ج *jim*. The word is *spelt* by Abulfaszi in the A.A., p. 27, l. 4. Nor is it a *numus cuprinus*, but an imaginary division of a *dám*, one silver Rupee (of Akbar) being equivalent to forty copper *dáms*. "Accountants have divided the *dám* into 25 *jetáls*." A.A., l. c.

دوآنی, p. 918, a coin, the 8th of a gold muhur. Thus Vullers from Johnson. It is the eighth part of a rupee, not of a gold muhur.

دودالود, *dúd álúd*, p. 923, 3) *n. s. nom. magni oppidi in Hindustan F. sine exemplo*. This absurdity is likewise supplied by the *praeclarum opus* of F. Whoever heard of a town *Dúdálúd* in India? It a blunder for دولت آباد *Daulatábád*.

کدل, II. p. 797; a reference to کوتل was required. So likewise, p. 920, under کول, to کهولنا; and under توره, p. 479 b., l. 24, to تهورا.

Vullers is also most unfortunate with his اضافات. As the *Iszáfat* of the Persians is very badly treated in the existing Persian grammars, I trust I shall be excused for inserting here a few notes on the *fakke i Iszáfat* (فک اضافت), or the *omission* of the *Iszáfat*, reserving some of Vullers' mistakes for foot notes.

The *Iszáfat* is omitted

a. After پسر, صنم, ولی, نائب, دشمن, عاشق, میر, صاحب (not in prose), شاه; as—صاحب دل, صاحب کمال, صاحب بحر, میر بحر an admiral, میر توشک

Reversely, بادشاه, p. 163, must have the Iszáfát, *bád i shurtah*, as correctly given in Johnson. Vullers' remark regarding the Iszáfát, on p. vii. of his preface, has no sense.

The *Kasrat-i-Isti'mál* explains also the omission of the *Iszáfat* in names; as, غلام حسین Ghulám Husain, for Ghulám-i-Husain.

d. After بن *bin* son; as, (Sa'dí) اقبالك ابوبكر بن سعد زنگی Atábak Abubakr bin Sa'd i Zangí.

This is not absolutely necessary in prose. The Persians use even the form ابن, with the alif, when followed by the name of the father. Hence it would not be wrong to say, ابوبكر ابن سعد زنگی Abúbakr ibn i Sa'd i Zangí.

e. Under the influence of an alif i waql. This is poetical; as پاي علم خوان, بها چنين گوهر, جانماز, سوا من, سوا تو, for پاي علم خواني تو beside you, the price of such a jewel, پاي علم خوان one who reads (elegies on Husain) sitting at the foot of a banner (as used by the Shi'ahs during the Muharram.)

f. After a hidden ه (های مخفی). This is poetical usage, and not found in modern poets; as, چشمه نور, جامه خواب, كوچه بازار, خميره صندل, for چشمه نور, جامه خواب, كوچه بازار, خميره صندل.

g. Before ايزد God; as, بنام ايزد *banámtzid* (مفاعیلن), سپاس ايزد *sipásízd*, the praise of God. This is poetical usage.

h. After ته, as, ته بسيط *tah basít*, for *tah i basít*, the dust below a mat; ته جرعه *tah jur'ah*, the last of the cup.

i. After the preposition زي *zí* towards, as, درگاه تو *zí dargāh i tu* (Mir Mu'izz), towards thy throne, for زي درگاه تو. The word زي does not occur after Sa'dí.

k. In كافر نعمت *káfar ni'mat*, ungrateful; ثالث ثلاثه *sális salásah*, a Christian (Niz).

l. After من *I*; as, من رهي, من بنده, This occurs sometimes in poetry for من بنده *man i bandah*, I your slave. The word رهي does not occur after the time of Jámí.

m. After nouns ending in alif or wáw.* Thus, هلاكو ملعون *halákú* *mal'án* the accursed Halákú, امينا هروى *Aminá Harawí*,* for هلاكوى ملعون and اميناي هروى, which would not be wrong.

VI.

I conclude this paper with a few notes taken at random from marginal remarks made by me to several Dictionaries at the time of reading. If it be not presumptuous on my part, I would point out that

* The Alif at the end of proper nouns is modern Irání usage. Thus فائضا *fá'izá* فائضى *fá'izí*, مخلصا *mal'úsá*, مخلصى *mal'úsí*, صائبا *sá'ibá*, صائبى *sá'ibí*.

notes such as the following in form of an index, ought to accompany the Persian text of every book now-a-days printed ; for the compilation of a *reliable* Dictionary, based upon a *knowledge* of the Persian language, must necessarily be the work of many.

* آبادان *cultivated*. You say این شهر را آبادان کرد *he built this town*. Also, این شهر را بنام خویش آبادان کرد *he built this town and called it after his name*.

آبافته *ábáftah, made of canvass*. In Indian books mostly without the *Madd*. Indian Historians use the word as a *noun*, the same as *ábáft*, canvass. The forms آبفت *ábāft* and آبفته *ábāftah* appear to be more in use than آبافت *ábāft* and آبافته *ábāftah*.

آبجوش *ábjósh* *bravy*. Also, *dried raisins*. کشمش *kishmish* is a smaller kind. منققی *munaqqa* is the best kind of dried raisins. مویز *mawéz* is a general term, *dried raisins*.

آدم هفت هزاری *Ádam i haft-hazárl*. People say that the number of inhabitants on earth at the death of Ádam, had reached the number of seven thousand.

آزردن. Vullers and several inferior Indian Dictionaries maintain that ázurdan is wrong, and ázardan correct, as the word is a contraction for آزاردن. But آزرد *ázurd* occurs in rhyme with پرمرد *pramurd*, فشرد *fashurd*, and is analogous to شمردن *shumurdan*, شماریدن *shumardan* and شماریدن *shumáridan*, فشاردن *fashardan* and سپاردن *sipáridan*, &c.

آرامیدن *arámídan*, transitive and intransitive. You say دل خود را بدان نیارامم, or, دل من بدان نیارامد.

آس *ás*, a millstone. You say غله را آس کردن to grind corn.

آسیب *áséb*, corporeal pain. درد *dard*, both corporeal and mental pain.

آغازیدن and برآغازیدن to begin. The word is constructed with the accusative, or with به *r*.

آفتابیدن *áftábídan*, to become red like the sun. Infinitives in *ídan* are formed from Arabic and Persian nouns. Examples :—طلبیدن to require, فهمیدن to understand, رقصیدن to dance, غارتیدن (Niz.) to plunder, بلعیدن to swallow down, طلوعیدن to rise (sun), فوتیدن to die (Túránian usage), مكیدن to go to Mecca, مدینیدن to go to Madínah, عمریدن and ابابگردن to visit the tombs of 'Omar and Abúbakr, طوفیدن the same as

* For ابوبگردن. The form with the Alif occurs frequently in this name. Similarly بایزید *báyazíd*, for ابویزید *abú yazíd*, the famous saint of Bistám.

نو سورش آفابیدم مهیدم چو او سیدفید من بسم اللهیدم

آمدن. You say خواب در آمدن to get up, and خواب در آوردن to rouse up. We might expect بر آمدن *bar-ámadan*, but this is not idiomatic. Nizámí,—رطب چین در آمد ز شیرینه خواب. So also AA., p. 251, l. 3.

آویختن. The compound در آویختن means *to fight* and *to make fight*. Vide A.A. p. 205, l. 9. The nouns آویزه *áwézah* and آویزش *áwézhish* mean *a fight, a battle*. Also, *a fight between animals*.

آياز *áyáz*, or اياز *āyáz*, or اياس *āyás*, the name of a slave of Mahmúd of Ghazní. He is proverbial in the East for his faithfulness. The form *āyáz* is the usual form. There exists a Masnawí by Mauláná Zuláli of Khwánsárí, entitled *Mahmúd o Ayáz*. Huzní of Işfahán (metre Ramal)

گر ایاز اینچا و گر محمود کارش بندگیست عشق از يك رشته پای بدده و آزاد بست
 "Whether it be Ayáz or Mahmúd, here (on the path of love) his
 duty is slavish obedience; love ties with the same string the foot of
 the slave and the freeman."

آئین *áin*, manner, method ; as, آئین اکبري the manner of governing adopted by Akbar. Also, one's duties, official work ; as, اگر کوتوال "If there be no *kótwál*, he (the collector) will perform his duties. The plural آئینها means *orders, laws*, the same as احكام ; as, آئینهای مقدس *áinhá i muqaddas*, the orders of the king. Hence the *áin* (singular) i Akbarí is divided into several *áins*.

اِتِّصَافٌ *ittiṣāf*. This word is constr. with داشتن and به. You say بتقوی اِتِّصَاف داشت he possessed piety.

اتكہ *atkah*, or اتگاہ *atgah*, a foster father. The latter form of this Chagatái word is given in the Calcutta Chagatái Dictionary. As كوكہ *kókah* and كوكلتاش *kokultásh*, a foster brother, it often occurs as a title. Thus اتگہخان *atgah khân*, the name of Shamsuddín Muhammad, whose son, Khán i A'zam Mirzá Kokah, was Akbar's foster brother.

احكامى *ahkāmī*, adj. In Indian writers the same as نجومى *nujūmī*,

referring to Astronomy. Thus تاريخ احكاميدان, the same as تاريخ منجمان *tārīkh i munajjimán*, the era of the astrologers.

ارشاد *arshad*, superlative of رشيد, often used by Indian writers as an epithet for a son.

ارتك *artak*. The form ارتك *ártak* also occurs in MSS. A quilted horse-cloth. The word which is often used by Indian writers, is explained in the AA., p. 142, l. 19, as a چھینٹ پنہ آمود, a piece of chintz stuffed with cotton.

ارتك كجيم *artak i kajim*, or according to the Chagatái form, ارتك كيجم *artak-i-kejam*, the quilt upon which the coat of mail of the elephant is placed. AA., p. 124, l. 3.

اسب *asp*. The form اسب *asb* is the Iránian form. It occurs in the Bostán in rhyme with كسب *kasb*, whilst no Persian poet would rhyme *kasb* with *asp*. The Iránian Surúrí quotes also several verses, where it is rhymed with آذرگشسب, which itself stands in the فارسی باي تازی *fārsī bāi tāzī*.

The Indian Madár gives distinctly با باي فارسي. Mírzá Ibráhím in his grammar has everywhere *asb*.

استر *astar*, a mule, Hind. خچر, which word is also used by Indian writers. *Fir'aun* was the first that bred mules. The belief in the East is that the mule is not sterile, but dies in foaling. Hence a mule is compared to a man who is liberal beyond his means. Khusrau (metre Muszári')

جود جواد هر چه نه ذاتيست مردن است استر بميرد از كوه چون ماديان كشد
 "If the liberality of a liberal man is unnatural, it is his death, just as the female mule dies when she brings forth a foal."* Observe also that the metre requires the omission of the Tashdíd in the word *kurah*. In accordance with this idea, farmers are said to place a حلقه over the vulva of the mule, in order to prevent gestation, a practice to which Kháqání several times alludes. Thus in the Tuhfat ul 'Iráqain, in speaking of the sun, through whose agency all metals and precious stones are called into existence, he says (metre Hazaj)

با قفل زر از توفرج استر با مهره لعل گردن خر

"Through thee (O sun), the vulva of the mule is closed with a lock

* This corrects the reading in Vullers' Dictionary, II. p. 826.

(or ring) of gold ; and through thee the neck of the ass has an ornament of rubies.

افتادن *uftádan*. The spelling افتادن is an ancient *plena scriptio*, which in ایستادن has become the usual form, although ایستادن is pronounced. The older Indian Dictionaries, as the Sh., Mu., Ma. mention the pronunciation *aftádan* as having then prevailed in India. You say که زمین از زراعت نیفتد it costs a rupee ; این چیز بیدک روپیه افتد he takes care that the land does not fall off in cultivation ; زمین افتاده land no longer cultivated ; افتادگی زمین the state of being waste land ; راز در زمانه افتد the secret becomes public ; از سَرِ آغاز آگهی زبان شعر کشاد و بعراق افتاد from childhood he made verses and lived in 'Iráq, A. A. p. 251.

اغیار *aghyár*, plural of غیر. The word occurs used as singular, a rival. Hayátí of Gilán (metre Ramal)

از هوس اهل هوس خصم همگد دوستی را هیچ کس اغیار نیست
“Inconstant lovers are hostile to each other on account of the inconstancy of their love ; in true love no one has a rival.” Vide بلهوس *bulhawás*. Similarly, اعدا *a'dá*, pl. of 'aduww, occurs used as a singular. 'Umar i khayyám (Rubá'í)

می میخورم و مخالفان از چپ و راست گویند مخور باده که دین را اعداست
چون دانستم که می عدو دین است و الله بخورم خون عدورا که رواست
“I drink wine, and opponents from the right and left cry out to me, ‘Don’t drink wine ; it is the foe of faith.’ Since I have learned that wine is the foe of faith, I must drink the red blood of the foe ; for this is lawful.” In the third *miçrá* we have to pronounce 'aduww, and in the fourth 'adú.

اقدس *aqdas*. In Indian writers the same as *royal*. So also مقدس *muqaddas* and قدسی *qudsí*. ذات قدسی *dzát-i-qudsí*, the royal person.

الزام *ilzám*, c. دادن, کردن, to make a thing *lázim* or compulsory ; hence to force, to overcome, to defeat in play. So also, ملزم کس شدن *mulzim-i-kasé shudan* = غالب شدن. 'Urí (metre Ramal)

چون بیا زبچه شوم ملزم ارباب کلام خندم جوهر فرد است دلیل تقسیم
“When by way of play I defeat the literary writers (who hold the doctrine of the *jauhar-i-fard*, i. e., the atomic theory, which the *hukamá* do not), the *jauhar i-fard* (here = the mouth of the sweetheart) smiles, and proves the divisibility, (because the lips in smiling ‘divide’).”

الماس *almás*, a diamond. The idea is prevalent in the East that diamond dust is a deadly poison. Faiszí, (metre Ramal)

نوش داروی محبت رله پوس اجزاء که چیدست سوده الماس در زهر هلال می کنند
 "Do not ask to know the ingredients of the antidote against love; they mix *diamond* dust into a deadly poison."

ام غیلان *umm i ghilan*, in Persian generally مغیلان *mughilan*, the babúl tree, a kind of acacia. The pronunciation *mughailán*, given by Burhán, is unsupported; the word occurs in rhyme with فیلان *filán* elephants. The ashes of *mughilán* wood are largely used in the East for refining gold and silver, whilst the thorns of the tree have become proverbial; hence *fig.*, the dangerous obstacles on the road of love. Qairafí of Sáwah (metre Hañaj-i-sálím)

ز راه کعبه ممنوعم و گرنه میفرستادم کف پائے بزحمت چینی خار مغیلانش
 "The road towards the ka'bah (of love) is forbidden; else I would gladly direct thither my feet, not caring for the wounds which the sole of my foot would get from the acacia thorns of the road"—in allusion to the law which prohibits Muhammadans from sleeping with their feet stretched in the direction of Mecca, which would be disrespectful.

Judái of Tabriz (metre Munsarih)

حسن بدان کعبه ایست عشق بیابان او سرزنش فاکسان خار مغیلان او
 "The beauty of the sweethearts is a ka'bah; love the desert (through which the wanderer has to pass); the obstinacy of the wretches (the رقیب, the watcher), the acacia thorns of the road."

واجب الوجود *imkání*, adj., human, referring to man. God is واجب الوجود *mumkin ulwujúd*, possible; idols are necessary; man is ممكن الوجود *impossible*. Hence كوششهای امكانی human efforts.

اندرین *andarín*, pr. in this, within this. This word is, however, often used as a preposition, *within* = اندر. Observe that in this case it cannot take the اضافت, just as بنابرین *binábar*, or نظربورین *nazar barín*, on account of. Payámí (metre Mujtass)

بچار سوي مراده فتاده ام كه هنوز بچاه يوسف من به كه اندرین بازار
 "I am living in a world where my Yúsuf would be better in the pit than in the bázár,"—where Yúsuf = life, the pit = non-existence, the bázár = existence.

انفسي و آفاقي *anfusi o áfáqí*, referring to the spiritual (*anfusi*) and to the visible world (*áfáqí*). Hence *mard-i-afusi o áfáqí*, a man who looks upon life as something agreeable, but who at the

same time strives to grasp the idea of Godhead. Such a man is both *ta'alluqí* تعلقی, attached to this world, and *tajarrudí* تَجَرُّدِی (or *wárástah* وارسته) independent of it. A.A. p. 49, l. 17.

angushtarí bázi انگشتري بازی. The players sit in a circle and pass on a ring. The person standing in the middle has to find the ring. If he says to one *póch* پوچ, empty, whilst that person has the ring, he is *burdah* برده, defeated, and must continue searching for the ring. Vide Vullers' II., p. 802, s. *kachah* کچه. Tashbihí of Káshán (metre Hazaj)

دو دست این جهان و آن جهان پوچ کچه پیش منست این پوچ و آن پوچ
"Both worlds are empty and have nothing concealed in their hands;
I have the ring (of true love); every thing else is empty."

él ایل. Indian writers use this word in the phrase *serkshan áil shodand* سرکشان ایل شدند *the rebels became again obedient*. MSS. have often *wáil* وایل, pres. part. of *wál* وال.

éman ایمن. The fathah of the mím is the same as the fathah in *káfar*, *Hátam*, &c., for *káfir*, *Hátim*, whilst the first syllable is a common Imálah. Hence the word is a corruption of *ámin* آمن.

ب

bákhtan باختن, 1, to play; 2, to lose a game, opp. *burdan* بردن to win a game. Shikébi of Içfahán (Rubá'í)

نرد است جهان که بردنش باختنست نرادی آن بنقش کم ساختنست
دنیا بمثل چو کعبه‌نیز نردست بر داشتنش برای انداختنست
"The world is a nard play, the winning of which is a loss; skilful nard playing consists in being satisfied with a low throw. The world resembles the two dice of the nard play—you take them into your hands to throw them down again." Payámí (metre Ramal)

هرچه باز باز بستاند سپهر بدقمار با حریفی کین بدیها کردنتوان باختن
"Fate cheats in play and takes back what it lost; one cannot play with a companion that practises such tricks."

Observe that in the first example, the word *naqsh* نقش means the dots on the dice. The dice used in India are rarely cubical, but long, because the four long sides only are used.

bárgír بارگیر, the same as *asp* اسپ, and *bárgí* بارگی, a horse.
2. A slave, Hind. *chélah* چيله, Maç. Bh. 3. *harf-i-bárgír* حرف بارگیر, an expletive particle. *Tásir* (metre Muszárí)—
"Like an expletive particle, pleonastic

and merely repeated." Compare تکیده کلام *takīde kalam*, which has the same meaning.

بازار *bázár*. This word is often used in the sense of a noisy place. Hayátí of Gilán (metre Ramal)

کوی عشق است این سر بازار نیست لب به بند اینجا زبان درکار نیست

"This is love's lane, but not a bazar; hush, you must not talk here."

جرمانه *bázyáft*, stoppages, a fine. Synonyms are, قاون *táwán*, بازخواست *jurmánah*, سرشکن *sarshikan*, غرامت *gharámat*, وضع *wasza'*, and بازخواست *bázkhwást*. The last word is a general term and may also mean a demand for rendering a satisfactory account; روز بازخواست *róz-i-bázkhwást*, the day of reckoning; بازخواست سرکار والا *bázkhwást-i-sarkár i wálá* that which is due to the state; hence taxes. جرمانه, غرامت, قاون signify a fine; you say جرمانه گرفتن از کسی *gharámát gharáman az kási* mean stoppages, deductions from salaries, &c. You say سه ماهه سائسان *sah mahah saaisan* three months' wages of the grooms are deducted; پنجم حصه ماهیانه از امیر وضع شود *panjam hase mahiyane az amir wasa shod* the fifth part of the monthly allowance of the Amír is stopped; عامل باندازه گاهش باز یافت نماید *amál bandazeh gahash baz yافت namaid* the collector makes a deduction according to the difference in weight (of coins brought by the peasants). The meaning باز یافت چاکر in Vullers (from Richardson) is doubtful. *Sharshikan* is generally used in the sense of military stoppages to which a whole squadron is condemned. For example, A.A. p. 283, l. 13.—

چون یکی بے بارگی شود بر هم رهان سرشکن نموده سرانجام کند

"If a trooper be found to be without his horse, he (the faujdar) gives him a new one, charging the price to his squad in equal proportions."

چورنگار *chúrangár*, the right wing, قول *qol* the centre, برانگار *burángár* the left wing of an army. These are the usual spellings. Other forms are بورانگار *búrangár*, برنگار *burungár*, as in the Chagatái vocabulary published at Calcutta, and برانگار *brángár* (as in Zenker's vocabulary). For چورنگار, we also find جورنگار *júrangár*, with a *jím*. Vullers' form جوانگار *juwángár*, with a *wáw*, is not in my dictionaries. Another Turkish word often used by Indian writers, is چرخچی *charkhchí* an avantguard; a foraging party. As the article in Vullers, p. 569, has no sense, I transcribe part of the article in the Muçt. and Bh.

چرخچی در عالم آرای سکندر بیگ فوج هراول الخ

"The word *charkhchí* occurs in the book entitled 'Álam-ará, by

Sikandar Bég, in the sense of *fauj i haráwal*, an avantguard. *Asr* (metre Hazaj)

اگر آوازه‌ات در روز میدان چرخچی گردد مخالف میشود مغلوب اهل دین بآسانی
 "If on the day of battle thy voice is the avantguard, the opponent is easily defeated by the Muslims." From some commentary I have copied the following passage—

چرخچی بمعنی فوج که از لشکر جدا شده برای آوردن اسباب ضروری و
 بهندی که می‌گویند ॥

Hence a *foraging party*. As Vullers did not understand Bh., he might have left out his etymology. The word is connected with the T. چریک *chirik* and چریک *chirik*, vide Vullers, I. p. 572.

The T. بلوک *bulók*, a troop, is likewise of frequent occurrence; only the pl. is not *bulókán*, as in Vullers, but بلوکات *bulókát*.

بردوایی *burd o bái*, or بردوپایی *burd o pái*, or بای و برد *bái o burd*. This word, which is often used by Indian Historians, means *betting on fighting rams or other animals*. The margins of MSS. generally explain it by the Hind. هارجیت, which has the same meaning. I do not know the meaning of بای *bái*. At the courts of the Mogul emperors betting on animals was carried on to a great extent. Akbar had to pass several limiting laws.

برهمان *barhaman*. In the poetry of Hindustan and the later poets of Persia, the Brahmin is enamoured of the صنم *ṣanam*, in the same way as the nightingale of the rose; the atom (ذره) and the chameleon (حربا) of the sun; the فاخته, or the تذرو, of the سرو *sarw*; and the moth of the candle. The following verse is sufistic (metre Bamal)—
 در حقیقت نسب عاشق و معشوق یکی است بوالفضولان صنم و برهمان ساخته اند
 "In reality there is no difference between the lover and the object loved—idle thinkers speak of the idol as distinct from the Brahmin." The verse requires the pronunciation *barhaman*, not *brahman* or *barahman*.

بغدی *bughdí*, a kind of camel of high cost. So *Shaksp.* It would be more correct to say *dromedary*. The Bactrian camel with two humps (دوکھانی *dokuhání*) is called in T. بغور, بوغور, or, بغور *bughur*. The latter word is used by Indian historians, but is often confounded in the MSS. with the Arab بعیر *ba'ír*. Zenker's Turkish vocabulary gives the plena scriptio بوغور, but he translates a *dromedary*, instead of a *Bactrian camel*.

بلهوس *bulhawās*. It is wrong to derive this word from the P. prefix بل *bul* much, as some Indian grammarians and lexicographers have done, whose opinion Vullers adopts. It is another spelling for بوالهوس. This is also confirmed by the fact that but *bulhawās* occurs, and not *bulhós*, whilst *hós* is a Persian taṣarruf of the Arab. *hawās*. Again, the few real Persian compounds with *bul* are all ancient.

The *personel* of Persian love poetry consists of the معشوق, the عاشق, the قاصد *qāṣid*, the رقيب *raqīb* (or دشمن or مدعي *mudda'ī*) who watches over the *ma'shūq*, and lastly, *outsiders*. Among the latter are those who are زاهد *zāhid* abstemious, indifferent to love, and those who are بوالهوس *bulhawās*, who possess no عشق, but هوس *hawās*. 'Ishq is بطى الزوال *batīuzzawāl* constant; *hawās* is transient, سریع الزوال *sarī' uzzawāl*, though passionate.

بیش *bīsh* more. This word is followed by از صد بار *more than a hundred times*. But از may be left out, when بیش stands *after* the numeral; as صد بار بیش *more than a hundred times*. A *hundred times more* would be صد بار دیگر *ṣad bār i digar*.

پ

پاي *pái*. In pre-classical Persian we never find پاي, روي, بوي, and Imperatives as كشاي, نماي, &c., without the ي. During the classical period the ي is often thrown away. In modern Persian the forms without the ي are the usual forms. Hence the modern adjective پاحساب *pá-hisáb* *subject to rendering an account*, in the Indian phrase كسے را پاحساب کردن. Similarly, taxes are the پارانچ سلطنت *páranj i saltanat*. In compounds, when پاي is not followed by a genitive, the shortened form پی *pai* is often preferred; هرکس بدان پی نبرد *not every one cares for it*; پی بمغز کار بردن *to go straight at a thing, to understand the essence of a thing*; پی بمقصود بردن *to strive to reach the goal*; but پاي كوشش بچیزے اقشردن *the same*. پاي occurs also *adverbially*, under, the same as در پايان, or در تحت *dar taht*; e. g., نام تحصیلدار پاي نام هر موضع نویسد *the collector writes the name of every Tahcildár below the name of the village*.

پاوگوش *páo gósht*. What Vullers has copied from Richardson is wrong. The word means $\frac{1}{4}$ *flesh*, and is the name of a regulation of the emperor Akbar by which he wished to determine the fatness, or otherwise, of an animal in proportion to the quantity of food given, vide A.A. p. 163. پار is Hind.

پارچه *parchah*, for پارچه. This form I have only seen in Indian writers. The author of the *Mir-át ul 'álam* uses it frequently.

پرده *pardah* means 1. a screen; 2. the place behind a screen; hence پرده نشین a woman of good family; در پرده behind the screen; 3. the thin membranes in limes, pomegranates, &c., vide A.A. p. 80, l. 6. As بار so does also پرده take the meaning of the king's court; hence, in Indian writers, پرده آرائی the adorning of the court, doing something for the pomp of the court. پرده دري *pardah darí* a tearing of the screen, the exposure of a secret; A.A. p. 198, l. 20.

پريدن *parrídan* and *parídan*. To fly. Also, to evaporate (scents). Similarly بوي او ديرها از جامه رود its smell remains long in the clothes. Scents, colours are ديرپا *dérpá*, lasting, fast.

پشت خار *pusht khár*, a hand made of ivory and fixed to a stick. This instrument, which is very common in India, is used for scratching (خاریدن) one's back. A larger kind of this instrument is used as a war club, in which case the whole, or only the hand, is made of iron; vide A.A. p. 122, l. 1. The shape of the hand is either fist-like, or half extended with the fingers bent. خارپشت is, of course, a back with *khárs* or scratchers, hence a hedgehog. Observe that in the Indo-Germanic languages the last component of a compound expresses its genus, and the first its particular properties.

Other compounds of *pusht* are پشت تنگ *pusht tang*, i. e., something tight for the back; hence, a broad girth for fixing the saddle, A.A. p. 143, l. 3. The word is given in Vullers, on p. 364, but his spelling پشتنك *pushtank* is wrong. پشت گرمي *pushtgarmí*, support, assistance. Sarmadí of Içfahán (metre *Mujtass*)

ز گرم خوئي عصيان چها بخود كرديم به پشت گرمي رحمت چه جرمها داريم
عصيان) "What have I done to myself in the heat of transgression,
as جرم, داغ, رسوائي, عافيتي, گناه, love); with the help of God's
mercy, what crimes have I committed!

پلاس *palás*, the coarse stuff used for making moneybags. The adj. پلاسي *palasí* means like *palás*; but the adj. پلاسين *palásín*, made of *palás*, as كيسه پلاسين. The same distinction holds for آهنی and آهنين; كاغذي and كاغذين, &c.

پنجره *pinjarah* lattice work, framework, used for hedging in flower beds, or as supports for creepers (بياره *bayarah**). Pieces of wood or bamboo are stuck into the ground, at proper intervals, and cross-pieces are tied to them. The shape of the interstices may be varied by differently arranging the sticks. In the kind called جعفري *ja'farí*, each interstice is a rhombus, the sticks being placed obliquely, but parallel, into the ground; and so also the cross-sticks, which incline, however, to the other side. In شترنجي *shatranjî*, the pieces stand at right-angles to each other. More costly are the kinds گرد *gird*, where the interstices present the appearance of a square with a circle inscribed in it; شش سر *shash-sar* hexagonal, دوازده سر *duwâzdah-sar* twelve-sided. *The *ja'farí* and *shatranjî* may be غيروصلی *ghair waqlí*, not tied, where the sticks are not tied to each other with strings; the other kinds are وصلی *waqlí*, as strings are required.

In Vullers' article جعفري, p. 517, the third meaning is the same as the fifth; Shakspeare's etymology from ضفيرة is wrong.

پدچان *péchân*, 1. twisting; 2. twisted. The passive meaning seems to be the usual meaning. Sanjar of Káshán (metre Rajaz)

ز نار پدچان بر کمر ناقوس نالان در بغل

“(I come from the monastery) with the cord tied round the waist, and the gong under my arm.” Vide another example in Vull. I. p. 597, l. 1. Similarly شناسا *shinásá* knowing, and *pass.*, known, as شناخته; but the passive meaning is rare; vide A.A. p. 284, l. 7; پذيرا *pidzirá*, accepting, and accepted.

پير پنبه *pír i pambah* a scarecrow. Vullers' meaning is unsupported.

پدمانه *paimánah*. The *paimánah* is larger than the قدح.

ت

تابين *tábín*, Inf. II. of ابن; vide Lane's Ar. Dict. p. 9. c., a leading on, the same as پيروي *pairawí*. Indian Historians use this word as an *ism i fá'il*, پيروي کننده, a leader, pl. تايدات *tábínát* leaders, officers; vide A.A. p. 191, l. 17; p. 193, l. 1. تابين باشي *tábín báší* a superior commanding officer, p. 196, l. 20. Thus also often in the Pádisháh-námah.

* Vullers has s. بياره a reference to بوتہ *botah*; but *botah* is not a creeper; it is a plant capable of standing without support.

tárákh. Native lexicographers derive this word from مؤرخ *muarrakh*, which is supposed to be corruption of the Pers. مالهروز *máhrúz*, or ماله وروز *máhi o rúz*, an era, calendar, Germ. *Zeitrechnung*. Others derive it from the Arab. إراخ *irákh*, the wild cow (*gáw i wahshí*), an animal proverbial in the East for its stupidity. They then explain *tárákh* as meaning the removal of stupidity, hence rendering certain, fixing anything.

The custom of fixing the *tárákh* of an event by a word, or sentence, or a *miçrá*, or a whole verse, is said to date from the sixth or seventh century of the Hijrah. Before this, meaningless words were used composed of the *hurúf i abjad*. Thus in the case of Abú Síná, the Niçáb uççibyán (vide above, p. 7, No. 65) has the following verses—

حجت الحق ابوعلی سینا در شجع آمد از عدم بوجود
در شصا کل علم حاصل کرد در تکز کرد این جهان پدرود

“Abú 'Alí Síná was born in شجع,” A. H. 373, finished his studies in شصا, or 391, and died in تکز, or 427. Such *tárákhs* are no longer used. The modern *tárákhs* are either مطلق *muṭlaq*, or تعمیمه *ta'miyah*. The former kind extends over a whole *miçra* or verse, as جهانگیر از سفرکرد. The latter kind may be خارجی *kharījī*, in excess, when something is to be subtracted, or داخلی *dákhilī*, when something is to be added. For example—(metre *Mujtass*)

الف کشید ملائک ز فوت اکبرشاه

in which the words فوت اکبرشاه give A. H. 1015; but as the *maláik* subtract one alif, we get A. H. 1014. The phrase الف کشیدن, or الف بر سینه کشیدن, is explained by the authors of the Muçt. and Bh. as referring to a custom of lovers, dervishes, mourners, &c., to cut the skin of the chest, the wound having the shape of an alif.

نام تاریخی *nám i tárikhí*, an additional name which parents give their children, in order to remind them of the year in which they were born—a very necessary thing in the East, where few people know their correct age. Thus, if a Muhammadan be born A. H. 1255, he may assume the name of مظهر علی *Mazhar 'Alí*, in addition to his own name, as the value of the letters when added will be found to be 1255.

تبر *tabar*, an axe, a hatchet; also a war axe. If the war axe has the shape of a pointed wedge, like the bill of a bird, it is called زاغول *zághnól*, pr. a crow-beak. If the *zághnól* has joined to it a common

axe, the weapon is called تبر زانول *tabar zāghnól*. If the axe has an anvil-like piece of iron attached, it is called تبر تخماق *tabar-takhmaq*, from the T. توقماق a hammer. Under زانول in Vüllers; II., p. 106, a., read *et securis bellicae*, for *et sagittae bellicae*, the Delhi edition of Bh. having wrong تیر سرتیز *tír i sartéz*, instead of *tabar i sar-téz*.

تحويل *tahwíl*, to hand over, to give in charge; hence تحويلدار *tahwíldár* a cash keeper. Akbar had for his household a تحويلدار كل *tahwíldár i kull*, who gave advances to the various تحويلدار جز *tahwíldár i juz*. The latter furnished workmen, the people of the Harem, &c., with money for which they took receipts. The *tahwíldár i kull* stood under the كل خزانهچي *khizánchí i kull* the Treasurer General. تحويلى *tahwílí* deposited, handed over (money); hence a deposit. فيل تحويلى *fil i tahwílí*, a new elephant waiting to be handed over to the officer in charge of a حلقة *halqah*, (elephants which have the same value). The word تحويل pl. تحويلات, or تحويلات, means also a deposit; a "transfer" of money.

VII.

ADDITIONS AND CORRECTIONS.

Page 5.

In the name of the fourteenth dictionary read حسين *husain*, for حسينى *husainí*.

In 33., several MSS. read ضميرى, instead of ضمير.

Page 6.

The author of the forty-first dictionary is often mentioned in Indian historians. He was, according to Badáoní, Qází of Delhi.

In the title of the fifty-third dictionary translate:—"The Dictionary of Muhammad ibn i Hindúsháh Munshí who wrote to the praise (بنام) of (the Amír) Ghiás uddín Rashíd." It would be against the idiom to translate:—"Who wrote under the name of Gh." This would be expressed by بخطاب غياث الدين رشيدى. Observe the final ى in رشيدى. The word خطاب in Persian, is followed by an abstract noun; you say خطاب خاني يافت he got the title of Khan; خطاب ملكى he was honored by the title of Malik ushshu'ará. But this is not the case with the participle مخاطب *mukhátab*, which is followed by به and the title itself; you say مخاطب بخان شد he got the title of Khán; مخاطب بملك الشعرا شد, &c. The word نام expresses often our alias; you say خان زمان نام علي قلي خان *Khánzamán, alias*

'Alí Qulí Khán. Native Persian scholars in reading these words, draw the word نام to the preceding name, without the اضافت; as, Khán-zamánnám 'alíqulíkhán. But if the title be a word which cannot take the form of the maḥdar, *khitáb* is constructed as *mukhátáb*; e. g., *عضدالدوله بخطاب*, instead of *عضدالدولگی*, which would be impossible. Thus also with the word *تخلص*; you say, *Arzú takhalluḡ*, Sirájuddín Khán, *خان الدین سراج*. We should invert the order, according to our idiom, and say, *Sirájuddín Khán*, poetically styled *Arzú*; or, in the above example, 'Alí Qulí Khán, alias Khán zamán. But when the Persians put the takhalluḡ after the real name, they use the اضافت; as *عمر خیلم* 'Umar i Khayyám, 'Umar, poetically styled *Khayyám*.

The author of the *fifty-eighth* dictionary, Shamsuddín, poetically styled *Fakhrí*, belongs to Iṣfahán.

After the *sixtieth* dictionary add

فرهنگ منصور اسدی الطوسی Ad., FJ., Sur. This is Firdausí's *ustád*. The author of the second dictionary is the nephew of this Manḡúr. It is remarkable that FJ. quotes this ancient dictionary as his authority for the forms *ارتنگ* and *ثغ*, with a *ث*.

Page 9.

Line 5 from below, read *printed*, for *lithographed*. This edition of the *Kashf*, when obtainable, sells from fifteen to twenty rupees.

Page 11.

Line 5; in the second *miḡrá'*, read *بودے* *búdé*, for *بود* • *búd*.

Page 12.

The author of the *Farhang i Jahángír*, Mír Jamáluddín Husain, played a more important part during the reign of Jahángír. According to the *Akbarnámah* of Abul Faszl, he entered Akbar's service during the twenty-fifth year of his reign, or about 1581. When Abul-Faszl wrote the *Aín*, the Mír was a Hazárí, or commander of one thousand, not a *nuḡadí*, as the reading of the first note on p. 226 of my *Aín* appears to be more correct than the reading of the text.

The excellent work, entitled *مآثر الامراء* *maásir ulumará*,* contains the following biographical notice—

* Vide Morley's Catalogue, p. 104. The MS. No. 77 of our Society, to judge from the corrections, looks like an autograph. Besides it is almost free from mistakes. It contains 574 leaves. The other MS. of our library, No. 131, is much inferior.

میر جمال الدین انجو انجویه از اعیان سادات شیراز اند نسب ایشان بقاسم الرسی بن حسن ابن ابراهیم طباطبائی حسینی میرسد. میر شاه محمود و میر شاه ابو تراب از اکابر متأخرین این طبقه بهسلطت میر شمس الدین اسد الله شوشتری صدر ایران در زمان شاه طهماسب صفوی اولین بشیخ الاسلامی فارس و دومین باقضى القضائى آنجا اختصاص یافتند. میر جمال الدین از بنی اعمام ایشانست. بولایت دکن وارد شد. حکام آنجا مراسم احترام و بزرگداشت بجا آورده نسبتی هم در میان آوردند. پس ازان بمالزمت عرش آشیانی رسیده سال سیام بمنصب ششصدی امتیاز یافت و تا سال چهارم بیایه هزارى برآمد. گویند تا آخر زمان اکبری بسهزاری منصب رسیده بود. چون در آخر سال پنجم قلعه آسیر مفتوح گردید عادل شاه بیجاپوری خواهش نمود که دختر خود را بعقد شاهزاده دانیال در آرد. عرش آشیانی میر را با ساز خواستگاری روانه آن دیار ساخت. میر در سنه یکهزار و سیصد و یکصد و یک روز جشن طوی آراسته عروس را بشاهزاده سپرد و خود با گره رسید. پیشکشى که تا این زمان بدین خوبی از دکن نیامده بود از نظر پادشاهی گذرانید.

چون با شاهزاده سلطان سلیم خصوصیت تام داشت پس از جلوس بمنصب چهارهزاری و مرحمت نقاره و علم پایه برتر افراخت. هنگامیکه سلطان خسرو از آگره بغی ورزید میر باصلاح دستوي یافت که آنچه ملک بمیرزا محمد حکیم متعلق بود سلطان متصرف شود. او از کم خردی و تیوه بختی راضی نشد. چون دستگیر گشته با رفقا بحضور رسید حسن بیگ بدخشی که مدار علیه مهمات او شده بود بحضور جنت مکانی زبان دراز ساخته گفت که نه من تنها رفیق بودم همه امرا که ایستاده اند درین کار شریک اند دیروز میر جمال الدین انجو که بمصالحت آمده قول منصب پنجهازاری از ما گرفته. میر رنگ رو باخته دست پاچه گشت. خان اعظم بباکانه عرض کرد که عجب حضرت که گوش بر سخن این فضول دارند. او میدانند که مرا میکشند جمعی دیگر را هم بجانب خود میکشد. شریک غالب درین امر منم بهر عقوبت که سزاوار بلشسم باید رسانید. پادشاه ازین حرفها اعراض کرده بمیر دلاسا فرموده پس ازان بحکومت صوبه بهار نامزد گردید. و در سال یازدهم بخطاب عضد الدوله بلندنامی یافت. میر خنجر مرصع⁺ که خود در بیجاپور سرکاری نموده بالای دسته یا قوت زرده در کمال صفا با اندام نصف بیضه مرغ نشانند و بیاقوتهای قرنگ پسند و زمردهای کهنه خوش آب و رنگ بطرح نظر قریب زینت افزوده بود از نظر گذرانید. پنجاه هزار روپیه قیمت آن مشخص شد.

مدتی در برگه بهراج محال قبول خود گذرانید. از آنجا بحضرت اورا آمده باجل طبیعی در گذشت.

* The following words are verbally taken from the Iqbálnámah, ed. Bibl. Ind., p. 87.

میر بکمالات ظاهری آراستگی داشت * نسخه فرهنگ جهانگیری که درین فن بسیار معتبر و نزد همه سند است ازوست * الحق در تحقیق الفاظ و تعین اعراب مصاعی شگرف بکار برده * پسر کلانش میر امین الدی با پدر تعین دکن بود بصدیقه خالخانان عبد الرحیم منسوب گشته لکن ترقی کرد و در عین جوانی در گذشت و میر حسام الدین مرتضی خان پسر دوشش جداگانه درین اوراق مذکور شده *

"Mír Jamáluddín Anjú, of Anjú, belongs to the Sayyids of Shíráz, who trace their descent to Qásim arrasí ibn i Hasan ibn i Ibrahim i Tabátibá i Husainí. Mír Sháh Mahmúd and Mír Sháh Abú Turáb, two later members of this renowned family, were appointed during the reign of Sháh Tahmásp i Çafawí, at the request of the Chief Justice of Persia, Mír Shamsuddín i Asadullah of Shúster, the first as Shaikh-ulislám of Persia, and the second as Qází-lquzát. Mír Jamáluddín is one of their cousins. He went to the Dekhan, the Kings of which had frequently intermarried with the Anjús.* Afterwards he entered Akbar's service, and, in the thirtieth year, was appointed a commander of six hundred. In the fortieth year of Akbar's reign, he was promoted to the rank of a Hazárí. It is said that in the end of Akbar's reign he was a commander of three thousand.† When in the forty-fifth year of the emperor's reign, the fort of Ásir had been conquered, 'Ádil Sháh, king of Bījápúr, wished to enter into a matrimonial alliance with Akbar, and offered his daughter to Prince Dányál. To settle matters, Akbar despatched the Mír to the Dekhan, who, in A. H. 1013, after making, near Pattan, the necessary preparations for the marriage feast, handed over the bride to Prince Dányál. After this he repaired to Agra,‡ in order to lay the tribute and the presents before the emperor, the best of all which up to that time had come from the Dekhan."

"As the Mír had always been a particular friend of Prince Salím (Jahángír), he was promoted after the prince's accession to the post of a Chahár Hazárí, and obtained the privilege of the naqqárah and the flag.§ When Prince Khusrau (Salím's son) rebelled, the Mír received the order, to effect an understanding by offering Khusrau

* So also Firishtah.

† If this is correct, it must have been after Abalfazl's death.

‡ Accompanied by the historian Firishtah.

§ To sound the naqqárah, and to have a flag carried before oneself, was a distinction only given to great amírs. The aurang, chatr, saíbán and kaukabah are reserved to kings. Vide AA. p. 45.

the kingdom, which Mírzá Muḥammad Hakím (Akbar's brother who had held Kábul) had governed. The Prince unfortunately did not agree. When he was subsequently made prisoner, and brought before the emperor, Hasan Bég of Badakhshán, Khusrau's principal agent, impudently said to Jahángír, that it was not he alone who had favoured Khusrau, but that all the amírs present were implicated; Mír Jamál-uddín, the emperor's ambassador, had only the day before asked him (Hasan Bég), to promise him an appointment as Panj hazárí. The Mír got pale and confused, when the Khán i A'zam* fearlessly advised the emperor, not to listen to such absurdities; Hasan Beg knew very well, that he would have to suffer death, and tried therefore to involve others; he himself (the Khán i A'zam) was the chief conspirator, and ready as such to undergo any punishment."

"This satisfied the emperor; he consoled the Mír, and appointed him afterwards Governor of Bahár. In the eleventh year of Jahángír's reign (A. D. 1616), he received the title of 'Aszaduddaulah.† On this occasion the Mír presented to the emperor a dagger, inlaid with precious stones, the making of which he had himself superintended, whilst at Bījápúr. At the top of the handle he had a yellow yáqút fixed, perfectly pure, of the shape of half an egg, and had it surrounded by yáqúts, as approved of by Europeans, and old and clear emeralds, so as to make it more conspicuous. The value was estimated at fifty thousand rupees."

"After this he lived for some time at Baraítch, where he held lands granted to him by the emperor. He repaired once more to the capital, where he died of a natural death."

"The Mír was a man distinguished for his talents. The Dictionary, entitled *Farhang i Jahángírí*, which is everywhere highly valued, and referred to as the best authority, was compiled by him. The author has indeed shewn a most admirable carefulness in his critical investigations, and the correctness of the vowels."

"Of his two sons, the elder, Mír Amínuddín had been with his father in the Dekhan, and was married to a daughter of 'Abdurrahím, Akbar's Commander-in-Chief; he was promoted to a higher post, when, at an early age, he died; the younger, Mír Husámuddín Murtasza Khán, has been mentioned before."

* Vide AA. p. 223, No. 21.

† Vide *Toozuk i Jahángírí*, ed. by Sayyid Ahmad, Allygurh, 1864, p. 175.

The *Tuzuk i Jahāngīrī* gives the following additional particular :—*
 میر عضد الدولہ چون بسیار پیر و ملکنی شدہ از عہدہ سامان و لشکر و
 جاگیر نمی تواند برآمد او را از تکلیف خدمت و تردد معاف داشته حکم فرمودم
 کہ ہر ماہ چہار ہزار روپیہ نقد از خزانہ عامرہ می گرفتہ باشد و در آگرہ و لاہور
 و ہر جہا مرضی او بودہ باشد اقامت گزیدہ آسودہ و مرفہ الحال بسر بردہ
 بدعای ازدیاد عمر و دولت اشتغال نماید *

“Mír 'Aszaduddaulah having now (A. D. 1621) become very old, and bent from old age, he is no longer fit for employment in the household, the army, or the administration of a jāgír. I excuse him therefore of all further trouble, and give hereby the order, to pay him out of my treasury the monthly sum of four thousand rupees cash, payable at Agra, Lahore, or any other place, where he likes to reside, so that he may be happy and comfortable, always praying for the welfare of my kingdom.”

The highest rank which the Mír attained, was a brevet Panj-hazárí (پنج ہزاری ذات), with an actual command (and salary) of a Sihhazár o pánçadí.†

Towards the end of his life, he seems to have revised his dictionary. As late as 1623, he presented a copy of it at the eighteenth anniversary of Jahāngīr's accession. The writer of the latter part of the *Tuzuk* says:—

الحق محنت بسیار کشیدہ و خوب پیروی ساختہ و جمیع لغات را از
 اشعار علمای قدما مستشهد آوردہ * درین فن کتابی مثل این نمی باشد †

The word انجو I have heard generally pronounced *Anjú*. I think *Injú* is the correct pronunciation, as انجو appears to be the same as اینجو and اینجو, a word thoroughly investigated by Quatremère, *Histoire des Mongols*, p. 130. From a remark in the *Wacçáf*, it appears that a part of Shíráz was called اینجو *injú*. This seems to be the meaning of the word انجویہ *injúyah*, in the first line of the extract from the *Maásir ulumará*.

* Sayyid Ahmad's edition, p. 327, med. Major Price's translation of the *Tuzuk i Jahāngīrī* mentions Mír Jamáluddín on several places; but the imperfect MS. used by him, renders his translation useless. Major Price's MS., to judge from the translation, resembles the bad MS. of our Society, No. 1339 (واقعات جهانگیری).

† Sayyid Ahmad's T. i. J., p. 156, l. 3.

‡ Sayyid Ahmad's T. i. J., p. 359, l. 7.

As it is then settled that Mir Jamáluddín is a Shírází,* we can understand, why he has given so many words belonging to the dialect of Shíráz, a few of which may be found in the B. and Vullers.

Page 22.

Line 21. For ببا read ببای; and l. 2 from below, read 'Abd ul Ghafúr, for 'Abdul Ghafár.

Page 24.

Line 7 from below, read ábái, for ábái.

According to Tadzkirah by Sarkhush (last chapter), 'Abdurrashíd discovered that the following verse of the Qorán (Sur. iv. 62) —

اطيعوا الله واطيعوا الرسول واولى الامر منكم

contains the táríkh of Aufangzéb's accession.

To page 27.

Sirájuddín in the preface to the عطيه كبرى gives a list of some of the books written by him.—

1. خيابان شرح گلستان
2. شکوفه زار شرح سکندرنامه
3. شرح قصائد عرفی
4. سراج وهاج محاکمه شعرا
5. سراج منیر اجوبه اعتراضات ملا منیر
بر اشعار بعض متأخرین
6. رساله ادب عشق در تحقیق ادب عشق
7. معیار الافکار در قوائد صرفیه و نحویه
فارسی
8. مثنوی جوش و خروش بمقابله سوز و
گداز ملا نوعی
9. مثنوی سوز و ساز در برابر محمود و
ایاز ملا زلالی
10. عالم آب در جواب ساقینامه ملا ظهوری
11. مثنوی عبرت فسانه در تنبیح قضا و قدر
ملا محمد قلی سلیم
12. دیوان غزل مشتمل بر پنج هزار بیت
13. نثر پیام شوق در جواب مراسلات اعزه
14. گلزار خیال در تعریف فصل هوی

* Mirzá Nausha calls him هندی.

هندوستان .

15. آبروي سخن در وصف حوض و فواكه و
وناك . . .

• 16. قصائد و رباعيات و خطب

To this long list, we have to add the works mentioned on pp. 25 to 27; the مجمع الفائس *majma' unnafáís*, a tadzkirah of Persian poets, alphabetically arranged according to the takhalluq;* and the نوادر الفاظ *nawádir i alfáz*, a dictionary of those Hindí words whose equivalents are rarely met with in Arabic and Persian.

Page 30.

Line 21, read fifteen years' labour, for fifteen years, labour.

Page 32.

Line 4. Read 17, for 27.

Page 39.

Line 15. I do not know, whether *Jannatústání*, or *Jannatáshyání*, or both, be correct. In some historical books both terms are used *promiscue*, in many *áshyání*, in others *ústání*. In the MS. of the Maásir-ulumará, mentioned in the note of p. 65, *áshyání* has every where been carefully corrected to *ústání*. Even in Akbar's laqab, I have found *ústání*, for *áshyání*. There is no doubt that *áshyání* conveys a better meaning, than *ústání*. Line 5 from below, read of Akbar's mother, for of one of Akbar's wives.

Line 3 from below, read teacher, for pupil. The pious are attracted by God.

Page 37.

To the Indian pronunciations mentioned in i., add—غازى الدين *ghazí uddin*, for *gháziddín*; ديدار بخش *Dídárbakhsh*, for *Dádarbakhsh*; باغچه *baghichah*, for *báqchah*. The Indian pronunciation سنجان, for سجان, is said to be Chagatái.

* The MS. of our Society, No. 129, goes only to the letter ح *hé*; nor do I know, whether Arzú completed the work. I may mention that this MS., to judge from a marginal remark which the binder has half cut away, is written by Sayyid Ghulám 'Alí of Belgrám, Arzú's nephew. He was himself a poet, and Arzú has mentioned him under his takhalluq *Azád*.

From this book, it also appears that the *Surmah i Sulaimání*, the twenty-fourth dictionary of p. 5, was compiled by the poet تقى اوحدي, Taqí Auhadí of Iqfahán, the well-known author of a Tadzkirah. He came to India during the reign of Jahángír (1605 to 1627), and must not be confounded with the poet Taqí, of Shustar, one of Akbar's nobles; vide A. A. p. 230, No. 352. The concluding chapter of the *Mir-át ul 'Álam* gives a few of their verses.

Page 44.

Line 2, read *follows*, for *ollows*.

Line 11, read *برینش* *burtnish*, for *یرینش* *yurtnisht*.

Page 45.


Line 20, read *آبره* *ābrah*, for *بره*.

Page 50.

Line 19, remove the asterisk after the word *kóh*.

Page 53.

Line 5, read *سوزش* *sózish*, for *سورش* *sórish*.

 In conclusion I may mention that this paper is an extract of a larger work written by me, entitled "Contributions to Persian Lexicography." About six years ago, Major Lees asked me to compile a Persian Dictionary. A part of it has been completed. But as the costs of the undertaking appeared too great, in proportion to the assistance which the Government of India then granted, the work was not proceeded with, though a specimen sheet had been issued.

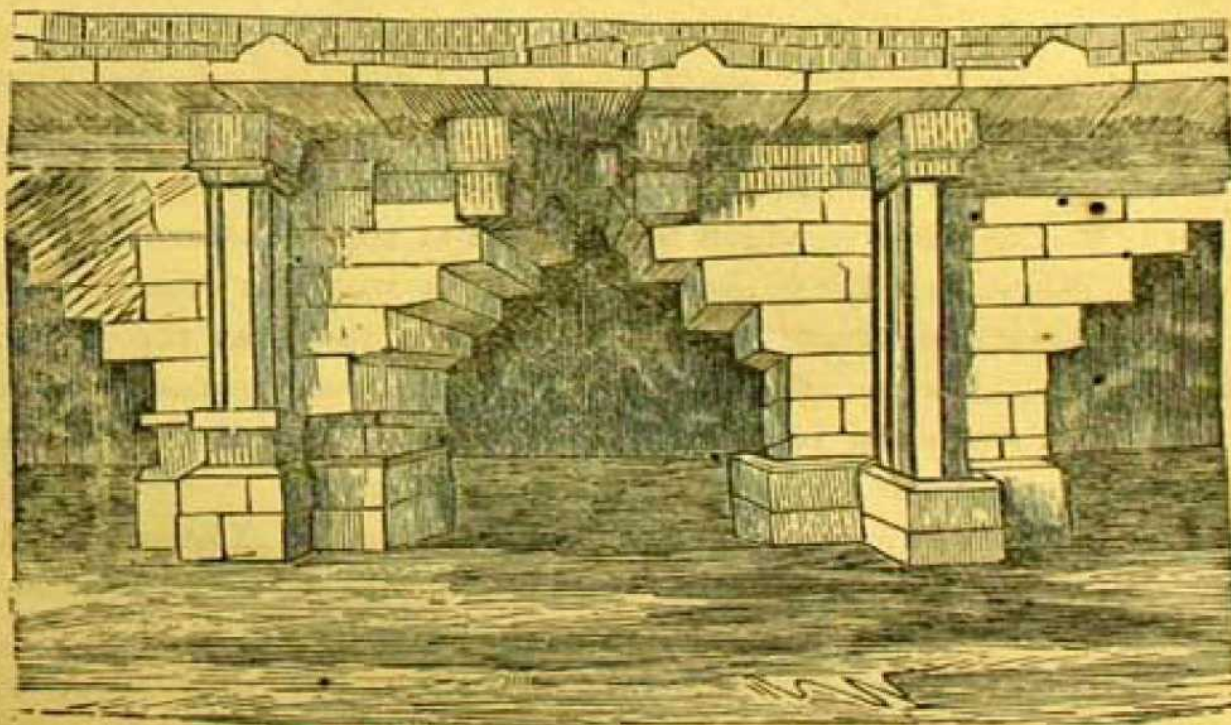
Since then I have been comparing the Persian Dictionaries written by natives, and correcting various lexicographical MSS. in my possession. I trust in a short time to have sufficient leisure, to see the whole of my "Contributions" through the press, though I should prefer the compilation of a Persian Dictionary itself, if the Government or a learned Society were inclined to defray the printing charges.

H. Bl.

Description of a Hindu Temple converted into a Mosque at Gagan'es'var, Zilâ Medinîpur.—By W. HERSCHEL, Esq., B. C. S.

[Received 21st December, 1867.]

This is another fine specimen of the stone buildings to be found in the South-western parts of Medinîpur. I visited it in 1866. The plan of the building is an oblong enclosure. Outside, nothing is to be seen but a flat wall, about 15 feet high, of clean cut massive laterite stones, with no other ornament than a square beading of the same style as that described for Chandrarekhâ Garh at page 183 of the Journal. (Vol. XXXV. pt. i.) The long side is about 312 feet, and the other 252 feet, outside. There is no opening anywhere in the wall except at the one narrow solid gate-way, so that the place looks queer and forbidding. Perhaps for this reason it is called a Garh by the people, and possibly enough it was so used, when occasion required, as a defence against Mahrattas. But the plan of the building is that of an ordinary Mandir, in the centre of a large courtyard surrounded by a high solid wall, on the inner side of which, the whole way round, is a row of serais like cloisters. The wood cut below shews one such serai.

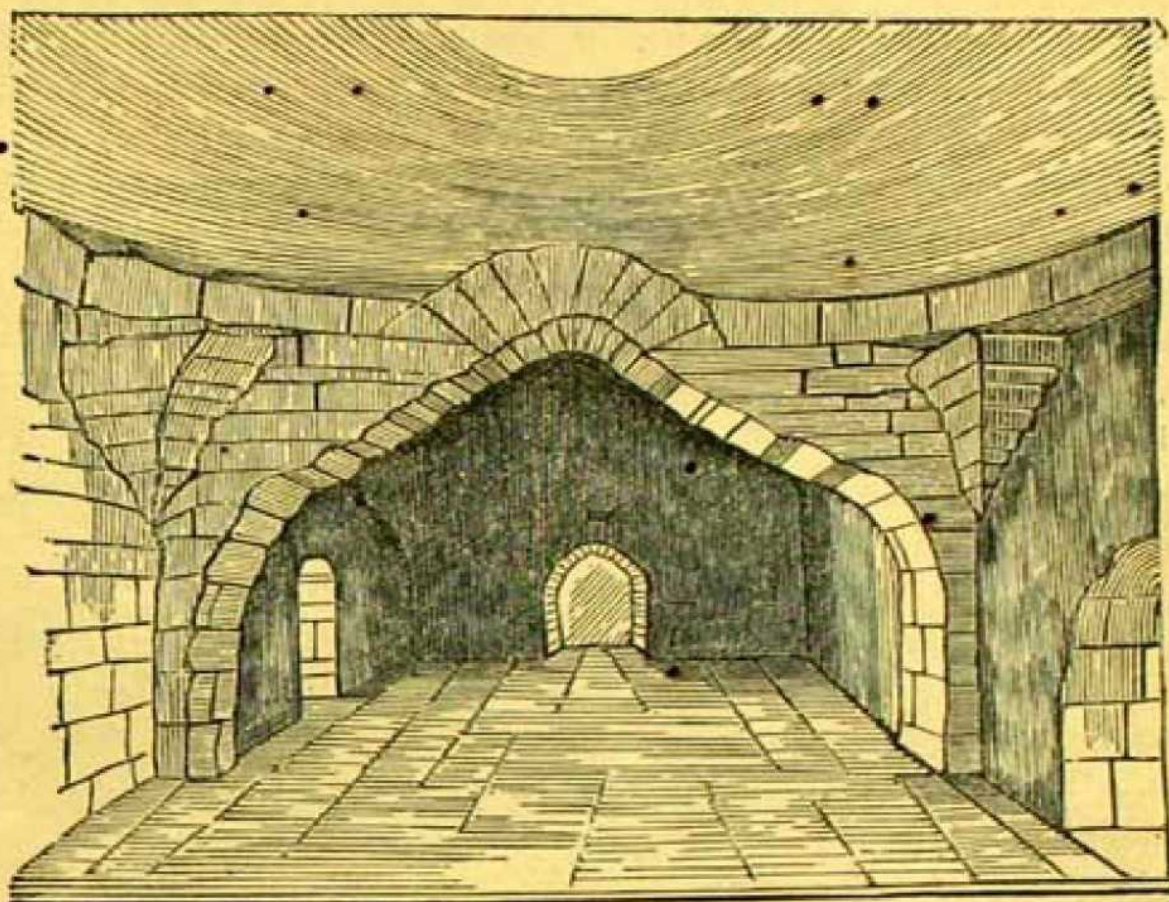


From each of the squat square piers an arch (so to call it, though it is only laminated as in the sketch) springs across the cloister to the

outer wall; so that each serai is formed of three such doorways as in the sketch, and the flat wall for the fourth side. The perspective view down the cloister in the inside, shewing some twenty of these arches is very impressive, owing to the massiveness of the work. Each opening is about 10 feet high. A very few of the ornamental pillars are rounded, and the (apparent but not real) key-stone in each serai has a lotus with a pendant pistil. These are the only curved lines in the building. All the rest is severely straight. The South-western corner of the enclosure is a good deal ruined, shewing the huge stones to have been held together in some parts with iron clamps. At the Western side a white stone is let into the wall, bearing a Uriyá inscription, which I could not decipher or get deciphered at the time, though it is legible enough where not defaced. The villagers declare it was purposely defaced by a certain officer of Government, who has, however, denied the charge on enquiry. The week and month are legible, but unfortunately the year has been defaced. The villagers can give no conception as to the date, which must be inferred from the stones.

In the centre stood one of the ordinary tall many fluted Hindu temples, consisting only of a spire over the Ling, and a small room in front of it. The sketch given of the temple at Chandrarekhá (Ante Vol. XXXV. pt. I. p. 185,) would have suited this one also. The temple, except the foundations, has been entirely destroyed by the "Moghals" as the villagers call the Muhammedans here. It has gone to make the platform of the Mosque which now stands at the Western end of the oblong. Where the Ling used to stand, a well has been sunk by a pious or treasure-seeking Brahmin, who gave out that the Ling had retired there. He failed to recover it, and carved instead two common idols on two slabs of stone, which lie in one of the cloisters, receiving very precarious worship from the people.

The Mosque itself is built of new small stones. There is nothing noteworthy about it except the unusual smallness of the entrances, generally so handsome in Muhammadan buildings. Though in the form of a pointed arch, they are only cut out of the wall, as it were. Inside, however, is a good specimen of a true arch, crowning an almost complete laminated arch. The sketch of it, given below, is perhaps worth inspection. The little entrance at the end (as well as another



like it) has, instead of seven or eight stones in arch, only one cut like a key-stone. But as the entrance is cut through solid masonry and is small, there was no need of any key-stone, and it has sunk down for want of pressure on its sides. I note this, because it is difficult to guess why the key-stone was put there at all, unless it was to give the appearance of an arch. The dome is only a weak rubble and mortar thing, which is falling in. There was once a village of 300 houses of Muhammadans near Gaganés'var. Nothing is left of them but the mounds of the village and this mosque, and some Persian words in the Zemindári vocabulary. The Zemindár has no records of them in his papers. I do not suppose the original building is more than three or four hundred years old. In the inscription it is called a "berá," and its name among the villagers is "the Karamberá."

Note by the Editor.—The inscription alluded to above is in the Uriyá language and character, but seven out of eight lines of it being defaced by the strokes of a hatchet or some other blunt iron instrument, the

purport of it cannot be fully made out. The first line alone is legible ; it begins by stating that, " in the invincible reign of the auspicious hero and Mahārāja S'ri Pratāpakapāles'vara Deva, on Wednesday the 22nd of Vaisākha, in the year — (?) the building of the enclosure of S'ri Gaganes'vara."—(*S'ri Vira S'ri Pratāpa-kapālesvara Deva Mahārājankaru vijaya rāje samasta anka S'ri ha mesa 22n. budhavāre S'ri Gaganes'vara Devanku vedā gaṭhana*).—The name of the king in its integrity does not occur in Prinsep's Tables ; the first part Pratāpa is common enough, and was assumed by two of the Sūryavaṁsi kings, but neither of them had Kapāles'vara (lord of skulls) for the second part. That word, however, is a name of Mahādeva, and one of the most common names of that divinity is Rudra, and if this circumstance would warrant the assumption of the two words being used synonymously, the name would be that of the unfortunate Pratāparudra, who reigned from 1503 to 1524, and left thirty-two sons, all to be murdered by his minister Govinda Deo. The date of the enclosure, according to this conjecture, would be the first quarter of the sixteenth century.

R. M.

JOURNAL

OF THE

ASIATIC SOCIETY.

PART I.—HISTORY, LITERATURE, &c.

No. II.—1868.

On the History of the Burma Race.—By Colonel SIR ARTHUR PHAYRE,
K. C. S. I., C. B., *Bengal Staff Corps.*

[Received 25th July, 1868.]

In the thirty-second volume of the Journal of the Asiatic Society, for the year 1864, the present writer, following the Mahá-rádzá-weng, traced the history of the Burma race from the earliest time, down to the arrival of the two sons of the king of Tágúng at the site of the present town of Prome. The national chronicles from that time proceed with the history of the monarchy established at Thare-khet-ta-rá to the east of Prome. It is proposed in the present paper to condense into a brief narrative the principal events of that monarchy, and of the succeeding dynasties of Burman kings, which reigned at Pugán on the Irrawaddy river, about one hundred and eighty miles above Prome.

The elder of the sons of the king of Tágúng, named Maháthambawá, was married to his cousin Bhedári, daughter of the hermit, who lived in a cave or cell, near a small stream which runs into the Irrawaddy river below the town of Prome. The king of the Pyú tribe, named Táp-bú-lá, who with his people dwelt in the land around Prome, had been exposed to attacks by tribes coming from Southern Arakan. He had either been killed or taken prisoner. His queen still ruled. But the Kán-rán tribe from Arakan attacked her also.

The Pyú repelled the attack. The Kán-rán fled and returned to, or then established themselves at, Thán-dwai, (Sandoway), and in the seven hill districts lying along the eastern side of the Arakan mountain range in that neighbourhood. The queen of the Pyú then established herself at the Thaggá lake. After a time she resigned the sovereignty of her people to Maháthambawá. She was of the true Sákyá race, descended from Mú-dú-tseit-ta, son of Kán Rádzágyí, who, as before related, had been made by his father king over the tribes Pyú, Kánrán, and Thek or Sák. Maháthambawá made the Pyú queen his second wife. This was in the year 60 of religion. The Pyú queen gave birth to a daughter, and soon after died. Maháthambawá died in the year of religion 66, aged twenty-six years. At the time of his death Queen Bhedári was pregnant with the son to whom she afterwards gave birth, and through whom the royal race was continued. He was called Dwot-ta-búng.

Maháthambawá was succeeded, by his brother Tsú-la-tham-bawá. Bhedári became his queen also. He reigned thirty-five years and died in the year 101 of religion.

Dwot-ta-búng now became king. The time had come when the predictions of Gaudama were to be fulfilled. The city of Tha-re-khet-ta-rá was, with the help of the heavenly beings termed Nát, built on an extensive plain, to the eastward of the present town of Prome. This was in the year 101 of religion. This king had great power and authority. He married two wives; *first*, his half sister born to his father by the queen of the Pyú people, and named Tsánda-de-wí; and *second*, Bhe-tsan-dí, the daughter of the king of the Ná-gás or dragons. His reign is described as glorious, and he built many pagodas. A cave and a well of water, are still shown by the people of Prome, as those of the great and good king Dwot-ta-búng. He ruled over many countries adjoining his native kingdom. But he was guilty of one act of injustice which diminished his power and shortened his days. A poor woman, who sold bread, bestowed five *paí* of land on the Raháns of a monastery. The king, wishing to possess the land, confiscated it. His good fortune at once abandoned him. His celestial weapons no longer had any power and his glory declined. He then restored the land. But the evil result of his sin could not be shaken off. His tributary kings withheld

their tribute. He went himself to demand it, throughout all Dzambu-di-pa or the continent of India. But misfortune followed him. The sea dragons* were offended, and carried his ship to their own regions. In other words his ship foundered at sea. This happened after a reign of seventy years when he was one hundred and five years old. "Reflecting," observes the writer of the Mahá-rádzá-weng, "on the story of king Dwot-ta-búng, the lords of great countries should remember, that it is not proper to take so much as a single fruit, or a single flower, of those things which pertain to the three precious jewels."

Dwot-ta-búng was succeeded by his son Dwot-ta-rán in the year 171 of religion. He reigned twenty-two years.

No particular event is related of the succeeding kings until Thi-ri-rít came to the throne in the year of religion 424. He had a deep regard for religion, and the people during his reign were happy. But with him the race of Dwot-ta-búng came to an end, and another dynasty succeeded.

The story is thus told. A certain man of that country placed his young son with a Rahán at a monastery, where he became a Thá-ma-ne or probationer for the higher degrees of the order. The Rahán liked him and taught him the Bí-da-gát and Be-deng. The Rahán had a cock who, when he crowed, seemed to say, "Whoso eats my head will be king hereafter." The Rahán, hearing this, called the youth and told him to prepare the cock for food. The probationer did so, but in the preparation the head accidentally touched the hinder parts of the bird. Thinking this rendered it unclean for the Rahán, he ate it himself. The Rahán asked him where the head was, and the probationer told him. The Rahán thought, "Now we shall see if the animal's crowing comes true." He had the young man educated in every branch of knowledge, and then entrusted to the care of a nobleman. At length he was introduced into the palace, and the king retained him there. The king, having no son of his own, adopted the young man, and created him crown-prince. Eventually he succeeded to the throne, and reigned fifty-one years. This king was called Nga-ta-bá, because the cock in crowing seemed to utter those words; and also because he was of another lineage and not of the existing royal race. No explanation is given in the history re-

garding the cause of this change of dynasty, nor is any hint given as to the lineage of Nga-ta-bá.

He was succeeded by his son. The descendants of this king are represented as filling the throne until the year of religion 638. The last king of this race was Thupignyá, who came to the throne in the year of religion 627, or A. D. 84. He is described as a good king, and devoted to religion. Having a quarrel with the Kán-rán king, whose territory lay in the southern part of the country now called Arakan, he collected an army, and marched against him. The country was subdued, and the king found there a golden image of Gaudama eighty-eight cubits high. On account of this image he remained there for three years. His nobles entreated him to return. He ordered a great raft to be made in order to bring the golden image by sea round the high cape called Na-gá-rít* to his own country. But his nobles, thinking this could not be accomplished, consulted together to evade the king's order. They determined to melt down the large golden image, but to appease the king's anger, they made twenty-eight smaller images which they presented to him, and kept the rest of the gold for themselves. The king then returned to Tha-re-khet-ta-rá. When the people of the country brought the gold of the holy image into daily use, the seven excellent Náts who had presided over the building of the city were offended, and the whole country became confused and distracted with robbery and violence. There was at that time a saying abroad that a man named Nga-tsa-kan, (which means in the Burmese language a corn-sieve) would destroy the country. One day a sudden gust of wind carried away the corn-sieve of a woman, who followed it crying aloud, "My corn-sieve, my corn-sieve." (Nga-tsa-kan, Nga-tsa-kan.) The people, much alarmed, supposed that Nga-tsa-kan had really come. They separated into three hostile divisions, and the king died at the same time after a reign of eleven years.

The three divisions of the people were Pyú or Byú, Kám-rán or Kán-rán, and Mrán-má. The last is the present national name for

* Na-gá-rít or Na-gá-nhít is the name of a well-known high bluff of land on the coast of Burma. The word implies, the place where the Nagá or sea dragon sinks ships. It is here that the ship of king Dwot-ta-búng was borne to the depths of the sea by dragons. The adjoining coast is, even in these days, the scene of frequent wrecks. The native name is preserved in Cape Negrais, a term which appears to have been handed down by the old Portuguese voyagers.

the whole people, which is first mentioned in the Mahá-rádzá-weng at this time. The Pyú and Kán-ran peoples fought. The chiefs agreed to settle their quarrel in a way already known in the history of their race, that is, by the building of a pagodá. In this peaceable contest, the Pyú tribe was victorious, and the Kán-ran people retired. The Pyú tribe then fought among themselves. One portion then joined with the Kya-barg tribe, supposed to have been settled on the west of the Irrawaddy, near to what is now the country of the Yau tribe, and also with a portion of the Thek tribe. One division established themselves in the hilly district to the south-east of Prome called Taung-ngyo. After three years, they were there attacked by the Talaings and crossed the Irrawaddy river to Padaung. Being attacked there by the Kán-ran tribe, they went north to Men-don. After this they moved to the east of the Irrawaddy, and settled under king Tha-múg-da-rít at Yun-hlwot-guen. A period of thirteen years had been occupied in the migrations since the destruction of Tha-ré-khet-ta-rá. King Tha-múg-da-rít is called a nephew of king Thupignya. The country where he settled was afterwards called Air-mád-da-ná also Tán-pá-dí-pa; and the city Pouk-kán or Pu-gán. King Tha-múg-da-rít established nineteen villages, on the land of which the city was to be built.

The historian of the Mahá-rádzá-weng then narrates at great length the ancient legends concerning the country of Pugán, so as to connect the kings of the ancient royal race of Tagúng, on the upper Irrawaddy, with the kings of the great city which was now to arrive. The scene opens as follows :—

“ When the lord Gau-da-ma was still on the earth, he went about
 “ from country to country in Mits-tsi-má-de-tha. Standing on the
 “ top of the Tán-kyí* hill, and looking he saw on the top of a *pouk*
 “ tree, which grew on a steep bank, a white heron and a black crow.
 “ In a fork of the tree, lay a great lizard having seven tongues.
 “ At the foot of the tree a frog crouched on the ground. Seeing
 “ these the lord smiled. His younger brother the lord Ananda
 “ asked respectfully, why he smiled. The lord replied, ‘ Beloved

* This is the name of a peak on the range of hills on the bank of the Irrawaddy river opposite to Pugán. The name Pugán or Pouk-gán is said to be derived from the Pouk tree. (*Butea frondosa*.)

“ ‘Ananda, after I shall have attained Neib-bán 651 years, then in
 “ ‘this place a great country will arise. At the top of a pouk tree,
 “ ‘a white heron and a black crow perching, the meaning is, that in
 “ ‘that country the performance of charitable and religious duties will
 “ ‘abound ; and irreligious deeds will also abound. As to the lizard
 “ ‘with seven tongues, the people of that country, without rice fields
 “ ‘or plantations, but supporting themselves by commerce, will use false
 “ ‘words, and truth will gradually decline. The meaning of the little
 “ ‘frog at the root of the tree is, that he who first establishes that
 “ ‘country, (king Tha-mág-da-rít,) in his time great birds, great
 “ ‘boars, great tigers, and flying monsters will be kings or leaders.
 “ ‘They will be destroyed by a powerful king.’ Such was the
 “ ‘divine prediction. The chief who struck down those enemies was
 “ ‘he who became king, and is known as Pyú Tsautí.’”

The history of Pyú Tsautí, who afterwards became king of Pugán, is then related. The reader's attention is called to the emigration of one of the Thá-ki princes of Kúp-pi-la-wot, named Da-zá Rádzá, and his arrival on the Irrawaddy as before narrated in the early part of the Mahá-rádzá-weng. This king built the city of upper Pugán, after having married Ná-ga-tshein of the ancient Thá-ki race. Though their kingdom was overthrown by invaders, yet the line of kings descended from them was not destroyed. In the seventeenth generation Tha-do Mahá-rádzá of this race was king. His son was Mahá-thámbawá, from yhom descended the kings of Tha-re-khet-ta-rá as has already been described. But he had another son from whom descended Thado Á-deits-tsa, who lived about the time that the city of Tha-re-khet-ta-rá was destroyed. The country of Tágúng was at that time deeply disturbed, and Á-deits-tsa, driven from his throne, remained concealed near Ma-le, a place on the Irrawaddy about eighty miles above Ava. He supported himself by cultivation. In his garden was a well, in which dwelt a Na-gá or dragon which was worshipped by the country people. The queen of Á-deits tsa gave birth to a son. He was named Tsau-tí. The Nagá loved him so, that he and the Nagá queen watched over the child. At seven years of age he was placed under a hermit, who instructed him in literature, science, and religion. As the hermit predicted that he would become a king, his name was changed to Meng-ti, and he was taught

kingly knowledge. When sixteen years of age, as the divine prediction had to be accomplished, he asked leave from his father and mother to go to Pugán, then lately established, and they gave him permission. He went there and lived in the house of an old Pyú man and his wife. They having no children, loved him as their own son. Hence he was called Pyú-tsau-tí. At that time the country was infested with great tigers, birds, and flying creatures, which devoured the people. A monster bird required a young maiden to be supplied to him daily, and on the seventh day, seven maidens. The king of the country could not withstand these monsters. The young prince, confident in his own strength, destroyed them all. King Tha-múg-da-rít, who for twelve years had been oppressed by these creatures, was exceedingly rejoiced, and went to see the young man. The lineage of the prince was then learned. The king gave him his daughter in marriage and appointed him crown-prince.

The historian here enters on a long dissertation as to the line of princes descended from the son, as if feeling that doubt might exist as to the true descent of Tsau-tí, and therefore of the present royal family of Burma. He recounts the stories given in former histories of the birth of Tsau-tí from a she-dragon and the Nát of the sun. The she dragon, it was said in these fabulous tales, produced an egg, from which came forth Tsau-tí. "But," observes the historian "this is impossible, for in such case the son would either have been a Nát like his father, or a dragon like his mother; whereas all agree that he was a man. It is evident therefore that the story has arisen from his father's name A-deits-tsa which means sun; and from the dragon queen having watched over him when he was an infant. But truly all kings from Ma-há Thama-dá to Gau-da-ma, were by descent of the race of the sun. And so it has continued to the present time." Having settled this point of the prince's descent, the historian justifies his rejection of previous legends in the following words: "Wise men have said, an old tree if bad, although old, must be cast aside. That such has happened before, is evident from the history of Pugán itself. For, during thirty generations of kings in that city, the doctrines of the heretical A-rí sect were believed in, until the time of that sagacious king A-nan-ra-hita to be hereafter described, who listening to the instruction of the great

“ teacher Sheng A-ra-han, the erroneous doctrines of the A-ri sect
 “ were renounced. Those A-ris, in order to propagate such doctrines
 “ as they pleased among the people, used to make a book according
 “ to their desire, and put it in the hollow of a thakhwot tree, and
 “ when the bark which grows rapidly, had closed over it, they would
 “ pretend a dream, and persuade the king to go to search for a book
 “ in the tree, which being found, both king and people believed what
 “ was false. So the story of a prince born from the egg of a dragon,
 “ whether old or not old, appeared to readers as if ancient and true,
 “ but nevertheless must be rejected. What has now been advanced
 “ is more credible, and more in accordance with the ancient records of
 “ Pugán; therefore it should be made permanent.”

This dissertation on the lineage of Pyú Tsautí, or Pyú Mengtí, is a fair specimen of explanations given in the history followed by the present writer, for occasional deviations from previous stories in the Burmese chronicles. The present version of the fable, is no doubt more acceptable to the supposed descendants of Pyú Mengtí, than the legend of his birth from a dragon's egg.

Pyú Mengtí became crown-prince at sixteen years of age. King Tha-mug-da-rit died after a reign of forty-five years. A hermit, for some reason not explained, was raised to the throne. He reigned for fifteen years, and is called Kathé Kyúng. Pyú Mengtí then became king in the year 89 of the last era established at Prome. His power and glory were great. His dominion extended to the upper course of the Irawaddy. The Chinese having invaded the province of Kau-thám-bí, which lies to the eastward of Bhaman, the king with a vast army repelled them. Near his capital, he built a pagoda where he had killed the monster bird. He also built many other religious buildings, and caused books of laws to be compiled for the benefit of his people. He died after a reign of seventy-five years, aged one hundred and ten.

In the history of the Pugán kingdom after the death of Pyú Mengtí, it is related that the city was much enlarged by his descendant Theng-lay-gyung, and was called Thí-ri-pits-tsa-yá, probably from the site of the palace having been changed. In the reign of the next king Kyaung-dú-rit, who came to the throne in the year 931 of religion, (A. D. 388), it is related that the important event of the

introduction of the complete Buddhist scriptures, Bi-da-gát, into Burma, occurred. This event has probably been materially antedated, as indeed appears from what is stated subsequently in the history of the reign of A-nan-ra-htá more than six hundred years later. But in the history it is related how at this time, the entire Bi-da-gát was brought to Tha-htun, then the chief city of the Talaing kingdom, by the great teacher Bud-da-gau-tha. The story of this great teacher appears to have been taken from the Maháwanso of Ceylon, for older Burmese accounts generally represented Bud-da-gau-tha as an inhabitant of Tha-htun. The event is thus narrated. "About this time it is recorded in the great Rádzá-weng, that the celebrated teacher, the lord Bud-da-gau-tha, went from the country of Tha-htun to Ceylon to bring the books of the Bi-da-gát. In the new Rádzá-weng, it is said that he crossed from Mits-tsi-má-de-tha; but the case is really thus: For more than nine hundred years after the establishment of religion,* the disciples of Yau-ná-kamahá-dham-ma-rak-khi-tá, and of Thau-na and Ut-ta-rá, repeated by heart the three great divisions of the Bi-da-gát. There were as yet no letters in Dzám-bu-dí-pa. At that time a young Brahman was living near the Baudi tree. He was learned in medicine and mathematics. Wandering about in Dzám-bú-dí-pa, disputing the doctrines of others, he came to a monastery, and in the vicinity began to recite in a soft voice. The great teacher Sheng Re-wa-tá hearing, said: 'This man is wise, it will be proper to discuss with him.' He therefore called out, 'Who is there braying like an ass?' The young man replied, 'You understand then the braying of asses?' and then to his questions Sheng Rewatá gave suitable replies. But the young Brahman knew nothing of the divine law. He therefore became a Rahan to study the three great books of the Bi-da-gát. From that time, he became as celebrated as a Phrá, and was named Bud-da-gau-tha. He wished to study commentaries on the Bi-da-gát. The Sheng Ré-wa-tá, knowing this, said: 'In Dzám-bú-dí-pa there is only the Páli, there is not the commentary; teachers with various gifts of mind are scarce; but in Ceylon the commentaries are pure. The

* The assertion in the text must mean that until after the year 900 of religion, there were no Scriptures in Burma or Suvánabhumi, that is, Tha-htun. The term Dzám-bú-dí-pa, which is generally applied to India only, is here applied by a bold license to those two countries.

Pali divine revelations as repeated in the three great councils, were carried to Ceylon by the lord Ma-hin-da. Going there where the commentaries exist in the Singalese language, learn it and translate them into Magadá.' Saying this, he sent him, as is written in the book Tsú-la-weng."

The history then gives in detail several versions of the story of the sacred books being procured in Ceylon by Bud-da-gau-tha, and brought to the Indo-Chinese nations. The great teacher is represented as the religious benefactor or missionary to the Burmese, Talaings, Arakanese, Shans, Siamese and Cochin Chinese. But he was led to Tha-htun by a miraculous direction at the last moment. The history proceeds thus : " Lo! the lord Bud-da-gau-tha, after having obtained permission from king Mahá-ná-ma, by presenting him with a white elephant, brought away the book Wi-thú-dí-mag, the three great divisions of the Bidagát, and the commentaries. But when he was on his way to Dzam-bu-dí-pa, a Thagya came and warned him, saying, There is no place in Mits-tsi-má-de-tha where religion can be established ; the places where it is to be firmly established are situated on the south-east side of Mits-tsi-má-de-tha ; they are nine hundred yúzanás in circumference ; they lie on the outskirts, and are known as Tha-re-khet-ta-rá, The-ri-pits-tsa-ra, Rá-ma-ngya and other countries. Religion shall be established in them for full five thousand years. The books should be conveyed thither. The great teacher accordingly came to Tha-htun in the country of Rámangyá, then called Thú-dam-má-wa-ti, and also Thu-wan-na-bhum-mi."

The historian states that this event occurred in the year 946 of religion, or A. D. 403. " Thus," he concludes, " in order to set forth distinctly the account of the arrival in the Burma country of the scriptures, the root and foundation of religion, which had been omitted, in the great and the middle Rádzá-weng, I have extracted the narrative thereof from the religious books."

King Kyúng-du-rit died after a reign of twenty-five years. No particular event is recorded until the reign of Thaik-taing. He changed the site of the city from Thí-ri-pits-tsa-yá to Tha-ma-htí and called it Tam-pa-wá-ti. The change of the position of the capital city to the distance only of a few miles, is still a common practice with Burmese kings. It is prompted sometimes by superstitious

motives, and sometimes by mere caprice. In the instances mentioned of change of the capital Pu-gán, it is probable that the king's palace was rebuilt, and only a portion of the population required to remove. In modern times when the capital was changed from Ama-ra-pú-ra to Mán-da-le, a distance of six miles, the whole population, numbering one hundred thousand souls was forced to accompany the court to the new capital.

From this time a considerable interval elapsed without any event which can be mentioned as materially bearing on the national history. Several usurpers are recorded as having gained the throne by artifice or violence. The most remarkable of these was Thenga-rá-dzá, called also Pup-pá Tsau Raháu. He is said to have been the teacher to the queen of Htwon-khyit. On the death of that king, he married the queen and seized the throne. Being a learned man, he reformed the calendar. He ascended the throne in the year 535 of the era established by A-de-tyá king of Tha-re-khet-ta-rá. He reigned twenty-seven years, and in the last year of his reign, which would have been 562 of that era, he established a new one. Having a deep respect for the ancient royal race, he declared prince Shwe-ún-thi the son of his predecessor, heir to the throne. That prince married Thenga Rádzá's daughter and succeeded his father-in-law.*

In the reign of Pyin-byá who ascended the throne in the year of religion 1385, the site of the city, or rather probably of the palace, was again changed to a position called more especially Pu-gán. This

* The existing Burmese era commences from this time. The Burmese year begins when the sun is supposed to enter the first sign of the zodiac, now about the 13th or 14th of April. The Burmese year 1230, commenced in April 1868. It would therefore appear that the existing era commenced when the sun entered the sign Aries, A. D. 639. The Burmese chronology has been thus adjusted with the year of Gautama's Neibbán, called in the Mahá-rádzá-weng the year of religion. The first king of the dynasty, of Tha-re-khet-ta-rá, named Ma-há-thám-ba-wá is stated to have become king in the year 60 of religion = 483 B. C. The number of years of the reigns of all the kings of Tha-re-khet-ta-rá and of Pagán, from that time to the end of the reign of Thenga Rádzá, as given in the history, and including an interregnum of thirteen years, amount to 1120. This would therefore place the close of Thenga-rádzá's reign in the year 1180 of religion or 637 A. D. The Burmese ordinary year contains only 354 days. Every third year there is an intercalary month of thirty days. But the calendar is occasionally interfered with arbitrarily by order of the king, to adjust the reckoning of time with some supposed necessity, which depends upon superstitious prejudices. There is an apparent difference of two years between the time at which the present era is said to have been established, and that which is shown from the number of years or date which corresponds with 1868 A. D. namely 1230.

probably is the locality now shown to travellers as the site of the palace. The enclosure wall can still be traced by a line of earth mixed with brick. The magnificent temples, built some centuries later, still exist entire, but of the palace, which no doubt was built of wood, not a vestige remains. This king also built the city of Tung-gweng to the south and called it Rá-má-wa-ti.

After this the history frequently refers to the heretical religion which existed, of which the A-rí teachers were the priests. The false worship which was practiced is strongly denounced, apparently to enhance the merit of the revival of pure Buddhism under A-nan-ra-lhá about four hundred years later. But before that king appears, the historian considers it necessary to make it clear, that he was of the true royal race, an object carefully kept in view throughout the history with reference to each king, from whom the present royal family claim descent. It is recorded that the thirty-fourth king of Pugán, named Tan-net was deposed by an obscure youth called Ngá-khwé. It is admitted that Ngá-khwé was of obscure origin. He had been sold as a slave ; but his descent is traced from a younger brother of Thein-tsusan the twenty-sixth king of Pugán. He entered the service of king Tan-net as a groom. He soon rose in the king's favour and confidence. At length he acquired much influence, and entered into a conspiracy against the king, whom he murdered. He then seized the throne. He reigned nine years and was succeeded by his son Thein-kho. A curious story is told of this king having been accidentally killed while hunting in the forest. The king, having been separated from his followers, and being hungry, entered the plantation of a hill man and plucked a cucumber. The hill man, not knowing the king, struck him with a spade, and killed him. The story is thus continued : " The groom of king Thein-kho having come up and seeing the body of his master, asked the hill man, ' Why have you struck him to death ? ' ' The hill man replied, ' Your master plucked and ate my cucumbers, and shall I not strike him ? ' The groom said craftily, ' He who kills a king always becomes king himself.' The hill man answered, ' I don't wish to be a king. This year I am a king of cucumbers, which hang on the stalks in my plantation like sucking puppies.' The groom said, ' You shall have your cucumbers and enjoy also the pleasure of reigning as a king. The hap-

piness of a king is excellent and exalted. He has good food and fine clothes. He has gold, silver, elephants, horses, buffaloes, cows, goats, pigs, and rice in abundance.' The hill man, being thus persuaded, followed the groom. The groom secretly led the hill man into the palace, and told the whole story to the chief queen. She praised the groom for his discretion. The queen also, lest the country should become disturbed, gave out that the king was ill, and prevented all coming in and going out of the palace. The hill man was instructed, bathed, and perfumed. One of the queens of inferior rank being disrespectful to him, the stone image at the gate of the palace, rushed in, and smote her to death. Seeing this all in the palace was frightened, as if they were in danger of being eaten up. The chief queen on the sixth day caused it to be proclaimed throughout the city, that the next day the king would appear, and all ministers, nobles, and officers were required to attend. Early next morning all went into the palace. When the gate of the inner palace was opened, all joining their hands bowed down their heads. But one of them insolently said, 'Alas! this is not our master, our lady, the queen, has not consulted us in this matter.' Suddenly one of the stone images at the gate of the palace, rushed in and smote him to death. Then all the ministers, nobles, and officers, and the whole country feared as if they were to be devoured. When the hill man became king he was very powerful. He took the title of Tsau Rahán. He made a delightful garden at his former cucumber plantation. The image of a great dragon was placed there. This image was worshipped; for dragons being more powerful, and more excellent than men, great benefit may be derived from the worship of them. Moreover, as there were hollow temples in the countries of Tha-htun and Tha-re-khet-ta-rá, the king, after consulting the false Ari teachers, built five hollow temples. In each temple was placed an image, resembling neither Nát nor Phrá. To these morning and evening, food and spirits were offered, and so they were propitiated and worshipped. At the time when the omniscient and excellent Phrá was still existing, the religious doctrine which was first established by Pun-na-hté in the Mram-má country; in Tagúng, in Thare-khet-ta-rá, in A-rí-mad-da-ná, and in The-ri-pits-tsa-rá; the true doctrines of religion were maintained during the reigns of many successive kings. Afterwards when the city

of Tâmpawáti was built, from the time of king Thaik-taing, the strength of religion gradually declined ; for the books of the Bi-da-gát being not yet, the king Tsau Rahán and the whole country believed the false doctrines of the great Arí teachers. The king Tsau Rahán indeed should have come to great destruction for killing a king, while he was yet a hill man cultivating a plantation ; but on account of the great mérit acquired by the good works he had done in former existences, he obtained the rank of a king. Thus, in the divine law of the Phrá, it is written, ' They who have acquired the destiny which adheres to merit, succeed though they strive not ; they who have not acquired merit, fail though they strive much.' There are numerous examples of the truth of this. As for the king Tsau Rahán, when the predestined successor, king Kyúng Phyú arrived, Tsau Rahán stood at the entrance of the palace and cried ' Who will be king while I am here ? ' • But at that moment the merit of his former good works was exhausted ; the stone image at the gate of the palace pushed him so that he fell headlong and died."

He was succeeded by Kwon-tshau-kyúng-phyú. As this king was the father of A-nan-ra-htá, the great hero of the modern Burmese people, his descent and early history are carefully narrated. It has already been mentioned, that king Tannet was dethroned by a youth named, Nga Khwé. Kwon-tshau-kyoung-phyú was said to be a son of king Tannet, born after the death of his father. An usurper generally retained in his harem, the queens of his predecessor ; so to prevent the suspicion of Kyoung-phyú being a son of Nga Khwé, it is stated that the chief queen of Tannet being pregnant, refused to remain in the palace after her husband's death, but fled secretly and hid herself at a place called Kyúng-phyú. In the Mahá-rádzá-weng the story is thus related : " When Nga Khwé killed king Tannet, and took possession of the palace, the queen, who was pregnant, fearing that she would be seized by Nga Khwé, escaped from the palace and lived at a place called Kyúng-phyú. This place was also called the dragon's road, or golden road which leads to the abode of dragons. There king Kyúng-phyú was born. When he was a child, he one day went to play with the children of the place, and the children reviled him by calling him a fatherless boy, on this he complained to his mother. His mother replied, ' My dear son, your father was not

an ordinary man, he was king of this country. The present king killed him and deprived him of the kingdom. You were then in the womb, and I, fearing that I would be taken possession of by him, escaped and hid myself at this place, where you were born.' Kyúngphyú on hearing this, made a vow, saying, 'May I succeed to the place of my royal father.' He then went to the city, and waited upon the reigning king. The king bestowed upon him the right to gather betel leaves* in the village or township of Let-htup. There the future king quietly supported and comforted his mother. Daily when he went out early on his occupation, his mother packed up for him his daily food. He used to open this bundle and eat his food beneath a tsúng-gyán tree. Before eating any of his food, a handful of it was daily laid at the root of the tree in honour of the guardian Nát. The Nát thus pondered, 'This young man daily presents to me the first portion of his meal, what will happen to him hereafter?' He saw that the young man before long would become a king. He therefore appeared to Kwon-tshau and said, 'You have presented to me daily the first portion of your food; if you wish to be a great man, adhere to the worship of the Phrá, and observe the five religious duties, always tell the truth, and repeat the ten a-nu-thá-ti two thousand times every day. Henceforth he habitually observed these instructions. Considering this event it is proper to remember that religion was not altogether extinguished at Pugán. From that time the Thagyá and all the Náts who support religion, assisted Kwon Tshau, and it began to be noised abroad that a Meng-lúng, (embryo-king) would appear at Pugán. As he was expected to appear upon a certain day, all the people went in a body on that day to the hill called Tú-ywen-dúng, to meet him. The Kwon-tshau resolved also to collect the betel leaves early in the morning, and go to see the Meng-lúng. He therefore begged his mother to pack up his food earlier than usual. His mother did accordingly. He took the packet and went to Let-htup village before daylight, and having collected the betel leaves quickly, he made his way to Pugán to see the Meng-lúng. A Thagyá, in the disguise of an old man riding on horseback, came and said to the Kwon-tshau, 'Young man, I have business here,

* Hence the term Kwon-tshau, and Kyúngphyu the place of his birth, combined in the name of this king.

will you be pleased to take this horse to Pugán?' Kwon-tshau replied, 'Grandfather, I am in a hurry to arrive there to see the Meng-lúng, therefore I shall not be able to take your horse with me.' The old man said 'Young man, would you not reach there sooner on horse back than by walking? Take this jewelled crown and put it on your head; put these ruby rings on your fingers; hold the sword and spear in your hands; if I should be long in coming, go on until you come to the king's plain.' Then Kwon-tshau, after having put the rings on his fingers, wearing the jewelled crown on his head, and holding the Thi-la-wun-tha sword and the A-rein-da-má spear in his hands, all given by the Tha-gyá, rode swiftly to see the Meng-lúng at Pugán. The nobles, the ministers and the people, on seeing the Kwon-tshau come riding towards them, in the dress and jewels given by the Tha-gyá, in which he shone brightly as the rising sun, fell down and prostrated themselves before him. Then Kwon-tshau thought within himself 'I am the Meng-lúng,' and remembering what the Nát of tsúng-gyán tree had said, he rode at once to the palace. King Tsau Rahán stood at the entrance, and said, 'Who will dare to enter while I am here?' But the stone image at the gate pushed him down, and he fell headlong and died. Tsau Rahán had married three sisters. * The eldest was raised to the rank of the southern queen. The second was called the middle, and the third the northern queen. At the time of king Tsau Rahán's death, Kyi-tsó who was afterwards king, had been for nine months in the womb of the southern queen. Tsuk-ka-té, who also became king afterwards, had been then six months in the womb of the middle queen. When Kwon-tshan became king, he took these queens as his own. Anán-ra-htá was brought forth by the northern queen. When Kyi-tso and Tsuk-ka-te were of age, they built a very fine monastery and invited the king Kwon-tshau to join in consecrating it. Kwon-tshau, without any suspicion of danger, went according to their invitation. Then Kyi-tso and Tsuk-ka-té seized the king, and forced him to become a Rahán. They spread a report that the king, out of regard to his future welfare had voluntarily taken the vows of a Rahán. Thus king Kwon-tshau Kyúng-phyú after a reign of twenty-two years was deposed in the eightieth year of his age." It is stated that he lived to the age of one hundred and fifteen years.

The prince Kye-tso then succeeded to the throne. He was passionately fond of hunting. Once he came to a spot where a hunter was hid in the forest, watching the drinking-place of a deer. The hunter, seeing the jangal move, shot an arrow, which pierced the king, so that he died.

He was succeeded by his brother Tsuk-ka-te. At this time the dethroned king Kwutshan Kyungphyá was in his monastery, and his queen with her son A-nau-ra-htá-tsau supported him. Tsuk-ka-te deeply insulted A-nau-ra-htá, who then begged from his father the horse, regalia, and arms, formerly given to him by the Thagyá. Having received these, A-nau-ra-htá, raised an army, and attacked his elder brother (cousin). They fought together singly; Tsuk-ka-te, being thrust through with a spear, fled on horseback towards the river, where he died. The place is to this day called Myín-ka-pá, or "horse-swerving place." The mother of A-nau-ra-htá, weeping for her sister's son, built pagodas in memory of his death and her own mourning.

A-nau-ra-htá, after the death of his brother, (cousin), went to his father at the monastery, and besought him to take the throne once more. But Kyungphyá refused on account of his great age, and A-nau-ra-htá then took possession of the palace, and was consecrated king. This, according to the history, was in the year 379 of the existing Burmese era, answering to 1017 A. D. But 372 appears to be the correct date, derived from the Mahá-Rádzá-Weng itself.

It is the glory of A-nau-ra-htá that he restored the ancient power of the Burmese monarchy, and effected a thorough reformation of religion and of morals among the priesthood. The events of his reign are recorded with much minuteness. At first he was deeply troubled in conscience from having killed his elder brother. But he was comforted in a dream by the king of the Tha-gyás, who advised him "to build pagodas, monasteries, and travellers' rest-houses, and to devote a portion of the merit of such good works to his elder brother; besides that, wells, tanks, embankments, canals, and rice-field water channels should be constructed for the good of the people, and the merit be given to the elder brother." The king obeyed these directions, and so expiated the sin of which he had been guilty.

A-nau-ra-htá, being desirous of renewing the connection of the

royal family of Burma with the kings of India, now sent a nobleman to demand in marriage a daughter of the king of Wetháli. This kingdom is represented still flourishing as a Buddhist country. The king of Wetháli gave his daughter, who was brought through Arakan across the mountains. But on the way the nobleman was faithless to his charge; and on arrival at the capital city, he represented to the king that the princess was only an adopted, and not a real, daughter of the king of Wetháli. A-nau-ra-htá, therefore, did not bring her into the chief building of the palace, but placed her, first, in the western house, and afterwards in the village of Pa-reim-ma, where she lived. Nevertheless, she was pregnant by A-nau-ra-htá; and when her time was near, an earthquake shook the whole land. The astrologers were consulted, and they replied that he who would hereafter succeed to the throne, was then in the womb of a woman towards the north. The king, fearing evil consequences, had all the pregnant women towards the north sought out and put to death. But the Indian princess was concealed by the care and devotion of a young Nága, or dragon youth, and her life was thus saved. The astrologers afterwards said the child had been born. The king then caused six thousand sucking children to be killed. But the Nága youth preserved the son of the Wetháli princess. After this the astrologers said the child had reached the age of a cowherd. The king, caused five thousand boys of that age to be killed, but the son of the princess remained undiscovered. His mother then put him into a monastery, and he became a Rahán. The astrologers informed the king that his destined successor had become a monk. The king, anxious to discover him, by the advice of the astrologers, invited all the Raháns to a feast. The astrologers said that he might be discovered by a shining circle, the mark of a true prince, inside his mouth. The king, therefore, himself gave water to drink to each Rahán from a vessel with a long spout. By this device he saw the shining circle in the mouth of the young man, son of the Indian princess. Convinced by this mark that he was of pure royal race, the king caused him to leave the monastery he had entered, and acknowledged him as his own son. He then received the name of Kyán-tsit-thá, or Kyán-yít-thá. Many fanciful etymologies for this name are given in the history. The *first* name, which is that most generally given means "the child with the true mark." The *second*

is interpreted "the child that remained" after the others had been killed. This son afterwards ascended the throne, and the remaining kings of Pu-gán were descended from him.

The Mahá-Rádzá-Weng next proceeds with the subject of the reform of religion. The chapter which treats of this important event, opens by describing the necessity which existed for reform, justifies the movement, and gives a clear narrative of the means by which it was effected. The chapter opens in the following words:—

"In the reign of king A-nau-ra-htá, Tsau the city was called Pú-gá-rá-ma. All his predecessors had received the doctrines of the thirty great A-rís, and their sixty thousand disciples, who lived at a place called Tha-ma-htí, and were firm in the profession of a wrong faith. These A-rí Raháns set aside the doctrines of Buddha, and established their own. They made a scripture to suit their own desire, and persuaded the people to follow it. The law they preached was such as 'Whosoever shall commit murder, he is freed from his sin by repeating a prayer or invocation; whosoever shall kill his parents, by repeating a prayer, he is freed from the punishment due to the five greatest sins,' and so on, teaching people falsehood and wrong, as if they were truth and right. Moreover, when the sons and daughters of the king, or of nobles, ministers, rich persons, or others, were about to be married, the bride was always sent to those teachers on the night before; this was called presentation of the virgin flower. In the morning when she came out from them, she was married. If a bride was married without the virgin flower having been presented to the teachers, heavy punishment had to be borne, for breaking a long established custom. When king A-nau-ra-htá saw and heard of these shameful doings, being filled with excellent virtue, and knowing that the precepts of these teachers were false; being uneasy in mind, and feeling great alarm, he began to long for the true law. At that time the lord A-ra-hán, called also Dham-ma-da-thí, arrived at Pu-gán from the country of Tha-htun, called likewise Dham-ma-wa-tí. The history of the lord A-ra-hán is as follows:—The holy Ra-hán-das, seeing that religion had not yet enlightened the countries of Thú-na-pa-ránta and Tám-pá-dí-pa, went to Tha-gyá Meng, and prevailed on him to persuade one who would be able to establish religion there to do so. Tha-gyá Meng, having entreated one of the Náts in the Tá-

wa-dein-tha-man-siús, he consulted and was conceived in the womb of a Bráh-maní. When he was born, he was taken care of by a Ra-hán-da named Thí-la-búd-di. When he was of age he became a Ra-hán, and was taught the Bi-da-gát. On attaining the state of a Ra-hán-da, he was famous throughout Dzam-bú-dí-pa, by the name of A-ra-hán. Because religion was not yet established, this Ráhan came to the city of Pū-ga-rá-ma. On arriving, he stopped in a grove, not very far from the border of the city. Tha-gyá Meng caused one of the hunters of the country, who was out ranging the forest for game, to see the lord A-ra-hán. The hunter, seeing a man with a grave and noble countenance, began to think 'this is an excellent and no ordinary man. I will conduct him to the city, and present him to the king.' So the lord A-ra-hán gathered up the eight priestly requisites, and followed him to the presence of the king."

At the interview which follows, the great teacher discourses eloquently on the doctrines, the moral teaching, and the perfections of Buddha. A-nau-ra-htá at once is converted, and so sincerely well disposed that "his heart became as the cleanest and softest cotton dipped in the purest oil." His mind is filled and saturated by the all-subduing grace of the doctrine. The lord A-ra-hán also gives to the king a succinct narrative of the life of Gautama. He relates how he died and went to Neib-bán; how the relics of his body were taken by different kings; and long after were obtained by Thí-ri-dham-má Thau-ka. He adds that one being a tooth is worshipped in Gan-da-la-rít, a country of China. That the complete scripture, Bi-da-gát, has been brought from Ceylon to Tha-htún.

The king then declared his conversion to the doctrines of the lord A-ra-hán, and the heretical doctrines of the A-rí teachers were cast aside. The whole of the people threw away their evil teaching, and embraced the good law. The A-rí teachers and their sixty thousand disciples were forced to become laymen. Many Ra-háns came from Tha-htún, and the lord A-ra-hán ordained as Ra-háns and Pin-zens, those of the country who sincerely embraced the true faith.

About this time it is related that two foreigners, brothers, natives of India, arrived at Tha-htún, being floated ashore on a piece of wreck. They are represented as magicians; but having offended the king of Tha-htún, one of them was put to death by him. The other fled to

Pu-gán. There he married, and had two sons, named Shwe-byín-gyí and Shwe-byín-nge. They were taken into the king's service, and became very useful to him. It appears that at this time communication between southern India and the coast of Pegu had become frequent.

By the preaching of the lord Ara-hán, king A-nau-ra-htá learnt that, in order to enjoy the full benefit of religion, it was requisite that the great scriptures, the Bi-da-gát, should be obtained; and also a true relic of the Phrá. The whole of the Bi-da-gát was to be had at Tha-htún, and even relics, which the kings had worshipped for many generations. A-nau-ra-htá therefore sent to Ma-nú-ha, the king of that country, a man of high rank and ability, to ask politely for a complete copy of the Bi-da-gát. The king of Tha-htún answered haughtily that he would give nothing. A-nau-ra-htá then was very wroth; and collecting a large army, advanced by land and water against Tha-htún. There were four generals, of whom the king's son Kyan-tsít-tha was one. Notwithstanding his large army and his great generals, the king was foiled in his attempt to take Tha-htún. His astrologers informed him that the obstacles arose from the enchantments of powerful magicians and evil spirits. The king, by means of counter-enchantments and contrivances, devised by the Indian who had fled to him from Tha-htún, overcame the enchantments, and the city was then taken. King Ma-nú-ha, his whole family, and court, were captured and brought before A-nau-ra-htá. There were found the holy relics preserved in a jewelled casket, which had been worshipped from ancient times by the kings. These and thirty complete copies of the Bi-da-gát were brought to the king, laden upon thirty-two white elephants. These all with painters, builders, and artificers of every description, and the soldiers, were carried away to Pu-gán. At the same time the Ra-háns, learned in the Bi-da-gát, were respectfully invited to accompany the king. At Pu-gá-rá-ma he allotted separate places to the soldiers and the various artificers to live in. The holy relics were put into a shrine studded with rubies, which was placed at the head of the royal couch. The books of the Bi-da-gát were deposited in a building beneath a lofty spire, adorned with jewels, where the Ra-háns studied them. King Ma-nú-ha was placed with his followers at Myín-ka-bá.

After this A-nau-ra-htá, being a man of great piety, desired to

possess the holy tooth relic which was in the province of Cán-da-la-rit in China. He therefore marched with a vast army, accompanied by Kyan-tsit thá and Shwe-by-in-gyi and Shwe-by-in-nge. The emperor of China shut himself up in his city, and not being aware of the greatness of A-nau-ra-htá, took no notice of him. At length by means of an artifice accomplished by Shwe-by-in-gye and Shwe-by-in-nge, and by the boldness of Kyan-tsit-tha the emperor became alarmed. The two sovereigns had a friendly meeting. The king, however, failed to procure the holy tooth relic. He brought away, however, an emerald studded image, which had been sanctified by contact with the holy relic; and in a divine communication from Tha-gyá Meng, was informed that he might have a forehead bone relic which king Dwot-ta-búng had formerly brought to Tha-ye-khet-ta-rá from the country of the Kam-rám. A-nau-ra-htá then returned, taking with him the emerald image. While passing through Shan, a Chinese province of Mau, he married Tsau-mwun-hlá, the daughter of the prince of the province. This marriage and the subsequent adventures of the princess, have been made the subject of one of the most popular dramas in Burma.

After this the king went to Tha-re-khet-ta-ra, and pulled down the pagoda in which king Dwot-ta-búng had enshrined the forehead bone relic. In the histories of Arakan, it is said, he brought this relic from that country;* but that is not true. It had indeed originally been brought from thence by king Dwot-ta-búng. A-nau-ra-htá, fearing that the city of Tha-ré-khet-ta-rá might fall into the hands of enemies, destroyed it. When he arrived at Pu-gán, he built the Shwe-zí-gun pagoda for the holy relic to repose. But although

* In the history of Arakan which I have consulted, it is stated that A-nau-ra-htá invaded that country to carry away a celebrated brazen image of Gau-da-ma, which was in the temple of Mahá-mú-ni. He did not succeed in doing so. The Arakanese history represents this first invasion as occurring in the year 994 A. D., but records that the same king invaded Arakan twenty-four years later, when the Arakanese king was killed. As A-nau-ra-htá, according to Burmese history, did not succeed to the throne until the year 1017 A. D., or 1010 A. D., more correctly reckoned, the two statements cannot be reconciled. But the date of A-nau-ra-htá's succession varies in different copies of the Mahá-Radzá-Weng. In the appendix to Crawford's embassy to the Court of Ava, that author gives a list of the kings of Burma from manuscripts procured by him in the country. The accession to the throne of A-nau-ra-htá is stated to be in 997 A. D. This agrees better with the dates in the Arakanese history. Considering that the father of A-nau-ra-htá was still alive when the son ascended the throne, there may have been doubts as to the proper date.

heavenly voices proclaimed the king's righteousness, yet the holy relic ascended to the sky. By the advice of the lord Ara-hán, the king consoled himself by worshipping the jewelled basket in which the holy relic had been carried. He then thought of the famous tooth relic in Ceylon, and sent a ship with four discreet messengers to ask the king of that country for it. A miraculous emanation from the tooth was the reward of this pious zeal, and this was borne away with great honour by the four messengers. The king proceeded to the seaport to receive it, and brought it with a grand procession to Pu-gán, where it was deposited in a suitable building at the gate of the palace.* After this king Ma-nú-há and his whole family were degraded to the lowest depth of infamy, by being presented as pagoda slaves to the Shwe-zí-gún pagoda. About this time Kyan-tsít-thá deeply offended the king, and fled. The king despatched after him some of his Indian swift-running footmen, but they could not take him. Kyan-tsít-thá crossed the Irawádi river to the western bank and took refuge at a monastery, where he remained concealed. The king now made a progress through the western portion of his dominions as far as Bengal. That his descendants might have a memorial of his greatness, he set up stone images; and having built pagodas, returned to his own city. As the reign of A-nau-ra-htá draws to a close, the historian recapitulates the many pagodas and monasteries which he had built; the tanks, canals, and water-dams he had constructed; the rice-land he had redeemed from jangal; his great armies and the extent of his kingdom. But the protecting influence of his good works was at length exhausted. In going to China he had offended the guardian Nát of a tree, who then became his enemy. As long as the influence of the king's good works remained, the Nát could do nothing against him. But that being now exhausted, the Nát sought to take revenge. Changed into a wild buffalo, he met the king near one of the gates of the city, and gored him to death. A-nau-ra-htá reigned for forty-two years.

He was succeeded by Tsau-lú, his son born of his chief queen. The governor of Pegu, Nga-Ra-mán-kan, rebelled. In the disturb-

* It is curious that a few years ago the present king of Burma deputed messengers to Ceylon to procure it, where it was popularly stated the tooth relic was deposited. They returned with a model of it, which has been placed in a building within the palace yard.

ances which followed, Tsau-lú was killed. Kyan-tsít-tha then defeated the rebel, and took the throne in the year 426 of the existing Burmese era. He is also called Hti-hlaing-sheng..

On the accession of Kyan-tsít-tha to the throne, a not very intelligible story is told of an intention to marry his daughter to the son of the king of Pa-teik-ka-rá, a name here given to some part of Bengal. The marriage was eventually disallowed, it is stated, by the advice of the nobles, "lest the country should become kulá or foreign." Notwithstanding this the princess is represented as with child by the kulá prince, though doubt is afterwards thrown upon this fact, and she gave birth to a son, who afterwards succeeded to the throne, under the name of A-lúng-tsí-thú. But the kulá prince committed suicide, and the princess was married to Tsau-gwon, the son of king Tsau-lú. So highly did Kyan-tsít-tha regard his grandson that, while he was yet a child, he underwent the ceremony of bi-the-ka, or consecration as a king, and received the name of Thí-ri-dze-ya-thú-ra. Kyan-tsít-tha either enlarged or completed, the Shwe-zi-gún pagoda built by his father.

Once there came to Pu-gán eight Ra-hár-das from the Gan-da-má-da-na mountain. They presented a model of the Nan-da-mú-la cave which is in that mountain. And the king determined to build one like it. This was done, and it was called the Nan-da-Phrá. The king also built many pagodas at various places near the city. He died after a reign of twenty-eight years.

His grandson now ascended the throne. Though he received a name at the time of consecration from his grandfather, yet the title of Alúng-tsí-thú, referring to the great drum of the palace having at his birth sounded without the agency of man, has been retained for him in history. Soon after the commencement of his reign, he built the Shwe-kú temple now to be seen at Pu-gán. This king travelled throughout the whole extent of his dominions. He went into Arakan and the adjoining country of Bengal, where he visited the stone images set up by his great grandfather A-nau-ra-htá. It is said also that he visited Ceylon. He regulated the weights and measures throughout the kingdom. During the reign of Kyan-tsít-tha, the heir to the king of Arakan had been expelled from his kingdom by a rebel. He came and resided at Pu-gán and there a son was born to him named Let-ga-

meng-nan. Alúng-tsí-thú yielded to his entreaties and gave him an army, said to consist of one hundred thousand Pyús, and one hundred thousand Talaings. After one repulse the army was successful. The usurper who occupied the throne of Arakan, Meng Ba-di, was slain, and Let-ya-meng-nan was restored to the throne of his ancestors.* This

* In the history of Arakan this event is stated to have occurred in the year 465. The present Mahá Rá-dzá-Weng appears to consider the year 480 as the correct time. A Burmese stone inscription which was discovered at Buddha Gayá and of which a facsimile is given in the 20th volume of the Asiatic Researches, confirms the fact related in the Arakanese and Burmese histories, of the restoration of Let-yá-meng-nan (called Pyú-ta-thein-meng) to his country by the king of Pu-gán. But there is a strange uncertainty as to the dates recorded in the inscription. General Cunningham has some remarks on this question in his Archæological survey report, dated 3rd June, 1862. I have not seen the facsimile taken by General Cunningham, my present remarks therefore apply to that published in the 20th volume of the Researches. The two dates in lines 11 and 12 of the inscription, have been read by Prinsep and Cunningham as 667 and 668. Colonel Burney, who first translated the inscription, agreed with the Burmese literati in reading them 467 and 468. The latter no doubt were induced to do so, lest their national history should be impugned. Regarding the second date, there can, I think, be no doubt. It must be read as 660, not as 668. It will be found that a 4, a 6, an 8, and also a cipher, fortunately occur elsewhere in the inscription. In the second line is a 4 rudely engraved, but the same in form as the modern figure. The Burmese literati, who gave the copy of the inscription in the modern character, have omitted the figure, and given the number four in writing. A 6 occurs in the eleventh line of the original, meaning the sixth day of the week. In the translation this has been rendered Friday. The figure 4 in the second line is utterly unlike either of the figures in the second date, which I read as 660. The two first figures are very like the undoubted 6 in the eleventh line. The last figure is similar to the undoubted cipher in the eleventh line, being the record of the 10th day of the month. So much for the second date. In the first date there has apparently been some error on the part of the engraver. The first figure in that date is really a 4 reversed. It has not the least resemblance to a 6. The second figure is a rude 6, with an adjunct, large and clumsy, instead of the small stroke added to the 6, which stands for Friday, so that it almost looks like an additional figure between the 6 and 7. The last figure is undoubtedly 7. I therefore read this date as 467. The first figure as it stands is not a 4. Turn the paper upside down and it is 4. The engraver only could account for this vagary. The question now is, how can the dates 467 and 660, thus placed together in the inscription, be reconciled with the object for which the inscription was written? The Burmese language, especially as it was written five or six hundred years ago, is very elliptical, and it is frequently necessary to guess at the meaning attempted to be conveyed. In the translation of the inscription in the Researches, the idea is conveyed that the temple of Buddha Gayá was rebuilt in 467 or say 667, and that the religious ceremonies, apparently of consecration, followed in the next year. Certainly at first sight the inscription appears to mean this. But it is not necessarily so. And if the second date is 660 and not 668, it cannot be so. I take the inscription then to jump over long periods of time. It first recounts how the temple had been built by Asoka. It was destroyed and repaired more than once at long intervals of time. Then came the latest work of the kind, and it was rebuilt under the immediate assistance of the king of Arakan, Pyá-ta-thein-meng, called also Let-yá-meng-nán. This rebuilding occurred in the year, Burmese era, 467. This quite corresponds with the date of Let-yá-meng-nán being restored to his

king built the temples still to be seen at Pu-gán called Shwe-kú, and Tha-pinyo. He kept up intercourse with a king in the eastern part of Bengal, called in the Burmese history, Pa-teik-ka-rá. He is said to have married a daughter of this king. Alúng-tsi-thú, when he became old, was much troubled by the disobedience of his sons. His oldest son Meng Sheng Tsau retired from the city, and settled near where the city of A-ma-ra-pú-ra was afterwards built. There he formed the lake called Aung-peng-lay. He wished his second son Na-ra-thú to succeed him. The king was now a hundred and one years old, and had reigned seventy-five years. This son, desirous of hastening his death, had him carried from the palace to the Shwe-kú temple, where he was smothered under a heap of cloth.

Na-ra-thú at once took possession of the palace. But his elder brother marched rapidly towards the city. Na-ra-thú cunningly concealed his intentions, and induced the chief, or bishop, of the Buddhist monks, to send a message of peace and welcome to Meng Sheng Tsau. The prince, being unsuspecting, came down the river with one boat and a few attendants. He was met by his brother at the landing-

throne. (See History of Arakan, in Journal, Asiatic Society, Vol. XIII. p. 39). The inscription appears mainly concerned in recounting the religious ceremonies and worship offered to the temple on a special occasion. And this event occurred in the year 660. In the latter year, we must conclude that the inscription was written. This supposition appears to me to reconcile the inconsistency of the dates hitherto as read. The second date being undoubtedly 660, the first cannot be 667, as it (the first in the inscription) gives the rebuilding of the temple for that year, and the consecration or other religious ceremony would be subsequent to that. The difficulty is removed if we read the first date as 467 for which it has been shown there are good reasons. If the inscription means that the worship offered in 660 was a sort of consecration of the building, there is certainly no reason apparent why one hundred and ninety-three years were allowed to elapse before this was done. But it may be that there being a special and solemn worship in 660, a record was then made regarding the offerings and the previous repeated building of the temple. The inscription has been written by an Arakanese, and this might have been done by the king of Arakan in 660 (A. D. 1298) more probably than by the king of Pu-gán, as the latter kingdom had at that time fallen into great confusion in consequence of the Chinese invasion. In the histories of Burma and Arakan, dates have no doubt, in some instances, been tampered with. But there is no reason to suppose that this has been done to the extent of nearly two hundred years. The first time that Burma is mentioned by an European is, I believe, near the close of the 13th century by Marco Polo. The war made by Kublai Khan on Burma is by him stated to have occurred in 1272. This only differs by twelve years from the date given in the Burmese history. On the whole as the first date in the inscription has only the last figures, 67, clearly defined, and the second date is clearly 660, the above attempt at explanation appears to be the most probable solution of the difficulty.

place, and escorted to the palace with honour. At once he was consecrated king, but that night was poisoned. Na-ra-thú then became king without opposition. He pursued a course of crime and cruelty. He put to death many of his father's favourites. The whole of the people, in the palace, the city, and the country, were alarmed and distressed. He commenced building a magnificent temple called Dha-ma-yan-gyí; but it was with difficulty that workmen could be procured, for all fled from fear, and the work proceeded slowly. This king, with his own hand, killed the daughter of the king of Pa-teik-ka-rá (Bengal) who had remained after the death of his father. This led to an extraordinary event. Her father, on hearing of the murder of his daughter, disguised eight brave men as Brahmans, who were sworn to execute their master's revenge. They arrived at Pu-gán, and were introduced into the palace under pretence of blessing the king. There they killed him with a sword. After which they killed each other or committed suicide, so that all eight died. This king is, on account of the manner of his death, called "Ku-lá-kyá-meng," that is "the king killed or dethroned by foreigners." It is stated that at the time of his death, the temple Dha-ma-yan-gyí was unfinished.

He was succeeded by his son Meng-ri-na-ra-thein-kha. He appointed his younger brother to the office of Ein-she-meng or "lord of the eastern house," a title equivalent to that of crown-prince. This is the first time the title is mentioned in the history. After some time, the king, under pretence of a war having broken out on the northern frontier, despatched his brother to that quarter in command of an army. He then took possession of his brother's wife. The crown-prince found that there was no war, and when he discovered the wrong that had been done him, he returned to the city and put his brother to death. He then succeeded to the throne under the title of Na-ra-ba-di-tsí-thú.

He is represented as a good king. He visited all parts of his kingdom. He built, at Pu-gán, the temples called Gau-dau-pal-leng and Tsú-la-ma-ní; and one, a Tha-ma-htí not far from the city, called Dham-ma-rá-dzi-ka. This king had constant communication with Ceylon. Four Raháns from Ceylon settled at Pu-gán and introduced some new philosophical doctrines. The king is highly praised for his piety and attention to the affairs of his country. He died after a

reign of thirty-seven years, and was succeeded by his son Dze-ya-thein-kha, in the year 1204, A. D.

Dze-ya-thein-kha had a quiet reign. He was chiefly occupied with religious buildings. He finished the Gau-dau-pal-leng temple commenced by his father, and built the Bau-di temple with some others, which are now less known.

His son Kya-tswá called also Dham-ma-rá-dzá was pre-eminent in learning. He gave his whole time to the study of religion and philosophy, and left the affairs of the kingdom to his son U-za-ná. As a work of merit, he formed a lake by damming up a mountain-stream, where all kinds of water-fowl enjoyed themselves, and which also watered rice-lands. He was learned and pious, but the religious zeal, and the art which, during two hundred years had existed, and through which the noble temples still to be seen at Pu-gán, had been built, now had passed away. This king only commenced a pagoda, not now to be traced, which he did not live to complete. He died from an accidental wound after a reign of sixteen years.

His son U-za-ná succeeded. This king had been accustomed as a young prince to hunt wild elephants in the forests of Pegu. He went there again to follow this sport, and was killed by a wild elephant, having reigned five years.

This king left two sons, Thí-ha-thú and Meng-khwé-khyé. The former had been appointed heir to the throne, but a powerful noble formed a conspiracy, and he was set aside. The younger son Meng-khwe-khye then succeeded with the title of Na-ra-thí-ha-pa-te. There was a rebellion in the province of Mut-ta-má (Martaban) headed by the Governor Nga-Shwe-lay; but it was suppressed. This king lived in greater luxury than any of his predecessors. He commenced building a pagoda called Men-ga-lá dze-dí. But there was a prophecy which said "The pagoda is finished and the country ruined." The king therefore paused and for six years did nothing to the pagoda. But he afterwards thought this fear of consequences inconsistent with piety, and discreditable to his fame as a king, he therefore finished the pagoda in the year 636 or A. D. 1274. In the relic chamber were deposited golden images of the disciples of Gau-da-ma; golden models of the holy places; golden images of the fifty-one kings of Pu-gán, and images of the king, his wives and children, and of the nobles of the country. Holy relics were also deposited.

In the year 643, answering to A. D. 1281, the Talaings rebelled. They killed the Governor of Martaban named A-leim-má, and Wá-rí-rú made himself king. The same year the Emperor of China sent ambassadors to demand gold and silver vessels as tribute, saying that king A-nau-ra-htá had presented such tokens of homage. The ambassadors were insolent in their conduct, and the king, against the remonstrance of his ministers, had them put to death. The Emperor of China now assembled an army to punish this outrage. The king appointed two brothers named A-nan-da-pits-tsin and Kanda-pits-tsin to command his army. They marched to the city of Nga-tshaung-gyan, which appears to have been near the Ba-mau or Ta-ping river. This city they fortified, and then for three months resisted the invaders at the passage of the Ba-mau river. But they were overpowered by numbers, and forced to retreat. The Ta-ruk army then crossed the river, and Nga-tshaung-gyan was destroyed. The two generals then retreated and built two stockades on the east side of the Marle hill. There a fierce battle was fought. But A-náuda-pits-tsin was killed, and the Ta-rúk army being superior in numbers, the Burmese were again defeated. In the meantime Na-ra-thi-ha-pa-te had abandoned the city of Pu-gán with his whole court, and had gone down the river Irrawaddy to Bassein. The army arriving at the city and finding no one, followed in the same direction. The Ta-rúk army pursued to the city, and then further south as far as Ta-rúk-mau, but the way being long and food scarce for a large army, they returned. The flight of the king is stated to have occurred in the year 1284, and he is called "Ta-rúk-pye-meng" or the king who fled from the Ta-rúk. After five months he sets out on his return up the Irrawaddy. The historian records the excessive luxury in which the king lived, even amidst the desolation of his country. He went on until he reached Prome. There his son Thí-ha-thú was Governor. This prince forced his father to swallow poison.

This king left several sons by different mothers. Three of them U-za-ná, Kyau-tswá, and Thí-ha-thú now disputed the throne. Finally Kyau-tswá, who was Governor of Dalla in Pegu, succeeded, and became king in the year 648 or A. D. 1286. The Burmese empire had now almost fallen to pieces. The several nations who had formerly been tributary are enumerated, and it is added they now became indepen-

dent. It is well to enter these here to show the extent of territory claimed, as having at one time formed part of the Empire of Pu-gán. First come Ra-khaing and other countries and tribes to the westward. Of the three Talaing divisions, Pegu was taken by the Governor with the title of Ta-ra-byá; Martaban was taken by Wá-rí-rú. The countries of Yo-da-yá, Ta-neng-thá-rí, Thouk-ka-te, Pi-tha-louk, La-gwon-thí-má-akyañ-maing-tsan, Leng-zeng, La-waik, Ywon or Zim-mé; Gún, Guen or Kyaing-htún, Lú or Kaing-rún, also on the east of the Thán-lwing river Maing-mau, Tse-khweng, Ho-thá, Lá-thá, Mo-ná, Tsanda, Mo-wun, Kaing-má, Maing-myin; all became independent. The Tsaulon Shans on the west of the Thanlwing river and of the three Talaing divisions the city of Bassein, still remained to the Burmese country. At this time there were, in the kingdom, three brothers who were great favourites with the king. They were the sons of a Shan Chief who had fled from his country while it was disturbed, and had settled at Myín-tsaing during the reign of Na-ra-thí-ha-pa-te. Their names were A-then-kha-ra, Rá-dzá-then-gyan, and Thí-ho-thú. The eldest received the district of Myín-tsaing, the second that of Nek-kha-rá, and the third that of Peng-lay. They exercised great authority. The chief Queen, being offended that she was never consulted by the king, entered into a conspiracy with the three brothers to dethrone Kyau-tswá. They had built a fine monastery at Myin-tsaing, and the Queen persuaded the king to go to the consecration of it. When there the three brothers seized him and forced him to become a monk. This occurred in the year 660, being A. D. 1298.

After this, the Queen returned to Pu-gán. The three brothers guarded the late king at Myin-tsaing, and ruled like kings. At Pu-gán, the eldest son of Kyau-tswá named Tsau-nhít was allowed to live in the palace; his younger brother Meng-sheng-tsau was made Governor of the district of Tha-ret. In some histories it is said that Tsau-nhít was merely permitted to live at Pu-gán, and that Thí-ha-thú the youngest of the Shan brothers ruled there. These brothers were allied to the royal family by the marriage of their sister to Prince Thí-ha-thú, son of Na-ra-thí-ha-pa-te who had forced his father to take poison. Their sister's daughter by that Prince was now married to Meng-sheng-tsau and they lived at the city of Tha-ret.

- The Pu-gán dynasty ends with the deposition of Kyan-tswá. The three Shan brothers exercised what power remained to the kingdom. Their authority was gradually consolidated, and about sixty years later, the city of Ava was founded. There or in the immediate neighbourhood, the capital of the Burmese monarchy has been established up to the present time.

Observations.

It has been shown in a former paper, that after the conversion of the rude Turanian tribes, dwelling in the country of the upper Irrawaddy to Buddhism, they assumed the national name of Mrán-má. In later times other cognate tribes have been absorbed in that nationality. Probably the most remarkable instance of this assimilation, is that of the Talaing or Mwun people, which, in about a century, has become nearly lost in name and language, amidst the Mrán-má in their own country of Pegu. In the early time of the Mrán-má people, a monarchy was established, having the capital city at Tagúng or old Pu-gán. It was afterwards overthrown by an invasion of tribes who came from the east or north-east. The conquered people or portions of them, retired down the Irrawaddy, and established themselves in the country near to the present town of Prome. There kindred tribes already existed; the Pyú or Byú being on the east bank of the river, and the Kám-rán or Kán-rán being in the hilly country to the west, and in the southern part of the country now called Ra-khaing or Arakan. A city was now built to the east of the present town of Prome, and received the name of Tha-re-khet-ta-rá. The remains of this city still exist, and the positions of the walls and gates are shown by the peasants of the neighbourhood. Some ancient pagodas, built of stone, are also to be seen. The city is now generally called Ra-the-myo, or city of the hermit, from the legend of the hermit recorded in the Mahá-rá-dzá-Weng. The name Tha-re-khet-ta-rá appears to be the Burmese form of the Pali, Thi-rí-khet-ta-rá, the latter word being the same as Kshatriya and referring to the supposed Indian descent of the hermit and of Dwot-ta-búng the founder of the city. It has already been shown in a former paper, that the Burmese royal family, claim to be descended from the race to which Gau-da-ma belonged, that is, the Sakya tribe included in the Kshatriya division

of the peoples in Gangetic India. The whole term then would mean City of the noble Kshatriya. This city founded, according to Burmese history, in the fifth century before Christ, continued the seat of government of the Burmese monarchy for 537 years. During this period we are not informed as to events in the upper Irrawaddy, where it is probable the tribes coming from the eastward continued to maintain themselves. The monarchy at Tha-re-khet-tará is represented as being transmitted in the same family with only one break. This defect also is supposed to have been remedied in after times by the appearance of a true descendant of the ancient royal race. The dynasty established near Prome is represented, consistently with Buddhist tenets, as being finally brought to an end, by the mysterious but inevitable influence of an act of impiety. The sin which produced this result, was the act of devoting a portion of the gold of a holy image to secular objects; and though the king was not personally involved therein, yet he and his country were thereby doomed to destruction. A legend relates how dark rumours of coming wars and tumults, prevailed among the people; and from the general dread and distrust which existed, a trifling occurrence was the immediate occasion of a civil war. The several tribes which still existed separately, though subject to one king, fought with each other. A portion of the Pyú tribe retired to the north, and finally settled at the place called new Pu-gán, on the east bank of the Irrawaddy river. This is about one hundred and seventy miles north of Prome. Here a new dynasty was established, which is held to be the true royal race of Burma; while Prome appears at this time to have been subdued and occupied for some time, by the Talaing people coming from the south. But on this point the Burmese narrative is not clear. It does not appear what extent of territory belonged to the monarchy of Tha-re-khet-tará. It is, however, probable that it did not extend on the south farther than a ridge of hills called A-kauk-taung, about forty miles below Prome. On the north, it may have reached to Mye-de, fifty miles distant; while east and west it did not extend beyond the hills which bound the valley of the Irrawaddy. During the time this kingdom lasted, it is probable that the tribes coming from the northeast, who had overthrown the Buddhist kingdom established in the upper Irrawaddy, gradually mingled with the earlier inhabitants. After the

establishment of the monarchy at new Pu-gán, the upper country in time became subject to that kingdom. The large influence which the Pyú tribe had in the formation of that monarchy is evident from the legend of the third king called Pyú-meng-tí, who, the historian is anxious to show, was not a Pyú by race, but a descendant of the ancient kings of Tagúng. An interval of more than two hundred years occurs before any event of consequence is recorded. The arrival of the celebrated teacher Bud-da-gau-tha, bearing the Buddhist scriptures from Ceylon, is an event which is justly regarded of the highest importance to the Indo-Chinese nations. It may be accepted as an historical fact that he came to Tha-htun, which is situated a few miles north of Martaban, and which was then the capital city of one of the Talaing states. In most histories of Burma, it is stated that he was a native of Tha-htun, but this claim now seems to be abandoned. The year given for his arrival, A. D. 403, has no doubt been fixed, after consulting the Mahawanso of Ceylon, but still is scarcely consistent with it, as he was in Ceylon during the reign of Mahá Náma, who began to reign in A. D. 410. The Burmese Mahá-rádzá-weng assumes that the whole of the Buddhist scriptures were at this time brought to Pu-gán. This is not credible. The intercourse between the Burmese and Talaings at this time appears to have been but small, and as has been seen, the history subsequently relates the arrival of the scriptures, and the reform of religion, as being brought about in the reign of A-nau-ra-htá, or about six hundred years afterwards. At the beginning of the fifth century of the Christian era, it is probable that Buddhism in Burma was in a very corrupt state. Originally established in the country of the upper Irrawaddy by missionaries from Gangetic India, the religion had been overwhelmed by the irruption of tribes from the eastward; the Burmese people in the central Irrawaddy country appear to have remained isolated for some centuries. In the year 638, A. D., during the reign of Then-gá Rá-dzá there is evidence of intercourse with India, as a new era was then adopted, which is in use to the present time. In the Mahá-rá-dzá-weng there is a frequent confusion of dates. The writers have attempted to reconcile dates on stone inscriptions recording the dedication of temples and monasteries with those derived from other sources. The consequence is, that in many cases, it is evident that the dates for

some events have been made to fit into, what was supposed to be, an absolute necessity. But on the whole, there appears to have been an honesty of purpose, and a painstaking care in the writers of the Burmese national history, which is highly creditable to them.

In Robinson's history of Assam, we are informed, on the authority of Pemberton, that the Shans, about the year 80 of the Christian era, established the kingdom of Pong, of which Mo-gaung was the capital. This city is on a feeder of the Irrawaddy, about eighty miles north from Ba-mau. It was not until seven hundred years later, that they extended their territory, eastward to the country around Ba-mau; and westward to Munnipúr and Assam. In the latter country they are called Ahom. It was the decline of this kingdom which enabled A-nau-ra-htá to re-assert the rights of the Burmese people to the territory of the upper Irrawaddy, in the eleventh century; and it has remained, with a few intervals, under the Burmese kings ever since.

In the early part of the eleventh century of the Christian era, the great hero of the later Burmese history, A-nau-ra-htá ascended the throne. That this king conquered Tha-htun and procured the Buddhist scriptures from thence cannot be doubted. His reform of religion is minutely and graphically described. He had intercourse with India and China. He appears to have established and maintained the influence of his government in the upper Irrawaddy. In the reigns of his immediate successors, and during a period of little more than one hundred and fifty years, were built the magnificent temples which still remain uninjured at Pu-gán. They show a grandeur of design seen nowhere else from the Indus to the Cambodia river, and have rather the appearance of gothic Cathedrals than of Buddhist temples. It is remarkable that the most elaborate of these, in internal sculptured decoration, if not in general design, was the first erected. It is that called A-nan-da, which was built by Kyan-tsit-thá supposed son of A-nau-ra-htá, who ascended the throne in the year 1064, A. D. Nearly the last of these great temples, called Dham-ma-yan-gyi, was built by king Na-ra-thú amidst general discontent at his tyranny and extortion, which were exercised apparently to provide funds for the building. It was unfinished at his death, and from its present appearance was probably never completed. The intercourse which at this period existed between Pu-gán and the countries of India and

Ceylon will no doubt account for the beautiful work in the architectural details of these buildings. But the designs for them appear not to have been derived from Indian examples, and the fervent revival of Buddhism may, for a short period, have called forth a talent which derived its existence from enthusiasm for religion. The close connection of Burma with India at this period is, in other respects, worthy of notice. King A-nau-ra-htá is represented as having married a daughter of the king of We-thá-li; the ancient kingdom of We-thá-li situated to the north of Patna, could scarcely be in existence at this time, and the statement may be taken to mean that A-naú-ra-htá did marry the daughter of some Buddhist Rájá. A strange mystery is at first thrown over the paternity of Kyan-tsít-tha, who was the son of this Indian princess; and still stranger is the doubt as to the paternity of Kyan-tsít-tha's grandson and successor A-lúng-tsí-thú. His mother was the daughter of Kyan-tsít-thá, and it seems to be implied in the history that his father was an Indian prince, son of the king of Pa-teik-ka-rá. This prince came to Pu-gán and committed suicide there, after which Kyau-tsít-thá's daughter was married to a son of Kyan-tsít-thá's half brother Tsau-lú. It is by no means clear what name is represented by Pa-teik-ka-rá. The Burmese make sad havoc of all Indian names, except those which they have received through the ancient Páli. The only name which I can discover, as likely to have been meant, is Vikrampur, which was near Dacca, and was for some time the capital of Eastern Bengal, before the Mahomedan conquest, which commenced in 1203. Up to the close of the eleventh century of the Christian era, or even later, it is not improbable that the kings of Bengal were still Buddhist; and unless this part of the Burmese history is pure invention, that must have been the case. But perhaps the strangest story, illustrating the connection at this time between the two countries, is that told of the revenge taken by the king of Pa-teik-ka-rá for the murder of his daughter by king Na-ra-thú. This story can scarcely have been invented. It is not one tending to exalt the glory of the royal race, an object very dear to Burmese historians. The name given to this king also "Kulá-kyá-meng," or the king killed by foreigners, is that by which he is now commonly called. Another undoubted instance of the connection

of the kings of Burma with Bengal, is the rebuilding of the temple at Buddha Gayá under the orders of A-lúng-tsi-thú at the beginning of the twelfth century.

In the reign of Na-ra-thi-ha-pa-te occurred the invasion, by the Mogul or the Tartar army under the orders of the Emperor Kablai Khan, which is mentioned in the travels of Marco Polo. As far as I know, this is the first mention of Burma, at least in modern times, by any European author. It will be well therefore briefly to compare his account of the invasion of the Moguls with what is stated in the Burmese history. In the edition of the great traveller by Hugh Murray, what relates to Burma is contained in chapters 49, 50, and 51. From the first of these, it appears that in the year 1272, the great Khan sent an army of Tartars in the province of Caraian or Karazan, which is understood to be northern Yunán. The king of Mien or Burma, thinking he was going to be attacked, assembled a large army, advanced to the city of Vociam, and took post in a plain at the distance of three days' journey. There a great battle was fought, in which the Burmese were defeated. Afterwards the Tartar Khan conquered the country of Mien. Chapter 50 describes the route from Caraian into Burma, which may be either that leading down the Baman river to the Irrawaddy, or that leading nearly direct south to Thein-ní. Both are followed by caravans at the present day, and no doubt were formerly. But the route taken by the army of invasion was that leading down to Ba-mau. Chapter 51 refers to the capture of the city of Mien or Pu-gán by the Tartar army. This, as related by Marco, may either result from an immediate march on the capital, after the battle described in Chapter 50, or may possibly refer in part to the proceedings of a subsequent expedition.

I think it must be admitted that the Burmese account, as regards the localities of the campaign, is more likely to be correct than Marco's, who wrote his narrative long after the transactions referred to, and perhaps without even notes to assist his memory; considering that his general correctness is marvellous. The city of Vociam is generally understood to refer to Yung-chang, called by the Burmese Wun-shen, which lies about a day and a half's journey east of the Salwin river. Now the Burmese would scarcely be so imprudent,

when they stood on the defensive, as to advance so far as that city away from their resources. And their own account in the national history is quite inconsistent with such a theory. In short, what they relate, is just what a prudent general would do in similar circumstances. That is the pass into Burma likely to be taken by the enemy was, that formed by the course of the Ta-ping or Bamau river through the mountains. The Burmese army defended that pass, and had a fortified post called Nga-tshaung-gyan a little in their rear. For three months they resisted the Tartar army, but being overpowered by numbers, were forced to retreat, and abandon the fortified post. They then took post at the Male hill, nearly two hundred miles further south where they built two stockades. Here a decisive battle was fought, in which the Burmese acknowledge they were entirely defeated, and the Ta-ruk army marched on to the capital Pu-gán, about one hundred and fifty miles distant. Now, from this narrative, it is evident that there was fighting in the hilly country bordering on Vociam, but some six or seven ordinary days' journey from it; and that the great battle took place at least some ten or twelve days' journey farther still. How is this to be reconciled with Marco Polo's battle near the city of Vociam? In the first place, Marco speaks of the *kingdom* of Vociam, and it appears from the Burmese history, that after the war, the Chinese added to their territory several of the frontier districts which remained under the direct government of the Tartar governor of Yung-chang. So that Marco appears to attribute to the *kingdom* of Vociam a greater extent of territory to the west, than it possessed before the war. And as he states, the Khan "added the lands of Mien to his dominions," he perhaps used the term *kingdom* of Vociam, as extending down to the Irrawaddy river. But Marco's is a somewhat disjointed narrative, and in the 51st Chapter, appears to raise up a subsequent expedition with the capture of Pu-gán in the reign of Na-ra-thí-ha-pa-te. His words are as follows:—"When the great Khan conquered that city, he desired "all the players and buffoons, of whom there were a great "number in his court, to go and achieve the conquest, offering "them a captain and some warlike aid. The jesters willingly "undertook the affair, and setting out with the proffered assistance,

"subdued this province of Mien." Now this story is quite inconsistent with what Marco tells us in the 49th Chapter of the hard fought battle the Tartars had with the Burmese in the kingdom of Vociam in the year 1272. That surely could not have led the Khan to anticipate in future a feeble resistance from such a people. Can this statement be explained from the Burmese history? I think it may be. The Burmese virtually acknowledge that, after the capture of their capital, the kingdom became dependant on the Tartar Khan. The king called contemptuously "Ta-ruk-pye-ming," having been murdered, his son Kyau-tswa was deposed, and three Shan chiefs governed the country from Myin-tsaing, a city about thirty miles south of Ava, where the Shan brothers had established themselves. This is represented as being the state of affairs in the year 1298, (1291 by the revised dates), or fourteen years after the capital had been taken by the Tartars. Then the deposed king Kyau-tswa complained to the Khan, apparently acknowledging himself to be a tributary king. A Tartar army came into Burma to restore king Kyau-tswa. The Shan brothers made no resistance, but conciliated the Tartar general with rich presents, and disposed of Kyau-tswa's claim by putting him to death. This plan was adopted by the advice of "players and buffoons," who possibly may have come with the Tartar army. The Burmese history states that the Shan brothers were advised to consult tumblers and rope-dancers. The Burmese are very fond of consulting the fates, by listening to undesigned warnings by children or persons of low estate. In accordance with this idea, the tumblers and rope-dancers—who may be accepted as equivalent to the players and buffoons of Marco—were summoned to exhibit a performance. They sang a song in which occurred the words:—"There can be no dispute, if there is no disputant." This was accepted as a guide to action; Kyau-tswa was killed, and his head delivered to the Tartar general,—together with arguments in the shape of presents,—to show that no disputant to the existing government remained. The Tartar general then agreed to withdraw his army after having employed it in the unexplained work of digging a canal, which is shewn near Myin-tsaing to this day. The occasion for this second appearance of a Ta-ruk or Tartar army is certainly consistent with

the whole narrative as given in the Burmese history, and it may be, that the quaint story of the tumblers' advice being followed in an affair of such importance, gave rise to the distorted gossip which Marco has repeated at second or third hand. It is evident that Marco was not aware or had forgotten that a revolution had been accomplished in Burma since Pu-gán had been taken in the first instance; that the king had been deposed, and that consistently with the traditions of the race, a new dynasty now gradually rising, had abandoned the ancient capital, the fortune of which had passed away, and had settled in another city, where the interview with the general of the second Tartar invasion, took place. Hence the "city of Mien," of the first invasion is represented by Marco as the "city of Mien" of the second also. In short, in chapter 51, events at Pu-gán and events at Myin-tsaing, which occurred fourteen years apart, are mixed up together.

In regard to dates, Marco Polo represents the first war as occurring in 1272. The Burmese represent the quarrel as arising in 1281 and Pu-gán as being taken in 1284. The Burmese dates, as now given, are not to be depended on within ten or twelve years, for there has no doubt, been a general readjustment of dates throughout the Mahá-ra-dzá-weng. And I have found a positive error of seven years from dates contained in their own history. The taking of Pu-gán will therefore be correctly 1277. But I am satisfied that for many years previous to 1281, there had been no quarrel with the Ta-ruks or Chinese. There is no trace of such an event in the Burmese history since the time of A-nau-ra-htá, about two hundred and fifty years before. Had any dispute occurred with China, especially during or about the year 1272, it would surely have been mentioned in the Burmese annals. But about that time, the king of Burma was occupied with the affairs of the southern portion of his country. His predecessors, for some generations, had been occupied more with the countries to the westward than with those to the east. And this leads to a question which has caused difficulty in the title which Marco has given to the king of Burma—namely king of Mien and Bangalá. It is the latter word that requires explanation. We have already seen, that there was an undoubted connection of Burma with Bengal and other parts of

India, commencing in more modern times, with the great revival of Buddhism under A-nau-ra-htá in the early part of the eleventh century of the Christian era. Marriages were contracted between the royal family of Burma, and the family of some Raja, apparently a Buddhist, in Bengal. The strange tale of the assassination of king Nara-thú by Indians sent from Bengal, has been related. From all these circumstances, and from the conquests attributed to A-nau-ra-htá, it is very probable that after the conquest of Bengal by the Mahomedans in the thirteenth century, the kings of Burma would assume the title of kings of Bengal. It is nowhere expressly stated in the Burmese history, but the course of events renders this very probable. We know that this claim to Bengal was asserted by the king of Burma in long after years. In the journal of the Marquis of Hastings, under the date of September 6th, 1818, is the following passage:—"The king of Burma favoured us early this year with the obliging requisition that we should cede to him Moorshedabad and the provinces to the east of it which, he deigned to say, were all natural dependencies of his throne." And at the time of the disputes on the frontier of Arakan in 1823-24, which led to the war of the two following years, the governor of Arakan made a similar demand. We may, therefore, reasonably conclude that at the close of the thirteenth century of the Christian era, the kings of Pu-gán called themselves kings of Burma and Bengala.

In order that the reader may have a distinct view of the several dynasties of the Burmese monarchy as recorded in the Mahá-radza-weng, I have drawn out a table of them from the earliest time. The list of kings who are said to have reigned at Ta-gúng and upper Pu-gán, before the establishment of the kingdom of Tha-rekhet-tara, I have not considered it necessary to give in detail. But the name of each king, and the length of his reign, commencing with Ma-há-thám-ba-wa, in the year 483 B. C., has been carefully copied from the Burmese history. In regard to dates, there are given in the Mahá-radzá-weng various local eras. To avoid confusion, these have been omitted, until the existing era commencing with 639 A. D. is reached. The era of Gaudama's death, commencing with 543 B. C. which is in use in Burma and all the adjoining

Buddhist countries, has been followed in arranging the chronology, and the corresponding years B. C. and A. D. have occasionally been inserted. I have found a difference of seven years between the reckoning of the existing era in the Mahá Rádzá Weng, and what is deduced from adding up the number of years of each reign. Thus A-nau-ra-hta is said to ascend the throne in the Burmese year 379. But I make out the year to be 372—to A. D. 1010, and have therefore so entered it in the list. This correction would make the capture of Pu-gán by the Tartar army, occur in the year 1277, A. D., instead of 1284, A. D., as stated in the text.

ERRATUM.

In the paper on the history of the Burma race in note at page 27, Vol. XXII. it is stated that Buddhist missionaries probably first went to Burma in the year 234 of religion, or twelve years before Alexander crossed the Indus. There is an error in the last statement. The year 234 of Gaudama's death, corresponds with the year 309, B. C. being seventeen years after Alexander had crossed the Indus.

No. 1.—*List of the kings of Burma as entered in the Mahá Rádzá Weng.*

<i>Names of kings.</i>	<i>Explanatory Remarks.</i>
Abhi Rádzá.	This king who came from Kap-pi-ta-wot, and his thirty-two successors reigned at Tagúng or Thengá-thá-rahtá. No date is given for the commencement of the dynasty. The last king named Bhein-na-ka was driven from his country by an invasion of tribes from the east. His queen Na-ga-tshein settled at Ma-le above Ava.
Da-za Rádzá.	This king is represented as coming from Kap-pi-la-wot to settle in the country of the Upper Irrawaddy. He married the queen Na-ga-tshein. They and their descendants reign at Mauriza, Theng-dwe, Upper Pu gán, and Pinta-ta-yúng. Seventeen kings of this race reigned. The last was Tha-do-Ma-há Rádzá. It was the two sons of this king who are represented as being set afloat on the Irrawaddy, and floating down to Prome, near to which place, Thá-re-khet-ta-rá's dynasty commenced to reign, in the year 60 of the Buddhist religion, or B. C. 483.

No. 2.—*List of the Kings of Burma as entered in the Mahá Ráázá Weng.*

NAMES OF KINGS.	Commencement of reign.		Length of reign; years.	Relation-ship of each succeeding king.	REMARKS.
	Year of Religion.	B. C.	Burmese Era.		
1. Ma-bá-tham-ba-wa,	60	483	Dynasty established at Tha-re-khet-ta-rá.
2. Tsú-la-thám-ba-wá,	66	...	...	Brother.
3. Dwot-ta-búng,	101	...	...	Son of No. 1.
4. Dwot-ta-ran,	171	Son.	A change of dynasty. Nga-ta-bá was the adopted son of Thi-ri-rit.
5. Ran-búng,	193	...	...	Son.
6. Ran-mhán,	243	...	...	Son.
7. Rek-khan,	293	...	...	Son.
8. Khan-loung-meng,	324	...	...	Son.
9. Lek-khaing,	362	...	...	Son.
10. Thi-ri-khan,	396	...	...	Son.
11. Thi-ri-rit,	424	...	...	...
12. Nga-ta-bá,	433	110	...	...
13. Phá-pe-ran,	484	...	...	Son.
14. Rán-muk-khá,	550	A.D. 7	...	Son.	
15. Rán-thun-khá,	565	...	...	Son.
16. Rán-mú-tsa-lein-da,	568	...	...	Son.
17. Be-rin-da,	583	...	...	Brother.

18. Mú-tsa-la,	...	595	...	...	5	Son.	
19. Pún-na,	...	600	...	...	3	Son.	
20. Thá-kha,	...	603	...	...	3	Brother.	
21. Thá-khi,	...	606	...	...	3	Son.	
22. Kán-nú,	...	609	...	...	1	Brother.	
23. Kán-tek,	...	610	...	...	3	Brother.	
24. Bits-tsá,	...	613	...	...	4	Brother.	
25. Thú-mun-da-rí,	...	617	...	...	7	...	Relationship not stated.
26. A-de-tya,	...	624	...	...	3	Son.	
27. Thú-pi-nyú, or ra-tshein-na,	Na-ga- ...	627	84	...	11	Brother.	At the death of this king in A. D. 95, the kingdom of Tha-re-khet-ta-rá ends. There is an interval of thirteen years before the new dynasty begins to reign at Pu-gán.
1. Tha-múg-da-rít,	...	651	108	...	45	...	This king said to be a nephew to Thú- pi-nyá, established a dynasty at Pu- gán, which is also called Penk-gán, Pu-gú-rá-ma, Thí-ri-pits-tsa-rá, Ari- mád-da-ná, Tám-pa-dí-pa, and Tám-pa- wa-í.
2. Ra-the Kyúng,	...	696	...	...	15	...	
3. Pyú-meng-tí, or tsau-tí,	Pyú- ...	711	...	...	75	...	Supposed descendant of the ancient kings of Mau-re-ya and Upper Pu-gán.
4. Hti-meng-yín,	...	786	...	...	57	Son.	

NAMES OF KINGS.	Commencement of reign.			Length of reign; years.	Relation-ship of each succeeding king.	REMARKS.
	Year of Religion.	A. D.	Burmese Era.			
5. Yin-meng-baik,	843	...	...	25	Son.	
6. Paik-theng-lay,	868	...	...	20	Son.	
7. Theng-lay-gyung,	888	...	...	43	Son.	
8. Kyung-du-rit,	931	...	...	25	Son.	
9. Thay-htan,	956	...	...	23	Son.	
Several Usurpers,	979	...	...	55	...	
10. Tha-ra-mwun-byá,	1034	...	...	22	...	Grandson of Thay-htan.
11. Thaik-taing-meng,	1056	...	...	7	Son.	
12. Theng-lay-gyung-ugé,	1063	...	...	9	Son.	
13. Theng-lay-paik,	1072	...	...	15	Brother.	
14. Khan-lung,	1087	...	...	10	Brother.	
15. Khan-lat,	1097	...	...	12	Brother.	
16. Htwun-taik,	1109	...	...	13	Son.	
17. Htwun-byit,	1122	...	...	16	Son.	
18. Htwun-Khyit,	1138	...	...	15	Son.	
19. Thengá Rá-dzá or Pup-pá-tsaú Ra-hán,	1153	...	...	27	...	Usurper.
20. Shwe-un-thí,	1180	637	...	12	...	The existing Burmese era, though said to have been established by Thenga Rá-dzá commences A. D. 639, in the month of April.

21. Peit-thun,	...	1192	649	11	8	Brother.	
22. Peit-túng,	...	1200	657	19	50	Son.	
23. Nga Khwe,	...	1250	...	...	6	Brother.	•
24. Myín-Kywe,	...	1256	...	...	10	...	Usurper.
25. Theing-khá,	...	1266	...	...	8	...	Relationship not stated, said to be of the royal race.
26. Thein-tswun,	...	1274	...	...	6	Son.	
27. Shwe-lúng,	...	1280	...	...	9	Son.	
28. Htwun-dweng,	...	1289	...	...	9	Son.	•
29. Shwe-mhauk,	...	1298	...	...	23	Son.	•
30. Mwun-lwut,	...	1321	...	...	17	Brother.	
31. Tsau-kheng-nhít,	...	1338	...	...	27	Son.	
32. Khai lú,	...	1365	...	...	17	Son.	
33. Pyín-byá,	...	1382	...	...	32	Brother.	
34. Tan-net,	...	1414	...	...	28	Son.	
35. Nga Khwe,	...	1442	...	...	9	...	Grandson of a younger brother of No. 26, Thein-tswin.
36. Thein-kho,	...	1451	...	...	16	Son.	
37. Ngyoung-ú-Tsau Rahán,	...	1467	...	...	33	...	Usurper.
38. Kwon tshau Kyúng Phýú,	...	1500	...	...	22	Son of No. 34, Tannet.	•
39. Kyí-tso,	...	1522	...	...	6	Son of No. 37.	•
40. Tsuk-ka-tá,	...	1528	...	...	25	Brother.	
41. Anau-ra-htá-tsan,	...	1553	1010	372	42	Son of No. 38.	The history places the commencement of this reign in 379 B. E., but this does not agree with the date deduced from the length of previous reigns.

NAMES OF KINGS.	Commencement of reign.			Length of reign; years.	Relation-ship of each succeeding king.	REMARKS.
	Year of Religion.	A. D.	Burmese Era.			
42. Tsau-lú,	...	1052	...	5	Son.	A supposed son of Anau-ra-hit-tsu. Reigned one day.
43. Kyan-tsít-thá,	...	1057	...	28	Brother.	
44. A-lúng-tsi-thú,	...	1085	...	75	Grandson	
45. Meng Sheng-tsau,	...	1160	...	...	Son.
46. Na-ra-thú, surnamed Kula Kyá Meng,	...	1160	...	4	Brother.	Deposed, and afterwards killed by three Shan brothers. End of the Pu-gán monarchy.
47. Mengyin-na-ra-thun-khá,	...	1164	...	3	Son.	
48. Na-ra-ba-di-tsi-thú,	...	1167	...	37	Brother.	
49. Dze-ya-thein-khá,	...	1204	...	23	Son.	
50. Kyá-tswá,	...	1227	...	16	Son.	
51. U-za-ná,	...	1243	...	5	Son.	
52. Na-rá-thí-ha-pa-té, or Taruk pye-meng,	...	1248	...	31	Son.	
53. Kyau-tswá,	...	1279	...	12	Son.	



The Poems of Chand Barday.—By F. S. GROWSE, Esq., M. A.
OXON, B. C. S.

In the cold weather of 1867, I addressed a brief note to the Asiatic Society, in course of which I suggested the desirability of taking some steps towards the publication of the ancient Hindi poems ascribed to Chand Barday. The matter was taken up by Mr. Long and others, and an application made to Government for the loan of the MS. preserved in the Agra College Library. The result was, that in last June, I was formally requested by the Secretary to the Government of the N. W. P. to examine the poem, and write a report upon its value in an antiquarian or general point of view. The MS. was duly forwarded to me through the Director of Public Instruction, and I had made some slight progress in it when a misunderstanding occurred (which has since been fully explained) in consequence of which I abandoned the task, and returned the MS. But before doing so, I had put myself in communication with Bábu Siva Prasád, the well-known Inspector of Schools, who was kind enough to borrow for me another MS. from the Library of the Mahárájá of Benares. I had imagined that this would be useful for purposes of collation; but on inspection found it to be an entirely different poem, and bearing a different name, though written professedly by the same author and treating of the same events. The Agra poem, entitled *Prithiráj rás*, occupies 1598 folio pages, and is divided into 68 cantos, corresponding apparently with the MS. consulted by Col. Tod. It has all the dignity and proportions of an Epic poem, commencing, with an elaborate introduction, and proceeding through a succession of incidents to a grand catastrophe, viz. the capture of Delhi and the establishment of the Muhammadan dynasty. The Benares poem, entitled the *Prithiráj-ráyasá*, occupies only 786 octavo pages, plunges at once in *medias res*, terminates abruptly, and is altogether much less ornate in character. Though it bears the same name as the MS. described in the Proceedings of the Society for July last, it does not appear to correspond with it in any other respect, judging at least from the table of contents, and may be another part of the same work. As copies of the poem are exceedingly scarce, and no two seem to agree,

I think it desirable to place on record a brief notice of each. Accordingly I propose to do so for the copy that I have examined by, 1st, giving a summary of the contents; 2dly, attempting a translation of one canto; and 3rdly, making a transcript of some verses of the original text.

This plan of procedure will indicate the general scope of the work, the interest of the narrative, and the character of the language; which are the three points most to be considered. I should be glad to see the same scheme pursued with all other copies that may be brought to light.

The Benares MS. of the Prithiráj-ráyasá is dated *Sambat* 1900. It is well written, but has received numerous marginal corrections, and stands in need of many more, being full of clerical errors. It consists of two books entitled I. Mahobe ká samay, and II. Kanauj ká samay. I am uncertain how the word *samay* is here to be translated; the ordinary meaning *time* does not seem very appropriate. Sir H. Elliot was evidently in the same difficulty, as appears from a note of his which I shall quote later. The second book has no subordinate sections; the first is divided into 38 cantos. I give the titles as they stand in the original, thinking this the most satisfactory plan, since their brevity makes them often obscure and capable of alternative interpretations.

1. Rájá Chandra-brahma utpatti.
2. Manurpur Bhándav jagya.
3. Rájá Parmál Alhan sambodha.
4. Mallakhán mantrain.
5. Mantra subhaṭ pratijná.
6. Mallakhán juddh.
7. Kanaujpur Alhan svapna.
8. Jaganáyak Kanaujpur.
9. Jaman juddh Kábiljer.
10. Alhan Gangáju darsan.
11. Alhan Jay-chand miláp.
12. Gájar juddh.
13. Jaganak Alhan sambád.
14. Alhan Jaychand sambád.
15. Brahmá barát Batesvi darsan.

16. Belá byáh.
17. Alhan Kanaujte Mahobeko gaman.
18. Gandhan Alhan juddh tathá Mahilko Ghorinko dand karná.
19. Kalysur púja Alhan sapna.
20. Alhá Mahobe nist Lákhan Talhan sahit.
21. Rúp Brahma.
22. Prithiráj Parmál do kos antar apná mantráin.
23. Páninko bidá Kálinjarko karan.
24. Rájá Parmál Kalinjar gaman.
25. Tálhan vadha.
26. Lákhan Talhan vadha.
27. Alhan Arahma sambád.
28. Udal Sanjam Ráy juddh.
29. Udal-kanh sangráam.
30. Udal vadha.
31. Rájá Parmál sráp.
32. Alhá bardán.
33. Chanhán Chandel sená.
34. Jaganak Devapur gaman.
35. Brahmajit Kumár vadha.
36. Gorakhnáth darsan.
37. Alha jogáarth Gorakhnáth sang Kalinjar gaman.
38. Chand bhavishya varnana.

Sir H. Elliot, in his Bibliographical Index, has a note, apropos to Rashíd-u-din's mention of Kajráha, which may be here quoted as bearing on Cantos I and II. "Kajraha. Its real name is Kajrái, on the banks of the Ken, between the Chatterpur and Panna, said to have been founded by the great parent of the Chandel race. The ruined temples of Kajrái are of great antiquity and interest. They are described in the Mahoba Sama, and there said to have been built by Hamoti, upon the occasion of her having held a Banda jag, or penitential sacrifice. She had committed a little *faux pas* with the moon in human shape, and, as a self-imposed punishment for her indiscretion, held a Banda jag, a part of which ceremony consists in sculpturing indecent representations on the walls of temples, and holding up ones own foibles to the disgust and ridicule of the world. Hamoti was the daughter of Hemráj, spiritual adviser to Indraji,

Gaharwár Rájá of Benares." It is strange to find a scholar like Sir H. Elliot guilty of so many inaccuracies in one short paragraph: for *Sama* read *Samay*, for *Hamoti*, *Hemavati*, for *Banda*, *Bhándav*, from the root *bhand*, to divide, and for *Indrají*, *Indrajit*. The legend of *Hemavati's* amour with the moon is related at full length in the first canto of the *Prithiráj ráyasa*, which I now proceed to translate. Here the river Ken, or Cane as it stands in our barbarous maps, appears in its original form as *Karnavati*, and the city of *Kajrái* is called *Kharjinpur* or *Khajjurpur*.

Translation of Canto I of the Prithiráj-ráyasa (Benares MS.)

I reverence the gracious feet of Ganesh, Gangá and Gauri by whose slightest favour, highest wisdom is attained. Getting unutterable lore, I sing the glory of Raghupati; after Ganesh and Girijá, not unmindful of the great bard Válmiki. Válmiki composed the *Rámáyana*; Vyása uttered the *Mahábhárat*; their works are renowned throughout the world; the *Mahábhárat* has spread through the universe. Men reckon the *Mahábhárat* at 100,000 verses; the poet Chand, in as many, celebrates the fame of the *Chauháns*. The king, a second *Duryodhan*, with his hundred knights inaugurating an era; in a second *Mahábhárat* the poet Chand records his achievements. With the *Tomar* king were four godlike sages, lights of the world, lights of the court, endued with the sin-destroying splendours of *Hari* and *Vyása*; four lights born in the world, of pure and boundless wisdom, *Vyása* the son of *Parásar* incarnate in four portions.

With the foes of hares and deer (*i. e. chitás*) with the kings of the feathered tribe (*i. e. hawks*) and innumerable dogs, *Anangapála* set out towards the north to hunt. On the bank of the mountain stream he espied a dense forest, abode of the king of beasts; thither the monarch turned. Spells, charms and prayers, even the chase itself, are forgotten: such a marvel met the king's gaze in the forest. A ram of vast strength, that would dash through a thousand armies, was fighting with eight tigers, and scattered them all. A hind, conceiving strange fury in her breast, wildly butting the eight tigers on the ground, rushed on to the attack and, leaving her young, tore up the ground with her antlers. The king, astonished at the sight, called for *Vyása*: "How can a ram fight a tiger? tell me, noblest of *Bráhmans*. A ram has but little might, yet now consider it well, he

has fought for a whole watch and come off victorious." "Standing on Seshanága's head the ram was strong; what are eight tigers? he could vanquish a thousand. (Part of the next couplet is obscure. I give it therefore in the original.)

उत्तिमांग नृप सिंगु ली करतन तीक्ष्ण दंत
तद्विपला द्विवशेष बल मृग जहान केकंत

High or low, on whomsoever rests the favour of the king of the serpents, his power stands firm." Anangapála, having heard and considered the words of Vyása, sent and summoned 2000 workmen, in his delight distributed rich presents, and, in an auspicious hour, commenced building a palace, mindful of Vyása's words. The king demanded 100 sers of iron and had it hammered well, then the smiths were speedily summoned, who made a shaft five hands long. The king took the shaft, well hammered as it was and five hands long, and drove it in; three fingers breadth of the point passed into Seshanága's forehead. According to Vyása's instructions, the king had had it well worked with the hammers, and had ordered a sharp point wherewith to pierce Seshanága's head like a deer or a fish. Said Vyása: "O king, the spike is in Seshanága's head, now rule at ease with unprecedented sway." Said Vyása; "There will be a plot, O Tomar Rájá, be prudent, and give an order that the shaft be not removed." "The advice is good;" so saying he too went away home with Vyása, for the fair Hemavatí had come to meet him. The great sage Vyása sings of the sacrificial preparations made by Janamenjaya: how can fate be annulled, says the poet Chand. Rámchandra, lord of the three worlds, was deceived by the golden deer: look again at Bali and the dwarf: Fate is a word of power. Seshanága called to his younger brother Tachhak: "Exert yourself to get this spike out of my head. Hear, brother Tachhak, and attend; an iron spike has been driven into my head, put in practice all the four stratagems of war, and rid me of this spike, my brother." Tachhak was pleased when he heard Seshanága's wise and courteous speech: "the spike must come out to-day, think well of it and exert yourself."

How Tachhak took leave of Seshanága and disguised himself as a Bráhmaṇ.

"Assume the dress of a Bráhmaṇ with soft and plausible words, pretending that the events of yesterday are an absurdity, go before the

Tomar king." Tachhak was glad when he heard the speech of the serpent king, and taking a book in his hand, and binding his hair in a knot, he assumed the guise of a Bráhmaṇ. With a white dhoti, a garland on his breast, and sandals on his feet, started the serpent, repeating the four Vedas. With great composure repeating the Vedas, fountain of all wisdom, putting the people on one side, he came to the Tomar king. When Tachhak saw the Rájá, raising his hands on high and still repeating the Veda, he gave him his blessing ; and the Rájá being much gratified, saluted him lowly : " Ask whatever gift thy soul desires." Then said the Bráhmaṇ : " If I may ask what I will, I have heard a wonderful story, concerning that, O king, will I ask. Listen to me, wise monarch ; what wonderful fancy has come into your head ? come tell me plainly, and put an end to doubt." " Hear then, O Bráhmaṇ, in one word a marvellous story : a spike driven into the ground has entered Seshanága's head." Said the Bráhmaṇ, " This cannot be true." " Hear, O Brahman, this is no doubt the Kali Jug, but Vyása cannot speak false, greatest of astrologers, perfect in science." " The spike is no more in Seshanága's head than it is in mine : " the Bráhmaṇ pulled out his stake and threw it down. " If the spike is in Seshanága's forehead, then cut off my head." When the king heard this, he had the shaft pulled up : the king saw blood flow, and at once drew his sword. Drawing the sword from its sheath, the king became violently enraged, but looking round could see no one : Tachhak had vanished into the earth. The Tomar's day set with the shaking of the shaft ; blood welled up like a fountain, and poured along the ground. Sun, moon and stars tottered ; an awful voice was heard. As Vyasa had predicted, Delhi met its fate. The serpent king, and the hope of the Tomar dynasty, flew away : then came Vyása lamenting with loud voice : " O King, once favoured of fortune, your word has been broken through craft." The king stood astounded. Then spoke Vyása again : " Hear, O king. Tachhak has craftily accomplished Seshanága's deliverance, and has escaped. Janamenjaya at the time of sacrifice directed his intention against his father's enemies, and recited charms by which they came and threw themselves into the fire. By the protection of the king of the gods, there escaped to the heavenly city this crafty one, this Tachhak, rescued by Indra and Brahma ; being born of Kasyapa, as all the

world knows, what greater power this serpent has, he inherits from Brahma." Then the Tomar Rájá spoke and said: "This I did not know: now tell me what plan is best by which to remedy the evil that has been done." Then the Rájá, cursing his folly, deeply grieving in heart, listened while Vyása expounded to him the future.

How Vyása expounded the future to the Tomar Rájá.

"There shall be a tremendous war between the Chauháns and Chandels; blood shall flow in torrents, flooding the whole earth. Power will be exhausted in the conflict between the Chauháns and the Rahtors, then the sovereignty shall pass to the Muhammádans." The Tomar Rájá, clasping his hands, said: "O excellent in wisdom, seeing that my rule is over, tell me what shall befall in the times to come after me." "The Dwápar age has passed; the Kali Jug, as all know, has come upon the earth, and in the character of Duryodhan, the Chauhán takes birth. The Chauhán shall war with the Chandel, iron clashing against iron; earth loses a fraction of the weight upon her head. With Prithiráj are a hundred heroes, men of valour, giants incarnate; on the other side the gallant Chandel princes: then Valla and Salla take birth." "In what family shall Salla and Valla be born?" asked the Rájá. Answered Vyása, the great sage: "O glory of the Tomar line, great and righteous king, the prayer of earth was heard of old, when in the form of a cow, fair of hue, with gleaming hoofs and budding horns, she came before Brahma and cried: 'In the Satya Jug Hari, with his discus, had battle with and slew the great serpent Káli; in the Trêta Jug, Ráma scattered the hosts of Kumbhakarna and Rávan; in the Dwapar Jug was the war between the sons of Kuru and Pándu, when the son of Jadu took a whole mountain off my head: now in this era of Kali Jug remove a portion of my burden? O Brahma. The times are very evil; the ocean of existence is illimitable; hear, O Chaturánan, and consider; remove the burden from my head.' As you desire the incarnation of Valla and Salla, in the Banáphar line Alha and Udal appear. Prithiráj the Chauhan marches upon Mahoba, and, breathing fury, rages against the enemy. Siva dances in exultation, with a garland on his breast; while witches fill their urns from fathomless rivers of blood. Deep flow the streams of gore; the Chandels fight gallantly; no one turns his back; it is a conflict of heroes."

[The passage that here follows is rather obscure, and I do not quite see how some parts of it are to be rendered. Accordingly, as it enters into my plan to give a specimen of the original text, I take this for the purpose. It will be found at the end of the paper: I resume the translation from the point where the transcript breaks off.]

Then the Rájá in astonishment enquired of the noble sage: "How can Chhatris spring from Brahmans? Tell me, O Brahman, the two lines from the union of which these Chhatris were produced," said the great king Anangapála. Said Vyása, when he heard the king's words, "Conceive no amazement in your mind: as God ordains, so events befall. Attend, O Tomar king, while I declare the Gaharwár genealogy; afterwards I will relate the origin of the Chandels. The Gaharwárs were seated at Káshí; their name and descent hear first, O king; then I will pass on to the Chandels. Karuchandra was the Gaharwár king of Káshí; under his sway all the people dwelt in peace and content. A just man and righteous was king Chandra. His son was Ransiñh, beautiful as Kámadeva; the son of Ransiñh was prince Jagannáth; he took fort Ratn by craft from the Asuras. His son Ransiñh, with great powers, assaulted and took Sumárant. His son was the beneficent Surasiñh, a monarch like Murári. Of him was born king Indrajit, to whom Vindhya Deví manifested herself. In this Rájá's court were many Brahmans, amongst them the gracious Hemráj, to whom a daughter was born: who can describe her? Born in the holy city of Káshí, she received the name of Hemavati, most lovely, in form a *chitrani*, of most amiable disposition. This charming Hemavati grew up in the reign of the Gaharwár king. In the summer season, when the sun's rays were at their hottest, the moon rose upon her view. The moon came and manifested himself to Hemavati; the maiden trembled with sudden cold and blushed beneath his gaze. Bright shone the pendants in her ears and the jewels in her hair; on her forehead a patch of sandal wood; on her bosom a garland of flowers. The ear-rings glisten; the flowers are pure white, bright is the gleam between her parted hair; lovely her whole attire. As she loitered with her fair companions, the moon-beams toyed with her person. She knew not the dalliance. But deep was the curse which the damsel uttered. The moon stayed and cried, "Fair maid, be comforted; curse me not, for thy son shall be a

king; his sway shall be universal; no sickness shall touch his body. Hundreds and thousands of kings shall acknowledge his power. Pause, lady, and consider; attend to my words." * So saying, the king of the stars was departing, but the damsel cried, "Stay, tell me by what means to remove the stain I have incurred." Answered the moon, "O lady, be not distressed." Quick as a lightning flash she grasped her lover by the hand.

An episode. The Rájá asks Vyása whether the damsel lived with her lover or was separated from him, and at what time this dalliance with the moon took place; and Vyása tells the king.

The rishi relates how many years the damsel stayed in company with her lord, and at what season the meeting with the moon occurred. After sixteen years, through the curse of Indra, the lady became a widow. It was in the fiery month of Jeth, when it is pleasant to be bathing all day long, that the moon to gratify his passion, came down and embraced her; the whole night was spent in sweet dalliance, yet such is the divine power, the maiden knew it not. As the ocean-born was leaving, she ran and seized him by the hand: "Is it thus you leave me? mine has been the disgrace, be your's the curse." The Brahman's daughter ran and seized the Brahman's king (*i. e.*, the moon) crying "Who is this that has come, making me thus criminal? Wretched that I am without a lord; in one day wedded and widowed. The wild sea spreads wide before me; there will I plunge: who will drag me again to the shore? so the stain of sin shall be washed from my body. Of what avail to avert the inevitable have been my ablutions in Kártik and Mágh? Tell me quickly some remedy: I am not such a one as the wife of Gautama." Then spoke the starry lord, the moon, lovely monarch of the night, and addressed the damsel: "O lady, thy son, noble in mind and body, shall be born a hero on the bank of the Karnávatí. Then proceed to Kharjinpur; there give alms and offer sacrifices; so a king shall reign at Mahoba, with many horses, many cows, many warrior knights; with an army complete in all four departments, crushing the hosts of his enemies, truly a great king, whose sway shall be boundless. Then having acquired the philosopher's stone, transforming all things to pure gold, he shall erect statues and temples and excavate a spacious lake. Then after founding the fort of Kalinjar, he shall abandon the body, and attain

heaven, leaving his body in Kalinjar, and by death acquiring nirvána." Said the damsel: "But I have been ravished: my son shall be born a king, but I shall be lost in hell. O cruel, treacherous lord of night, I am sunk in an ocean of grief, speedily shall my curse fall upon thee: speak, wretch that thou art." Then said the ruler of night: "What was ordained has come to pass: fate cannot be annulled; this even the gods admit. Sixteen sons shall be born to thee, great and munificent kings; the Bhandav sacrifice shall be celebrated with liberal gifts." Then the monarch of the stars instructed her: "O lady, obey my advice; quickly leave this city and go to Kalinjar. And in Kalinjar tarry not many days, but remaining only a short time, proceed to the Karnávatí." Then he bestowed on her a charm and comforted her, saying "Whenever thou shalt recite this, then I will be near thee. Brahma has declared that Hemavati's son shall be the greatest of Chhatriya kings; his sway shall extend to the bounds of the ocean." So saying, the king of the stars vanished, while Hemavati pondered the spell.

Leaving Káshí she came to Kalinjar, and there rested four months, bathing in the sacred stream, and invoking all the gods on behalf of her son. Then quitting Kalinjar, she came to a village, her fair body glistening bright as the moon. Towards day-break, on Monday the 11th of the light fortnight of Baisákh, king Chandra-brahma was born. Joyous strains of mystic purport sounded in the air, and the happy gods from their chariots rained down flowers. The rivers flowed milk; soft, cool and fragrant breathed the air, when Hemavati's son was born; the whole world heard of it. The best of omens came to the daughter of Hemráj; her left side throbbed: then appeared the lord of night. Brihaspati too arrived, midst the songs of the Kinnars: Hemavati fell at his feet: her lord thus addressed her. (The next four lines are obscure and I quote them in the original.)

देहा हेमवती तुव पुत्र वर भूपति याहि निहार
सहस लाख गजराज करकरता दिकत जिचार
विद्यावारुनि ब्राह्मनहि देताकारन कोइ
राजभूमि तुव वंसको सहस लाख लगमोइ

The teacher of the gods wrote the horoscope, while the goddesses sang gladsome strains: then the son of Angira read it aloud. The divine orchestra played as he read; flowers rained upon the earth; the

apsarás danced for joy. "A son has been born in the line of the moon, who shall tread the path of the golden age; his sway shall extend to the ocean, great poets shall sing his fame. Celebrating sacrifices, lavishing gifts, earth shall find in him a sovereign lord: Chandra-brahma has been born to the moon in the city of Khajinpur." When the sage had thus spoken, the gods all departed to their several seats.

Every day Chandra-brahma grew in beauty, Kámadeva incarnate. All the people of Khajinpur were astonished as they gazed upon his face: "This son of a widowed Bráhman woman, has with ease slain a tiger." The boy was ten years old when he set for Kedár: there he spied an enormous tiger and slew it. As the strong tiger could not be seized, the king victoriously encountered it: the glorious son of the moon slew it with his sword twelve hands in length. The resolute prince left the king of that district and arrived at Khajinpur, where he related the encounter to Alhan. Queen Hemavati came and took him to her bosom, and recited the spell: the lord of night appeared. The moon kissed his son's face, having called his chariot near; then Chandra-brahma received from him the philosopher's stone. Mainaka danced for joy with her fair companions; glad strains are heard. The happy Hemavati brings her due offerings of flowers, fruit and water; all the gods unite to establish the throne of Chandra-brahma. With one accord exclaiming, 'Long live the king'; and repeating potent spells, they called the noble prince and instructed him in kingly polity. "Who can have enjoyment that associates with a man who is hump-backed, or lame, or who has black teeth, or who is a leper, or crooked, or deaf, or foolish, or very dull, or a sensualist, or a false friend, meanest of all men? hear my advice, O prince, let not such persons come near thee, nor do thou go near them. This is the purport of all the eighteen Puránas. Poets and sages and all the world declare, the society of such men brings no good. (The two next lines are obscure :)

सत्तवज्जेकोटिल्यासहातपद्यनंघये

रुक्षवावनजोल्लङ्कानासथाहिधीपतये

Encourage ingenious poets, with them is excellent wisdom; with them, O prince, converse; keep also about thee knights and warriors. Give not thy mind too much to the chase; shed dignity on thy royal

estate. Consider first virtue and the practices of religion; be not a slave to the populace; keep thine eyes ever wakeful and thoughtfully observe many countries. Conceal thy emotions both of love and hate, at the time acting a part. Whether affection or resentment have the upper hand, remember that time tames not. Be strenuous to restrain self-complacency, and speak reverently before the altar of battle." Having thus instructed him in kingly polity, the lord of wealth exclaimed: Reign over thousands, and hundreds of thousands, discarding all doubt and distrust. All lands exult, the heavenly choirs sing for joy at thy glory, O Chandra-brahma, imperishable in the world." Staying a moment, the moon called to him his wife and son: "Know of a surety, O lady, the words of Brahmá cannot fail." So spoke the glorious lord of night. She rose and touching his feet, said, "O my lord, hear this my vow, the name of Brahmá shall never cease from the family." The son of ocean departed and calling the bounteous god of wealth sent him with the stone. The lady gave it to her son, telling him its virtues in full: there was singing amongst the gods in the heavenly city when the story was told to Chandra-brahma. According to the instructions, he took the stone and applied it; and with the masses of gold thus produced proceeded to Kálinjar.

When king Chandra-brahma had reached seventeen years of age he bathed at Kálinjar and adored Nilkanth. There innumerable Bráhmans came crowding to visit the king: none understood the mystery of his origin and body of purest gold. When he saw the Bráhmans, he sent for a hundred millions of gold pieces and bestowed them himself a king upon the kings of earth; it is beyond me to tell even the half of his munificence. With 30,000 heroes an invasion was made; in little more than 12 hours he subdued both countries, Sihura and Gahor, and with an immense train of horses, cows and bulls returned to Kálinjar. The Gaharwár fled in terror, deserting Káshi: the godlike Chandra-brahma annexed every-dominion.

"Tell me, noble sage, what virtue there is in Kálinjar, that bathing there gives access to the heavenly city?" He answered: In the Satya Yug called Mahatgiri, in the Treta Pingaldáy, in the Dwápar Swargráe in the Kali Yug, it receives the name of Kálinjar. Religious pilgrimage may be made to many sacred places; the virtues of a million are inherent in Mrigadhára. By beholding, touching and bathing in

that sacred stream, man is purified permanently from sin and error. It possesses in a pre-eminent degree the virtue of many tiraths : he who worships there with pure intent, performs a most meritorious act. •

As the king reclined upon his couch of kusa grass, the gods came and blessed him : “ Build a fort upon my holy mountain, then reign for twenty generations.” When he heard the gracious words that proceeded from the mouth of the gods, he set heart, tongue and body to work at the foundation of the city. He had a fort built in four courts, with a splendid gate to each, with frowning towers of vast dimensions. Then he collected for the fort, stores of all eight metals, with guns and men to look after them, and placed the stores in order, hallowing the work with prayer. Then he cleared the ground from blocks of stone and dressed it, and set up an enormous figure of a lion : lastly gave alms in great profusion, for alms-giving brings with it a blessing.

There still remain 14 stanzas to the end of the canto, but I think it unnecessary to translate them, since they are nothing but an enumeration of the grain, live-stock and other stores, including balls and powder for the guns above mentioned, which were stowed away in the fort. This mention of fire-arms is certainly curious : Sir H. Elliot in his Bibliographical Index quotes from the Kanauj-khand three passages of five or six lines each, in which the words *âtish*, *zambûr* and *top* occur, and says “ it appears to me evident that the passages where these are mentioned are spurious and interpolated, to accommodate the poem to the knowledge of subsequent ages.” He adds, however, that the verses in other respects have anything but a modern ring, and the same may be said of the lines with which my translation concludes.

I had expected to find a large intermixture of Persian words in these poems ; since some scholars who condemn the pedantic use of pure Hindi in modern composition, have defended their practice by the example of Chand, the father of vernacular literature. However, in the canto now translated, I have detected only eight foreign words ; viz. *jahân*, the world ; *zâhîr*, manifest : both occurring in one line ; *sher*, a lion ; *sahm*, fear, in a doubtful passage : and *bâz*, a hawk ; *jurra*, a hawk, *kadd*, size and *khiyâl*, thought, all of which

come close together at the end of the canto. Later on in the poem, Persian words may be rather more frequent.

As for my translation, I have done my best to keep close to the original; but a poem, like the Prithirāj-rāyasa, intended expressly for recitation, and composed in a ballad metre with many words thrown in more for sound than sense, scarcely admits of literal rendering. The narrative too is occasionally very abrupt in its transitions, briefly alluding to events which require to be known in detail before the ambiguous allusions can be interpreted; while the language is of a most archaic type and the text exceedingly corrupt. The necessary result of all these circumstances is, that my rendering of several passages is little more than conjectural.

The few lines to which I have been unable to attach any definite meaning, and which I have therefore reproduced in their original form, are probably more or less corrupt. I hope some scholar will exercise his ingenuity, and favour the Society with a translation both of them and of the longer continuous passage with which I now conclude this paper.

इंद	इचसाल संकेस सुदुर्जनवीर है । चक्रपानि गह लैति दला रनधीर है । दसहरके जुग पुत्र अत्र करधार है । पर्वतसै अतिउच्च करारन टारहै । चलै काल विक्रमी चलै धर पौन है । परत नाहि सुरभंस कलाकि क्या न है । वियभारथ भुव होइ देवगन हर्ष है । परिपूरन मनकाम सुमन सुर वर्ध है । इक भार तुव भूमबंधु जग टार है । द्वितिय भार निह कर्नक कुण्ड उतार है ।
देहा	चाडवान संभरधनी अरु आलहन अरिकट । भूतल सुन तुव भारकहं इक भार लिय कट । मंवाधन पायौ उटमूनमगैलकीनाव । चतुरानन तुव घर वचन गये मोद मन पाव । प्रथम गौडकासीनृपति गहिरवार फिर होइ । ता नृपके प्रोजित भयौ हंसराज का सोइ । वरता द्विजकी कन्यका प्रगटे वंसचंदेल । वस सस तिन दास डव करै जुद्ध आसिपेल ।

List of some of the more unusual words, Sanscrit, Prakrit and Provincial, occurring in the canto translated.

Chhaná, Prakrit, for *sávaka*, the young of any animal.

Uttamáng, Sanscrit compound, the head.

Sandha, a palace, S.

Chhanhani, for *akshauhini*, an army.

Viya, or *biya*, a particle of asseveration : see Varamchi's Prakrita Prakása, ix. 3.

Bádav, a Brahman, S.

Pánwari, sandals.

Nakkat, putting on one side? from **nakk*, a S. root, given in the dictionaries without any authoritative reference for its meaning.

Aghát, a crashing sound.

Thá for *tum* : *tháko* for *tumhárá*.

Bhá, for *main*, I.

Rauran, for *tumhárá*.

Vatt, Prakrit, for *vartá*, original of modern *bát*, a word.

Puhumi, for *prithivi*, the earth.

Sat, for *s'at*, 100. *Shodas*, 16, S.

Pith-thal, for *Prithi ráj*.

Go, the earth, S.

Kumudvant, epithet of the moon.

Gulak, an ear-ring.

Sukra-más, the month Jeth, S.

Bámá, a woman, S.

Chhonip, a king.

Chhandna, for *chhorna*, to leave.

Mádhav, the month Baisákh, S.

Payán, for *pavan*, wind.

Bhindapál, a kind of spear, S.

Pánwar, low, mean.

Ankár, for *ahamkára*, conceit.

Dwait, doubt, S.

Náh, for *náth*, a lord.

Bard, a bull.

Gurj, for *burj*? a bastion.

Jindám, for *jandrá*? a pitch-fork or rake.

S'rag, for *asrij*, sangins.

Note on the Chandel Rájás of Mahoba.

In the second canto of the poem the descent of Parmál the last Chandel king of Mahoba is traced up to Hemavati through 20 generations, which was the number specified in the prophecy. The line stands as follows: 1. Hemavati and the moon god; 2. Chandra-brahma. He founds Kalinjar and Khajinpur with 85 temples and 101 lakes: marries Chandrávali; settles at Mahoba; 3. Bár-brahma: he builds Bárigarh; 4. Pár-brahma; 5. Rúp-chandra-brahma; 6. Braj-brahma; 7. Rúp-bel-brahma 8. Mán-brahma; 9. Jag-brahma; 10. Gyán-brahma; 11. Suján-brahma; 12. Jay-satyan-brahma; 13. Jag-jat-brahma; 14. Kíl-brahma; 15. Súraj-brahma; 16. Janrúp-brahma; 17. Ráhil-brahma. He invades Ceylon, founds Rásin, marries Rájmati; 18. Madan-brahma; 19. Kírat-brahma; 20. Parmál. Being ashamed of his origin, he drops the affix Brahma and in consequence loses his ráj.

Mainpuri, October 17th, 1868.

Authors of Armenian Grammars, from the earliest stages of Armenian literature up to the present day.—By JOHANNES AVDALL, Esq., M. A. S.

[Received 30th July, 1868.]

A brief sketch of the rise and progress of Armenian literature will, it is hoped, not be deemed altogether uninteresting. Agathangelus was the first who wrote a history of the life and exploits of the Armenian king Tiridates, towards the close of the third century of the Christian era. He was of Greek extraction, and well acquainted with the Armenian language. Before that period, it cannot be said that the Armenians had a literature of their own. Some popular and rural songs were extant, commemorative of heroes and heroic achievements. At this period, there was no Armenian alphabet. Consequently the Armenians used the Greek, Pelhevic and Syriac characters. The Armenian alphabet was invented in the beginning of the fourth century by the intelligence and efforts of St. Mesrop. Although some odd and uncouth letters were in existence, bearing the name of

their inventor Daniel, they were altogether incomplete, and all the vowels were wanting. The invention or perfection of the Armenian alphabet was soon followed by the establishment of schools, the formation of literary and scientific societies, the translation of the holy scriptures into Armenian from the original Greek and Syriac, and by the production of original works, such as, history, biography, grammar, theology, geography, &c. During these days the Armenians generally used the grammar of Dionysius of Thrace, which was originally written in Greek and translated into Armenian by David, surnamed the invincible philosopher. The Armenian grammar has only two numbers, singular and plural, but David attempted to introduce into it the dual number, in imitation of the Greek. The idiom of the Armenian language, however, did not admit of this extraordinary innovation.

Subsequent to this, the grammar of Moses Քերթազ the grammarian was prepared and introduced into all the Armenian schools, which was, in the course of a short time, generally studied, and became a popular class-book. Moses Khorenensis Մովսէս Խորենացի is supposed by contemporary historians to be the author of this grammar.

Gregorius Magistratus, who flourished in the eleventh century, compiled another grammar from those that were already extant. This was also introduced into the schools of that period.

Johannes of Ezinka, of the thirteenth century, wrote a new grammar by the help of a dictionary compiled by Dr. Aristakes. In this new work, the author has compiled and mentioned all that was worthy of note and useful from the preceding grammars. Gregor Tathevensis Տաթևացի of the thirteenth century, produced a commentary on the grammar of Aristakes and his coadjutor George.

Jacob of Ghrim Յակոբ Ղրիմեցի is the author of a grammar, in which he has taken a great deal of pains in dilating upon punctuation and accentuation. A grammar is also extant without date, supposed to be a compilation by the Սարգսապ Deacon Johannes. In like manner, another grammar is in existence, the authorship of which is ascribed to Priest Cachatur. The foregoing are the authors of Armenian grammars, who flourished in Armenia prior to the four-

teenth century. I shall now proceed to give a concise account of those who followed them in the subsequent centuries.

Among Europeans, Franciscus Rivola of Milan, composed an Armenian and Latin grammar, which was printed in 1624. Being himself a foreigner, he seems to have taken a great deal of pains in preparing his book, which is not, however, without errors.

Another grammar was compiled in Armenian and Latin by Clement Galanus, which was printed in Rome in 1645. It is more comprehensive, and less abounds with inaccuracies than that of Rivola. A treatise on Logic is also appended to this work.

Doctor Voscan Ուրբան Գրիգորյան published an abridgment of Armenian grammar in Amsterdam in 1666.

An epitome of Armenian grammar, under the name of S'imon, native of Julpha, was printed in Constantinople in 1725. Johannes Jacob the Priest, surnamed Տէր Եղիշ Declension, wrote an Armenian grammar in Latin, for the use of European students, which was published in Rome in 1675. Cachatur Vertabed of Erzerum, published an Armenian grammar in Aligornia in 1696.

Johannes Vertabed of Julpha, compiled a short grammar, accompanied by a treatise on Logic, which was printed in Amsterdam in 1711.

Johannes Joachim Schroder, a native of Holland, studied the Armenian language with unceasing application, and the greatest avidity by bishop Thomas of Gokhten and his nephew Lucas. He published an Armenian grammar with Latin exposition at Amsterdam in 1711, under the title of Սրբազան Լեզուի Գանձ "THESAURUS LINGUAE ARMENICAE ANTIQUAE ET HODIERNAE," with a copious vocabulary and entertaining Dialogues in modern Armenian. Being an excellent oriental scholar, he was competent to criticise the grammatical works of his predecessors, and to note their inaccuracies and defects.

Jacobus Villotte, from the Society of Jesus, published in 1714 at Rome, a Latin and Armenian Dictionary with an elementary grammar. He was, for several years, a Jesuit Missionary among the Armenians. The great bulk of his book is a proof of the vast amount of labour he has bestowed on its preparation and completion.

Subsequently a more enlarged and improved grammar was published by Mechithar, the founder of the Mechitharistic Society in Venice in the year 1730.

Deacon Balthasar published an Armenian grammar at Constantinople in 1736.

During the close of the eighteenth century, when the cultivation of Armenian literature was appreciated far and wide, not only among the Armenians themselves, but also by several learned European orientalists, Father Michael Chamich's grammar was published in the year 1779, which was hailed with the greatest avidity and enthusiasm by the Armenian literati as the most complete work of its kind. It was introduced into all the schools, superseding the use of all the other grammars previously published.

In 1815 another grammar appeared, by Gabriel Avietick, member of the Mechitharistic Society of Venice. Although its first part is written in the modern or vernacular Armenian, the another has taken a great deal of pains to throw more light on the ancient literature of Armenia by a careful reference to rare manuscripts of antiquity, which have been discovered, subsequent to the publication of Father Chamich's grammar.

Jacob Shahan Cirbied published his Armenian grammar in Paris in the year 1823, under the title, "*Grammaire de la langue Arménienne.*" Its publication elicited a violent correspondence between the author and his critics.

In 1826 Ter Arratoon Ter Mesrop published an Armenian grammar in Constantinople nearly in imitation of Chamich, for the use of Armenian schools of that city.

Father Paschal Aucher, of the Mechitharistic Society of Venice published an Armenian and English grammar and *vice versá*, in Venice in 1819 and 1832, by the assistance of Lord Byron and of John Brand, Esq., A. M. of the University of Cambridge, with copious selections from the best Armenian authors in chronological order. Doctor Michael Salanth, of the Armenian College of Moscow, published in 1827, a comprehensive grammar in two volumes. The publication of this work met with a most favorable reception from the Armenian literati of Russia. The author, however, is severely critical on the slight inaccuracies of Father Michael Chamich.

In 1847, appeared another grammar, short, simple, plain and easy, from the pen of Mackertich Emin, Esq., formerly of Calcutta but now Principal of the Imperial College of Oriental Languages in Moscow.

A brief Armenian and Latin grammar was published in Berlin in 1841 by that eminent orientalist and accomplished Armenian scholar, Jul. Henr. Pefermann. It is accompanied with a copious glossary, which does no small credit both to the head and heart of the distinguished author. He is now in the Holy Land, as Prussian Consul General. His efforts, in search of scriptural antiquities and rare ancient Armenian manuscripts will, it is hoped, be crowned with success.

In the year 1830, an Armenian grammar was published in Calcutta, with notes and copious English glossary, by the author of the present article, chiefly intended for youths educated in India.

In the year 1844, appeared the Polyglott grammar, in Arabic, Persian, Turkish and Tartar languages, with copious critical and philological notes, Par Le P. Minas Médiçi. It is highly prized by orientalists and learned Societies of Europe.

A full and comprehensive grammar was published in Venice in 1852, by Doctor Arsen Comitas Bagratuni, the oldest and most eminent member of the Mechitharistic Society of Venice, abounding in philosophical commentaries and philological observations. It is more intended for the advanced student, than as a class-book for schools. The author was deservedly distinguished for the profundity of his erudition. He was one of the brightest luminaries that ever shone in the horizon of Armenian literature. He died in the year 1866, at the advanced age of 77 years, but his works will perpetuate his name to prosperity among his countrymen.

Rev. A. Kurken, M. M., of the Mechitharistic Society of Venice published in 1853, an English and Armenian grammar, with copious examples from English authors. This work is considered very useful for beginners. In conclusion, I also think it necessary to add, that since the year 1840, up to the present day, a great variety of elementary grammars have been published by the indefatigable members of the Mechitharistic Societies of Venice and Vienna, in Armenian and French, Armenian and German, Armenian and Latin, Armenian and Italian, and Armenian and Russian languages, which will greatly tend to facilitate the study of the Armenian language by European scholars.



JOURNAL
OF THE
ASIATIC SOCIETY OF BENGAL.

VOL. XXXVII.

PART II.
(Nos. I to IV.—1868.)

EDITED BY
THE NATURAL HISTORY SECRETARY.

"It will flourish, if naturalists, chemists, antiquaries, philologers, and men of science in different parts of *Asia*, will commit their observations to writing, and send them to the Asiatic Society at Calcutta. It will languish, if such communications shall be long intermitted; and it will die away, if they shall entirely cease."

SIR WM. JONES.

CALCUTTA :

PRINTED BY C. B. LEWIS, BAPTIST MISSION PRESS.

1868.

LIST OF CONTRIBUTORS.



	<i>Page</i>
BLANFORD, W. T., Esq., F. G. S.;—Contributions to Indian Malacology, No. IX;—Descriptions of new DIPLOMMATINÆ from Darjeeling and the Khasi Hills,.....	77
GASTRELL, J. E. Col.;—Table of mean monthly readings and hourly variations of Barometer, Calcutta, 1856—1865.	
GASTRELL, J. E. Col.;—Diagram of monthly mean curves of Barometer and Thermometer, wet and dry bulb, and of rainfall, Calcutta, 1856—1865.	
GODWIN-AUSTEN, H. H. Capt.;—Figures of the species of DIPLOMMATINA, <i>Benson</i> , hitherto described as inhabiting the Himalayas, Khasi Hills, and Burmah, &c.; (with plates I—IV),	83
GODWIN-AUSTEN, H. H. Capt.;—Notes on the Pangkong lake district of Ladakh, from Journal made in 1863,	84
GODWIN-AUSTEN, H. H. Capt.;—Notes on geological structure of the country near foot of hills in the Western Bhootan Dooars (with plate V),	117
GOSHA, P. Ch., Bábu, B. A.;—The adjustment of the Hindu Kalender,	181
HESSELMeyer, C. H., Rev.;—The Hill tribes of the Northern frontier of Assam,	192
KING, G., M. B.;—On the birds of the Goona district,	208
MACNAMARA, C., M. D.;—On the intimate structure of muscular fibre,	71
MASON, F., Rev. D. D.;—On dwellings, works of Art, Laws, &c. of the Karens,	125
MINAS, P. A., Hon. Assistant Surgeon;—A short sketch of the tribes of Bhutteanah and Hurrianah,	171



	<i>Page</i>
MITCHELL, J., Capt. ;—Additions to the knowledge of Silk, ...	169
STOLICZKA, F., Ph. D.;—Ornithological Observations in the Sutlej valley, N. W. Himalaya,	1
<i>Surveyor-General</i> ; Abstract of hourly meteorological observa- tions taken at his office, Calcutta, from September, 1866 to July, 1868.	

LIST OF ILLUSTRATIONS.

- Plates 1—4. Figures of species of *Diplommatina* (see pp. 77—84).
 Plate 5. Map of a part of Bhootan, (see p. 117).

ERRATA.

Page	3,	line	5,	from bottom	for <i>moena</i> read <i>meena</i> .
"	19,	"	8,	" "	for <i>CRYLE</i> read <i>CERYLE</i> .
"	40 & 41	for	PATRINCOLA	read	passim PRATINCOLA.
"	69,	line	2,	from bottom	for <i>leucophthalma</i> read <i>leucophthalma</i> .
"	70,	"	11,	" "	for <i>STAGNALIS</i> read <i>STAGNATILIS</i> .
"	91,	"	12,	" "	for <i>which</i> read <i>which</i> .
"	99,	"	6,	" "	for <i>arrows</i> read <i>arrow</i> .
"	129,	"	8,	" "	for <i>exceptinal</i> read <i>exceptional</i> .
"	152,	"	9,	" "	for (.) after the word <i>grades</i> read (;).
"	212,	"	7,	top	for P before the word <i>leucoroides</i> read S.
"	"	"	9,	" "	for P. " " <i>leucomela</i> read S.
"	214,	"	5,	bottom	for <i>Leucocera</i> read <i>Leucocerca</i> .
"	"	"	8,	" "	for <i>Graculus</i> read <i>Graucalus</i> .
"	"	"	15,	" "	for <i>Arachnechthra</i> read <i>Arachnothera</i> .

In the "Table of the mean monthly readings and mean hourly variation of the Barometer, in the Surveyor-General's Office, Calcutta, for the ten years, 1856—1865,"

$$\text{Hours} \left\{ \begin{array}{l} 9 \text{ P. M.} \\ 10 \text{ P. M.} \\ 11 \text{ P. M.} \end{array} \right\} \text{ for } \left\{ \begin{array}{l} - \cdot 004 \\ - \cdot 008 \\ - \cdot 005 \end{array} \right\} \text{ read } \left\{ \begin{array}{l} + \cdot 004 \\ + \cdot 008 \\ + \cdot 005 \end{array} \right\}$$



CLASSIFIED INDEX

of species and genera described or mentioned in this volume.

N. B. The names of new species and genera are marked with an asterisk.

Plantæ.

Abies excelsa, 8.
Acacia Catechu, 210.
Acer, 8.
Adonis æstivalis, 8.
Aegle Marmelos, 210.
Alnus elongata, 8.
Andropogon, 210.
Apluda, 210.
Betula Bajpaltra, 8.
Buchanania latifolia, 210.
Butea frondosa, 210.
Caltha palustris, 8.
Caragæna, 7.
Cedrus Deodora, 8, 10.
Convolvulus arvensis, 9.
Diospyrus, 210.
Epilobium angustifolium, 9.
" roseum, 9.
Euphorbia antiqua, 7.
Euphrasia officinalis, 9.
Ficus indica, 11.
" religiosa, 7, 11.
Fraxinus, 8.
Gloriosa superba, 148.
Ilex, 8.
Juglans regia, 9.
Juniperus excelsus, 5.
" squammosus, 7.
Musa, 7.
Myricaria elegans, 8.
Pavia indica, 9.
Picea Webbiana, 8.
Pinus excelsa, 7.
" Gerardiana, 8, 11.
" longifolia, 11.
" Smithiana, 8.
Polemonium cœruleum, 9.
Quercus, 8.
Ranunculus acris, 8.
Taraxacum officinale, 9.
Taxus baccata, 8.
Thlaspi arvense, 9.
Ulmus Himalayensis, 9.
Zizyphus, 210.

Mollusca.

Cyathopoma Deccanense, 83.
Dianeta, 81.
*Diplommatina Austeni, 81, 83.
" " Blanfordiana, 80, 83.
" " constricta, 81.
" " costulata, 83.
" " diplocheilus, 79, 80,
83.
" " exilis, 84.
* " " Fairbanki (Nacida),
83.
" " folliculus, 83, 84.
* " " gibbosa, 78, 80, 83.
" " Huttoni, 78, 83.
" " Kingiana (Nacida), 82.
* " " labiosa, 80, 83.
" " liricincta (Nacida), 83.
" " Martensi, 81.
" " nana, 84.
" " Nilgirica (Nacida), 82.
* " " nitidula ("), 82.
* " " oligopleuris, 82, 84.
" " pachycheilus, 78, 80,
83.
" " polipleuris, 81, 83.
" " pullula, 83.
* " " Pulneyana (Nacida),
82.
" " Puppensis, 84.
* " " scalaria, 79, 83.
* " " semisculpta, 78, 83.
" " sperata, 84.
Lymnaea, 91.
*Nacida, 83.
Pisidium, 91.
Planorbis, 91.
Pterocyclos Troscheli, 78.

Insecta.

Actia selene, 170.
Antherea paphia, 169.
Attacus atlas, 170.
Bombyx, 169.

*Aves.*

- Abornis xanthoshistos, 47.
 Accentor altaicus, 52.
 „ Huttoni, 53.
 „ modularis, 53.
 „ rubeculoides, 53.
 „ strophiatius, 53.
 Accipiter gularis, 13.
 „ nisoides, 13.
 „ nisus, 13.
 „ virgatus, 13.
 Acridotheres tristis, 56, 215.
 Actitis glareola, 69, 217.
 „ hypoleucos, 69, 217.
 „ ochropus, 70, 217.
 Aegialitis Philippensis, 216.
 „ pyrrothorax, 69.
 Aegithaliscus erythrocephalus, 52.
 Aethopyga Gouldiae, 23.
 „ miles, 23.
 Agrodroma sordida, 49.
 Alauda gulgula, 64, 216.
 „ leucoptera, 64.
 „ triborhyncha, 64.
 Alaudula Raytal, 64.
 „ pispoleta, 64.
 Alcedo Bengalensis, 19, 214.
 Allotrius melanotis, 50.
 „ xanthochlorus, 50.
 Alsocomus Hodgsonii, 65.
 Ammomanes phoeniceus, 216.
 Anas leucophthalma, 69.
 „ pœcilorhyncha, 217.
 Anastomus oscitans, 217.
 Anser indicus, 70.
 Anthus cervinus, 49.
 Aquila chrysaetos, 15.
 „ fulvescens, 213.
 „ pennata, 16.
 Arachnothera asiatica, 24, 214.
 „ magna, 23.
 Arboricola torqueola, 69.
 Ardea cinerea, 217.
 „ purpurea, 217.
 Ardeola leucoptera, 217.
 Artamus cucullatus, 78.
 Astur palumbarius, 13.
 Athene Brama, 213.
 „ cuculoides, 17.
 Aythya ferina, 218.
 „ nyroca, 218.
 Budytes citreoloides, 48.
 „ Rayi, 48.
 „ viridis, 48, 215.
 Bulaca ocellata, 213.
 Buphus coromandus, 217.
 Buteo canescens, 16.
 Butorides javanica, 213.
 Cacabis chulor, 69.
 „ græca, 69.
 Calandrella brachydactyla, 64, 216.
 Callacanthus Burtoni, 61.
 Calliope pectoralis, 45.
 Caprimulgus asiaticus, 19, 214.
 „ indicus, 19.
 Carduelis caniceps, 61.
 „ elegans, 61.
 Carpodacus erythrinus, 60.
 Casarca rutila, 70, 217.
 Centropus rufipennis, 214.
 Cephalopyrus flammiceps, 52.
 Ceriornis melanocephala, 67.
 Certhia familiaris, 25.
 „ Himalayana, 25.
 Ceryle guttata, 19.
 „ rudis, 19, 214.
 Chæmorornis fuliginosa, 43.
 „ leucocephala, 44.
 Chatarrhæa caudata, 39, 215.
 Chaulelasma streperus, 217.
 Chelidon Cashmirensis, 17.
 „ urbica, 17.
 Chetusia gregaria, 69, 212.
 Chrysomitris spinoides, 61.
 Ciconia leucocephala, 217.
 Circus æruginosus, 213.
 „ cineracens, 16, 213.
 „ cyaneus, 213.
 „ melanoleucos, 213.
 „ Swainsonii, 213.
 Cisticola schœnicola, 215.
 Coccystes melanoleucos, 23, 215.
 Colabates sulphurea, 48.
 Columba intermedia, 66, 216.
 „ leuconota, 66.
 „ rupestris, 66.
 Copsychus saularis, 40, 215.
 Coracias garula, 19.
 „ indica, 19, 214.
 Corvus corax, 54.
 „ culminatus, 215.
 „ intermedius, 54.
 „ splendens, 54, 215.
 „ tibetanus, 54.
 Corydala Richardi, 48.
 „ rufula, 48.
 Coturnix communis, 69, 216.
 „ coromandelica, 216.
 Cotyle riparia, 17.
 „ rupestris, 17.



- Crocopus phœnicopterus*, 216.
Cryptolopha cinereocapilla, 28, 214.
Cuculus canorus, 22.
 " *micropterus*, 214.
 " *poliocephalus*, 23.
Culicipeta Burkii, 47.
Cursorius Coromandelicus, 216.
Cyanecula suecica, 45. *
Cyornis ruficauda, 29.
Cypselus acuticauda, 18.
 " *affinis*, 18, 214.
 " *apus*, 18.
 " *australis*, 18.
 " *leuconyx*, 18.
 " *melba*, 18.
 " *pacificus*, 18.
 " *vittatus*, 18.
Dafila acuta, 218.
Dendrocitta Himalayana, 55.
 " *rufa*, 55, 215.
Dendrocygna awsurree, 212, 217.
Dicrurus longicaudatus, 27.
 " *macrocerus*, 214.
Drymoipus inornatus, 215.
 " *longicaudatus*, 215.
 " *neglectus*, 215.
Elanus melanopterus, 213.
Emberiza cia, 57.
 " *fucata*, 58.
 " *pithyornis*, 58.
 " *pusilla*, 59.
 " *Stewarti*, 58.
 " *Stracheyi*, 57.
Erythropus vespertinus, 13.
Erythrosteria leucura, 32.
Esacus recurvirostris, 216.
Estrela amandava, 215.
 " *formosa*, 216.
Eumyas melanops, 29.
Eurycercus, 45.
Euspiza luteola, 216.
Eutolmaëtus Bonelli, 213.
Falco peregrinus, 12.
Francolinus pictus, 216.
 " *vulgaris*, 68.
Fregilus graculus, 55.
 " *Himalayanus*, 55.
Fringillauda memoricola, 63.
**Fringillauda sordida*, 63.
Fulica atra, 69.
Fuligula cristata, 218.
Galerida cristata, 65.
Gallinago gallinula, 217.
 " *scolopacinus*, 70, 217.
 " *solitaria*, 70.
Gallinula Burnesi, 69.
 " *chloropus*, 69, 218.
Gallophasis albocristatus, 68.
Gallus morio, 190.
Garulax albogularis, 37.
Garulus bispecularis, 55.
 " *lanceolatus*, 55.
Gecinus squammatus, 21.
 " *striolatus*, 21.
Geocichla unicolor, 35.
Geronticus papillosus, 217.
Glaucidium Brodiei, 17.
Graculus javanicus, 218.
 " *sinensis*, 218.
Grammatoptila striata, 36.
Graucalus Macei, 214.
Grus antigone, 217. —
Gypaëtus barbatus, 12.
**Gyps Bengalensis*, 210, 213.
 " *fulvus*, 12.
 " *indicus*, 12.
Haleyon fuscus, 19.
 " *Smyrnensis*, 214.
Haliastur Indus, 16, 213.
Hemichelidon fuliginosum, 28.
Henicurus maculatus, 47.
 " *nigrifrons*, 47.
 " *Scouleri*, 47.
Herodias alba, 217.
 " *garzetta*, 217.
Hesperiphona icteroides, 59.
Heterura sylvana, 49.
Hierococcyx sparveroides, 23.
Himantopus candidus, 217.
Hirundo daurica, 17, 211.
 " *erythropygia*, 17, 214.
 " *filifera*, 17, 214.
 " *rustica*, 17, 214.
Horornis fuliginiventer, 46.
Hydrobata asiatica, 33.
 " *Cashmiriensis*, 33.
 " *sp. ?* 33.
Hydrochelidon indica, 218.
Hydrophasianus chirurgus, 69.
Hypotriorchis chiquera, 13.
 " *severus*, 13.
 " *subbuteo*, 13.
Hypsipetes psaroides, 39.
Janthia cyanura, 44.
Lanius arenarius, 27.
 " *erythronotus*, 26, 214.
 " *Hardwickii*, 26, 214.
 " *lahtora*, 214.
Larvivora cyana, 44.
Laticilla, 45.



- Lerva nivicola*, 68.
Limosa cœgocephala, 69.
Leptoptilos argala, 217.
Leucocerca albofrontata, 28.
 " *fuscoventris*, 28.
 " *pectoralis*, 214.
Linota brevirostris, 62.
 " *montium*, 62.
 **Linota pygmæa*, 62.
Lithofalco Chiquera, 213.
 " *subbuteo*, 213.
Lobivanellus Goensis, 70, 216.
Lophophanes melanolophus, 52.
 " *rufonuchalis*, 52.
Lophophanus Impeyanus, 67.
Loxia Himalayana, 60.
Machlolophus xanthogenys, 52, 215.
Malacocircus Malcolmii, 215.
 " *terricolor*, 215.
Mareca penelope, 69.
Megakerna caniceps, 22.
 " *Hodgsoni*, 22.
 " *lineata*, 22.
 " *virens*, 22.
Melophus melanicterus, 216.
Meniceros bicornis, 211, 214.
Merops apiater, 19.
 " *viridis*, 19.
Merula albocincta, 35.
 " *boulbul*, 35.
 " *castanea*, 35.
Metopidius indicus, 217.
Metoponia pusilla, 61.
Micronisus badius, 213.
Milvus govinda, 16, 213.
Mirafra Assamica, 216.
 " *cantians*, 64.
 " *erythroptera*, 216.
Montifringilla Adamsi, 62.
 " *hæmatopygia*, 62.
Motacilla Dukhunensis, 215.
 " *Maderaspatana*, 215.
 " *personata*, 48.
Munia malabarica, 56, 215.
 **Munia similis*, 56.
Muscicapula æstigma, 32.
 " *ciliaris*, 32.
 " *leucoshistos*, 32.
 " *rubecula*, 32.
 " *superciliaris*, 32.
Muscipeta Duchalui, 27.
Mycheria australis, 217.
Myophonus Temminckii, 33.
Myzanthus ignipectus, 24.
Nemoricola indica, 48.
Neophron Ginginianus, 12, 213.
 " *percnopterus*, 12.
Neopus Malayensis, 16.
Neornis flavolivacea, 46.
Nettapus Coromandelianus, 217.
Nucifraga cariocathactes, 55.
 " *hemispila*, 54.
 " *immaculata*, 54.
 " *maculata*, 54.
Numenius arquata, 69.
Nycticorax griseus, 217.
Oedienemus crepitans, 216.
Oreocincla mollissima, 36.
Oriolus galbula, 39.
 " *Kundoo*, 39, 215.
 " *melanocephalus*, 39.
 " *Traillii*, 40.
Orocestes cinglorhynchus, 34.
 " *erythrogastra*, 34.
Orthotomus longicaudata, 215.
Ortygornis Pondiceriana, 216.
Otocompsa leucogenys, 39.
Otocornis longirostris, 64.
Otogyps calvus, 210, 213.
Otus vulgaris, 17.
Palæornis Alexandri, 19.
 " *rosa*, 20, 214.
 " *shisticeps*, 20.
 " *torquatus*, 20, 214.
Palumbus casiotis, 66.
Parus cinereus, 52.
 " *monticulus*, 52.
Passer cinamomeus, 57.
 " *flavicollis*, 216.
 " *indicus*, 57, 216.
 " *montanus*, 57.
Pastor roseus, 56, 215.
Pavo cristatus, 67, 216.
Perdica asiatica, 216.
 " *Cambayensis*, 216.
Pericrocotus erythropygius, 214.
 " *speciosus*, 27.
Pernis cristata, 213.
Petrocosyphus castaneocollis, 34.
 " *cyaneus*, 34.
 " *saxatilis*, 34.
Phasianus Wallichii, 68.
Philomachus pugnax, 217.
Phylloscopus affinis, 46.
 " *indicus*, 215.
 " *n. sp. ?* 46.
 " *trochilus*, 46.
 " *viridanus*, 46.
Pica bottanensis, 3.
 " *caudata*, 3.



- Picus brunneifrons*, 20.
 „ *Himalayanus*, 20.
 „ *Mahrattensis*, 214.
 „ *major*, 20.
Pipastes arboreus, 48.
 „ *maculatus*, 48.
Piprisoma agile, 24.
Planesticus atrogularis, 35.
Platalea leucorodia, 217.
Ploceus baya, 215.
Plotus melanogaster, 218.
Pnoëpyga longicaudata, 32.
 „ *squammata*, 32.
Podiceps cristatus, 69.
 „ *Phillipensis*, 218.
Poliornis teesa, 213.
Pomatorhinus erythrogenys, 37.
Pratincola atrata, 40, 211, 213.
 „ *indica*, 40, 211, 213.
 „ *ferrea*, 41.
Prinia gracilis, 215.
 „ *socialis*, 215.
Proparus vinipectus, 50.
Propasser rhodochlamys, 60.
 „ *rhodochrous*, 60.
Pterocles exutus, 216.
 „ *fasciatus*, 67.
Pteruthius erythropterus, 79.
Ptinoprogue concolor, 214.
Pucrasia melanocephala, 68.
Pycnonotus pusillus, 215.
 „ *pygæus*, 39.
Pyctorhis sinensis, 36, 214.
Pyrrhocorax alpinus, 56.
Pyrrhospiza punicea, 60.
Pyrrhula erythrocephala, 59.
Pyrrhulanda grisea, 216.
Querquedula ciria, 218.
 „ *crecca*, 69, 218.
 „ *glocitans*, 69.
Reguloides chloronotus, 47.
 „ *occipitalis*, 46.
 „ *proregulus*, 47.
 „ *trochiloides*, 46.
Regulus cristatus, 47.
 „ *Himalayanus*, 47.
Rhynchæa Bengalensis, 70, 217.
Ruticilla cœruleocephala, 42.
 „ *erythragastra*, 42.
 „ *phœnicura*, 42.
 „ *rufiventris*, 42, 215.
Saxicola deserti, 42, 212.
 „ *leucuroides*, 41, 212.
 „ *œnanthe*, 41, 215.
 „ *picata*, 41.
Sarcidiornis melanotus, 217.
Sarciophorus bilobus, 216.
Scelopax rusticola, 70.
Seena aurantia, 218.
Sibia capistrata, 38.
Siphia leucomelanura, 32.
 „ *strophia*, 32.
Sitta Himalayensis, 25.
 „ *leucopsis*, 26.
Siva strigula, 50.
Spatula clypeata, 217.
Sphenocercus sphenurus, 65.
Spyzalauda deva, 216.
Stachyris pyrrhops, 36.
Sterna hirundo, 69.
 „ *javanica*, 69.
Sturnopastor contra, 215.
Sturnus unicolor, 56.
 „ *vulgaris*, 56, 215.
Suya criniger, 45.
Syliparus modestus, 51.
Sypheodites auritus, 216.
Syrnium nevarense, 16.
 „ *niviculum*, 16.
Taccocua affinis, 214.
Tantalus leucocephalus, 217.
Tarsiger chryseus, 45.
Tchitrea paradisi, 27, 214.
Temenuchus pagodarum, 56, 213.
Tephrodornis, 49.
Tephrodornis Pondiceriana, 214.
Tetraogallus Himalayensis, 68.
 „ *tibetanus*, 68.
Thamnobia Cambayensis, 40, 215.
 „ *fulicata*, 315.
Tharrhaleus, 53.
Threskiornis melanocephalus, 217.
Tichodroma muraria, 25.
Tinunculus alaudarius, 13, 213.
Toekus gingalensis, 214.
Totanus calidris, 69.
 „ *fuscus*, 217.
 „ *glottis*, 217.
 „ *stagnatilis*, 70, 217.
Trochalopteron erythrocephalum, 37.
 „ *lineatum*, 38.
 „ *variegatum*, 37.
Troglodytes Nipalensis, 32.
Turdulus Wardii, 35.
Turdus Hodgsoni, 36.
 „ *viscivorus*, 36.
Turnix Sykesii, 216.
Turtur aurita, 66.
 „ *Cambayensis*, 66, 216.
 „ *humilis*, 67.

Turtur meena, 66.
 „ *orientalis*, 66.
 „ *risoria*, 67, 216.
 „ *rupicola*, 66.
 „ *Suratensis*, 67, 216.
Upupa epops, 26.
Urocissa cucullata, 55.
 „ *flavirostris*, 55.
 „ *occipitalis*, 55.
 „ *sinensis*, 55.
Vanellus cristatus, 70.
Vivia innominata, 21.
 „ *minuta*, 22.
Xantholæma indica, 22, 214.
Xemna brunicephala, 69.

Yunx torquilla, 22.
Zoothera monticola, 33.
Zosterops palpebrosus, 51, 215.

Mammalia.

Equus hemionus, 5.
Lynx europæus, 5.
Moschus moschiferus, 5.
Mustella erminea, 5.
Ovis ammon, 5, 106.
 „ *nahura*, 5.
Ursus tibetanus, 5.
Vulpes ferilatus, 5.
 „ *montanus*, 5.

*Additional Errata in Mr. Theobald's Catalogue of Reptiles, published as an Extra Number of the Journal, (No. CXLVI.)**

Page 50, from top omit lines 33, 34.

Page 51, line 9, from top *for* DOSYPELTIDÆ *read* DASYPELTIDÆ.

„ „ line 13, „ „ omit and *read* PSAMMOPHIS, Boie.

„ „ line 14, „ „ omit the first five words.

„ „ line 18, „ „ omit and *read* P. Condanarus, Merr.

„ „ line 13 to 27 from top transpose to page 59, after line 4.

Page 59, line 5, from top omit.

Page 67, line 6, „ „ *for* parsiceps *read* parviceps.

Page 72, line 22, „ „ *for* ousted *read* obtained.

„ „ line 36, „ „ *for* kote *read* kingdom.

Page 73, line 29, „ „ *for* MAC LELLANDII *read* MAC CLEL-

Page 74, line 5, „ „ *for* Reiey *read* Reilley. [LANDII.

Page 76, line 6, „ „ *for* neligrensis *read* Neelgherriensis.

Page 78, line 16, „ „ *for* verus *read* berus.

Page 80, line 5 from bottom, *for* HOPLOBACTRACHUS *read* HOP-
LOBATRACHUS.

Page 81, line 2 from top, *for* Tomnopterna *read* Tomopterna.

Page 82, last line *for* five *read* fine ; Engystoma et seq. in another line.

Page 88, line 1, from top *for* skeleton *read* skeletons.

„ „ line 5, „ „ *for* MAUSURIA, EMYS *read* MANOURIA EMYS.

„ „ line 11, „ „ *for* CRANA *read* CONANA.

„ „ line 25, „ „ *for* SECOLOPIS *read* LEIOLEPIS.

Appendix page ii, line 16 from top, *for* hoisting *read* twisting.

* These corrections are printed on a separate sheet, which is intended as an addition to the Extra-Number of the Journal, not forming an essential part of this volume.



JOURNAL OF THE ASIATIC SOCIETY.

PART II.—PHYSICAL SCIENCE.

No. I.—1868.

Ornithological Observations in the Sutlej valley, N. W. Himalaya,
by F. Stoliczka, Esq., Ph. D.

Palæontologist to the Geological Survey of India.

[Received 18th July 1867.]

When writing the preface to the third volume of the 'BIRDS OF INDIA,' Dr. Jerdon remarks that the publication of the two former volumes of the same work had already attracted great interest to Indian Ornithology. The very large amount of the most accurate statements as to specific distinctions, on the habits and on the geographical distribution afford indeed facilities of no ordinary kind, and they not only serve to direct other observations, but they are useful in most cases also as a guide to the record of any additional facts, which further inquiry may bring forward. Had it been possible to add illustrations of at least the more important types of each family, the student in India could scarcely have wished for a better MANUAL OF INDIAN ORNITHOLOGY.

During my geological wanderings through the N. W. Himalaya, I have made various observations on Indian Zoology and Botany, specially with the object of collecting materials for a fauna and flora of Western Tibet. Only for a comparatively short time have I been enabled to pay any attention to the fauna of the Cis-Himalayan

regions. Thus, when staying last year for about six weeks in the neighbourhood of Chini, in the province of Kunawar, I compiled a few notes on some of the main features and relations, which present themselves between the flora and fauna of the more interior and higher ranges of the N. W. Himalaya and those of the temperate, continental portions of Europe, (*Verhandlungen der zool. bot. Gesellschaft, Wien, 1866, p. 850*). In my present communication I intend to deal with a more special subject and propose to bring before our readers a few observations on the *Ornithology of the Sutlej valley*.

My remarks and enumeration of species will be restricted,—so to say—to the Himalayan facies of the avi-fauna, for the fauna of the so-called sub-tropical forests of the lower Himalayan hills scarcely differs from the Indian fauna in general. But it will be readily understood that, even within this limited area, I cannot pretend to give at present a complete list of all the ornithological treasures which actually are to be met with. A good many birds are merely occasional visitors to the valley, in their periodical wanderings to Tibet and Central Asia. Others, properly belonging to the Indian tropical fauna, appear almost accidentally without making any prolonged stay in the valley. It is difficult to procure all the information required about such rare species, and I only can mention them, so far as they came under my notice, from reliable authorities or from personal observations. Of the general character of the avi-fauna, however, I trust to give at least an approximately correct idea.

It was, as I have already stated, with a view to obtain some Tibetan and Central-Asiatic birds, which do not come in winter as low down as the Indian plains, that I undertook to employ shikarees during the winter-time in the interior of the hills. My expectations on this point have not been quite frustrated. I have not only received a tolerably correct account of the avi-fauna during the winter in this portion of the valley, but I have been at the same time placed in possession of valuable materials, which enable me to make a few additions to this branch of the Indian fauna.

It has been already* mentioned, that the exclusion of the birds

* *Ibis* 1866, II. p. 228, and elsewhere.

of the more Northern regions of the N. W. Himalaya — as well as those of the eastern provinces of Bengal — from Dr. Jerdon's work, is greatly to be regretted. It is not strictly correct that the birds of Western Tibet* and Kashmir have been treated in this manner; for not only are most of these provinces situated to the South of the river Indus, and within the limits of our Indian empire, but the larger number of the birds, which inhabit these regions in summer, are, during the winter, visitors of Northern India proper; or at least of the lower ranges of the Indian or Southern slopes of the Himalaya mountains. It is true that the birds of these provinces in some respects represent a distinct facies, as compared with the tropical character of the Indian fauna generally, but this is not sufficient ground for supposing that they are not *birds of India*. For if the validity of this opinion be admitted, the entire fauna of Northern Nepal and nearly of the whole of Sikkim must be excluded from the Indian fauna.

On the contrary, the affinities and relations of the various facies in a fauna are entitled to the special care of naturalists, because these relations are of the highest importance for the study of the geographical distribution, not only of single species, but more properly of the character of the different zoological provinces of our globe. Besides this, the comparison of two or more neighbouring facies of the fauna very often facilitates the knowledge of the species themselves in so far as they shew us, whether certain variations may be considered sufficient to warrant those distinctions, upon which we generally base our '*species*.'

In many cases the comparison of Indian birds with so called representative species in Western Asia and Europe is still a great desideratum, although these comparisons may prove to be in favour of several identifications. I would, for instance, only call to mind our *Turtur moena* or *rupestris*, and the common *T. auritus*, *Corvus tibetanus* and *C. corax*, *Turdus Huttoni* and *T. viscivorus*, *Pica botanensis* and *P. caudata*, *Regulus Hymalayanus* and *R. cristatus*, and others. For my own part I believe many of these species to be respectively identical. To return to our present subject,— the avi-fauna of the Sutlej valley

* Including Spiti and Lahul, which are British provinces.

—it is perhaps necessary to remark, that the present records are principally based upon my own observations, which I had occasion to make during the summer-months—from May to October—in the greater portion of the valley,—having also at the same time made a large collection of birds. The references to the fauna in the winter-months are, as already noticed, based upon materials which have been procured by my shikarees, and also upon information from a few friends. In cases where specimens of new or little known birds have been procured, short descriptions may not be out of place, except where the additional remarks have already been supplied, in which cases the respective references,—so far they have come to my knowledge—will be given. Being aware of the great difficulty, which exists in this country, of obtaining sufficiently reliable reference to literature in this branch of Zoology, and also materials for comparison, I have mostly avoided naming any new species, but in several instances I have given indications of such by giving short descriptions. These may provisionally serve for identification, or at least for comparison. Should further inquiries make some of my as yet deficient determinations more successful, I hope to be able to communicate the results subsequently.* I may, however, draw the attention of Ornithologists in India to a few interesting species: as, for instance, the *Accipiter nisoides*, B l y t h, whether it be a distinct species from *Acc. gularis*, S c h l e g e l; to *Cypselus pacificus*, L a t h. and the very similar *Cyp. leucogenys*, B l y t h; to an apparently new species of *Munia*, several new forms of *Phylloscopinæ*, one or two new species of *Accentor*, a new *Montifringilla*, a *Linota*, a *Fringillauda*, a doubtfully young *Hydrobata*, and others.

Before entering upon any details, it seems desirable to say a few words on the physical construction, and on the climatological conditions of the Sutlej valley; and as the fauna and flora of a country are in many respects connected with, or even dependent upon each other, a short reference to the main features of the vegetation of the valley may essentially aid in attaining this object.

Through the valuable investigation of Moorcroft, Strachey and other distinguished travellers it is pretty well known, that the Sutlej rises to the west

* Having since visited the principal museums of Europe and having had opportunities of comparing a few of the doubtful species, I shall occasionally add a few notes, (Feb. 1868.)

of the Mansarowara lake, but its proper sources,—as likewise those of the Indus—have not as yet been traced with undoubted accuracy. The course of the river through the Chinese province Nari (or Googhi) is only imperfectly known, although some additional observations may be expected from the brothers Schlagintweits' expedition. The information, which has up to this time been procured, shows that the climate of Nari does not materially differ from that of W. Tibet in general, it being characterized by an excessive dryness of the atmosphere at all times of the year, by great contrasts* during the summer in the diurnal and nocturnal temperatures, and by very severe cold† in winter. The whole country is very rough in its configuration; the few level places being restricted to old river terraces or lake-basins, the elevation of which varies from 10 to 15,000 feet, while many of the neighbouring hills rise above 20,000 feet; 19,000 being about the mean of their elevation. The snow line lies at about 19,000 feet. A very limited quantity of moisture is supplied from the Indian side through the Sutlej valley during the months of July and August, but its influence rapidly decreases in the more eastern parts of the province. The total fall of snow during the winter can, I think, rarely exceed two feet. The cultivation of cereals succeeds, only where water for irrigation can be abundantly supplied. The arboreal vegetation is restricted to a few *apricot*, *poplar* and *willow* trees, the first growing up to 11,000 feet, while the two others are occasionally found up to 13,000; all of them, however, generally only in the neighbourhood of villages. The same is the case with the *Juniperus excelsa*. Its geographical range appears to have formerly been much wider, and a very great care is at present bestowed upon this *sacred tree* of the Buddhists. Grassy plains afford ample pasturage for cattle, being a little more extensive towards the head of the valley, where several former lakes have, in consequence of the accumulation of debris from glacier streams and avalanches, and on account of the increase‡ of evaporation caused by the dryness of the atmosphere, either decreased in extent or altogether disappeared.

The fauna has an essentially Tibetan character. The Kyang, *Equus hemionus*, is very plentifully met with in a wild state; the Yak, *Poephagus grunniens*, has become domesticated and is at present very rarely found wild to the south of the Indus; *Ovis Ammon*, *Ovis nahura* (barhel), *Moschus moschiferus*, and other Ruminants are, however, still tolerably common. *Ursus tibetanus*, *Lynx europæus*, *Vulpes montanus* and *ferilatus*, *Mustella erminea* and others are also not rare. Of birds a large number of FRINGILLIDÆ, RUTICILLINÆ, ALAUDIDÆ, CORVIDÆ and others, mostly of a European type, are to be met with.

* Often amounting to 100 degrees within 24 hours, the maximum of solar heat being 130° and the minimum before sunrise 30° or below it.

† Usually below zero at night, and at day time seldom much higher than the freezing point of water, which is not always 32°.

‡ I believe this to be chiefly due to the devastation of arboreal vegetation, which is said to have been formerly rather abundant.

As to Reptiles and Fishes, I have not been able to procure any information, but I should think that they are not specifically very different from those of W. Tibet.

The population as compared with the area, is very small, generally pursuing a nomade life. The people belong to the Caucasian race, not to the Malayan; they generally live during the winter in small villages in the lower and less inhospitable portions of the valley, while in summer they wander with their flocks of sheep and cattle towards the head of the valley, to the higher places of pasture. Some of the tribes have no substantial buildings at all, and live all the year round in black tents (made of the hair of the yak).

Proceeding westwards from the Kunawar frontier, near Shipki, we find that the Sutlej has forced its passage through the principal N. W. Himalayan chain, cutting its bed to a depth of several thousand feet. Former terraces and old gravel beds of the river [and also of its tributaries] are seen, three and four thousand feet above the present level, which descends from about 8,000 feet at Shipki—N. lat. $31^{\circ} 58'$; E. long. $78^{\circ} 40'$ —to 3,000 feet below Kotegurh—N. lat. $31^{\circ} 24'$; long. $77^{\circ} 38'$.—Within this entire length (amounting to about 160 miles) from Shipki to Suni (N. of Simla) the Sutlej flows in a narrow channel between perpendicular cliffs of gneiss, the width of which seldom exceeds a few hundred feet. The Wangur and the Baspa rivers, both of which are situated within the branches of the central Himalayan chain are the only large tributaries on the Indian slopes. They are well known to travellers in these parts of the hills as the finest retreats, where a delightful climate combines a beauty of vegetation and an Alpine grandeur of snow fields and glaciers, not easily to be found in other parts of the hills. The highest peaks in the central chain rise on an average somewhat above 22,000 feet, and the limit of snow lies in general at about 17,000 feet, increasing to about 18,500 on the Tibetan slopes.

In the Sutlej valley itself, only the higher terraces, situated between 6 and 9,000 feet, are generally sufficiently large to afford room for cultivation and settlement, the slopes of the mountains being mostly precipitous. The width of the valley is even at those higher elevations merely a few miles. On the whole, its physical conditions are not particularly favorable to agriculture, nor is there much room for a large population. The circumstance, however, that the river has cut its course right across the principal range of the N. W. Himalaya, (without making such a distant circuit, as is done by the Indus on one side and the Brahmaputra on the other) entitles the Sutlej valley to its fame as the *principal highway to Central Asia*.

Indeed, following the course of the river from the plains at Rupoor up as

✓ The largest tributary is the Spiti river: its valley has in general rather a Tibetan climate and a corresponding fauna and flora.

far as Shalkhar, on the Spiti river, and then travelling a few marches through the present Chinese province 'Sto-tsho' along another tributary, the Para river, we come upon the elevated plains of the Tibetan province Rupshu; cross the Turghoo-la (or Jaborsees-pass,—only about 17,000 feet high) to the hot springs of Puga, and thus reach the upper Indus valley, without any such difficulties, as snow beds, glaciers and avalanches &c., which usually are experienced in traversing high passes. The ascent of the Turghoo-la is, on the whole, scarcely two thousand feet, and the incline is so gradual, that even a cart-road, if required, could be made with little expense and no difficulty. It is, however, not my object here, to point out a new route to Central Asia, but it is necessary to draw attention to the great facilities, which, at the same time, this route affords to the migration of birds, because these and other favorable circumstances must be consulted, when an explanation of many of the peculiarities in the character of the avi-fauna of the valley has to be given.

Viewing the general physical construction of the valley within the central chain of the N. W. Himalaya, the greatest peculiarity consists in its small width, while the neighbouring hills rise to a very considerable elevation, and thus exhibit very different conditions of climate within a comparatively small geographical area. These apparently anomalous conditions are best exemplified from the occurrence of a few characteristic Indian plants. Thus, for instance, in some places, *Euphorbia antiqua*, *Ficus religiosa*, *Musa* and other more or less tropical plants are found on the base of a hill, while the higher portions of the same declivity are adorned with the finest cedar and pine forests and, above the limit of these trees, with numerous glacial or Alpine plants, the summits being crowned with eternal snow and ice.

It no doubt greatly depends upon the extent both of the arboreal vegetation and of the brush wood, whether the slopes of the mountains at different elevations always shew equally marked distinctions in the fauna, as they do in the flora. But, when the different climatal conditions are placed within such narrow geographical limits, it will easily be understood that their approximation is particularly favorable for the migration of species, which in time become used to a somewhat different climate, if the respective localities are suitable to allow an easy passage. I shall subsequently note several instances, which appear to be the result of such a gradual acclimatization.

The province Kunawar, in which many of the ornithological observations here recorded were made, extends from Shipki to Wangtu bridge (N. lat. 31°, 27'; E. long 78°, 3'). A large portion of this province is situated on the N. eastern declivity of the central Himalayan range, and has much Tibetan admixture in its fauna and flora. Travelling from the Chinese frontier to the west we soon see the Tibetan *Caragana* and the *Juniperus squamosa* replaced by the larger *Junip. excelsa*, *Pinus excelsa* and a few others; fine specimens of apricot

and poplar-trees become abundant, and the first vineyards are to be observed in the neighbourhood of small cottages. *Myricaria elegans*, so common in the Spiti- and Para-valleys is hardly to be noticed anywhere. The first extensive forests of the Himalayan Cedar, *Cedrus deodora*, the eatable pine, *Pinus Gerardiana*, *Abies excelsa* and others, are met with to the west of Chini, which is one of the best known places in this portion of the hills, and lies almost in the middle of Kunawar. The village of Chini itself is situated at an elevation of about 9,000 feet on an old river terrace, several others of which exist here between heights of 7 and 10,000 feet, affording the only suitable places for cultivation. The population is, therefore, in this neighbourhood rather large. The extensive cultivation attracts at the same time several birds, which are not to be met with in any of the more eastern provinces.

The regular formation of the Dhaoladhar — and the Baralatse — ranges, which is so prominently marked in their N. Western and S. Eastern extensions is here much disturbed and interrupted. Both the chains divide numerously, being connected by different spurs or branches, which often exceed in elevation the main range. The climate is in some respects intermediate between that of India and that of Tibet. The mean temperature varies in summer (between May and September) from 45 to 80 degrees within 24 hours; the solar heat amounting to about 100 and very seldom rising to 120 degrees. In winter the thermometer stands lowest (below Zero at night time) in January and the first half of February; the mean temperature of the winter-months being about 32°. There is no particular regularity as to the fall of moisture in the rainy season. Occasional showers occur in the summer months, especially in June and July. The total fall of rain, especially including the heavy snow falls in February, does not probably much exceed six inches.

The limit of vegetation almost corresponds with that of the snow line, lying between 17 and 18,000 feet; the limit of the growth of trees being very nearly 12,000 feet. We often find at this limit *Betula Bajpaltra*, and in other places *Pinus excelsa*, which ranges almost higher and extends farther into the interior than either *Pinus Gerardiana* or *Cedrus deodora*. The eatable pine is, I think, peculiar to the Sutlej valley and the seeds are a favorite food of the rare *Sitta leucopsis*. FRINGILLIDÆ, like *Metopomina pusilla*, *Loxia Himalayana*, *Propasser rhodochrous*, or *Fregilus Hymalayanus*, are usually found at the limit of trees, where they generally also breed.

Other less common species of trees in the neighbourhood of Chini are *Picea Webbiaana*, *Pinus Smithiana*, *Abies excelsa*, *Taxus baccata*, two species of *Acer*, *Alnus elongata*, *Fraxinus*, *Quercus* or *Ilex* &c., all more or less recalling a European character of vegetation. In forests, as well as on the more open and grassy slopes of the hills, are also found a number of common European plants, for instance *Ranunculus acris*, *Caltha palustris*, *Adonis aestivalis*,

Taraxacum officinale, *Convolvulus arvensis*, *Euphrasia officinalis*, *Epilobium roseum* and *angustifolium*, *Polemonium caeruleum*, *Thlaspi arvense* and several others, characterising the flora as one of a temperate climate. The peculiar species of the avi-fauna of the province Kunawar are *Cyornis ruficauda*, *Fregilus Himalayanus*, *Emberiza Stewarti*, *Metopomina pusilla*, *Sitta leucopsis*, *Ruticilla cinereocapilla*, *Sylviparus modestus*, *Alsocomus Hodgsonii*, and many others which are during the summer very rarely, or almost never, to be observed to the west of the Wangtu bridge, or on elevations below 8,000 feet. On the other hand occur, in almost immediate association with the former, species like the purple-tailed Honeysucker, *Aethopyga Gouldiæ*, *Dicrurus longicaudatus*, *Palæornis schisticeps*, and others which are usually met with only lower down; they appear to have been so far acclimatized, that they are found breeding even on these high elevations between 9 and 10,000 feet, still they are now comparatively rare birds. A large number are migratory, and in winter make room for others which arrive from Tibet and Central Asia; these latter species chiefly belong to the FRINGILLIDÆ, ALAUDIDÆ and CORVIDÆ. PHASIANIDÆ, PICIDÆ, and a few RAPTORES are not migratory, but they are numerically not so much represented as the others.

The next province on the western frontier of Kunawar is Bissahir, adjacent to which are the hill states about Simla and the southern portions of Kulu. When we proceed from the Wangtu bridge down the valley, we already find ourselves on the southern declivities of the great barrier between the Tibetan and the Indian climate. The rainy season sets in here with full force towards the end of June, and lasts till the end of September. The vegetation on suitable localities and on moderate elevations is luxuriant especially at this time of the year; it has much admixture of the Indian subtropical types and also a great number of plants identical with those of India in general.

The fauna of these more western portions of the Sutlej valley can be viewed under two somewhat different sections; namely that of the greater elevations between 12,000 and about 6,000 feet, and that of the lesser elevation 4000 or 5,000 down to about 1,000 feet.

The former section includes some of the largest forests of the Himalayan Cedar, especially in the neighbourhood of Nachar, stretching on one side into the Wangur—and Baspa—valleys, and on the other, along the tops of the hills, to almost the immediate vicinity of Simla. About Gaora and Serahan,—between 7 and 9,000 feet—some of the finest specimens of the *Ulmus Himalayensis*, *Pavia indica*, *Juglans regia*, mulberry and other trees occur, and besides a thick vegetation of low forests and brush-woods. There exists on these moderate elevations a particularly mild climate; the supply of water is abundant during the whole year, and some of the places best adapted for cultivations of grain &c. are to be found here; the population is, therefore,

larger than on either the higher or the lower elevations. The fauna on the whole much resembles that of Kunawar, though many of the southern species of birds, insects, &c., are here more abundantly found than they are met with in the eastern provinces. Specially common and characteristic for the climate of the summer months are *Sphenocercus sphenurus*, *Muscicapula superciliaris*, *Hemichelidon fuliginosus*, *Pomatorhinus erythrogenys*, *Trochalopteron variegatum*, *Abornis xanthoschistos*, *Pyrhula erythrocephala*, *Pericrocotus brevirostris*, *Gallopasis albocristatus*, and many others. In winter several species of the PARINÆ, RUTICILLINÆ, ACCENTORINÆ and others are here more abundant than on the lower ranges.

The Indian character of the flora and fauna becomes prevalent the more we proceed southward, and the more we descend to lesser elevations. At the Wangtu bridge, the base of the Sutlej valley is only about 5,000 feet above the sea-level; at Rampoor (the principal town of Bissahir, east long. $77^{\circ} 45'$; north lat. $31^{\circ} 26'$) scarcely 4,000 feet; below Kotegurh about 3,000 feet; and thus rapidly decreases until it is reduced in the vicinity of Belaspoor (long. $76^{\circ} 48'$; lat. $31^{\circ} 23'$) to almost 1,000 feet. The climate of these lower portions of the valley is in some respects peculiar, but on the whole much resembling that of Northern India, especially of the Punjab.

There are several indications, that the valley has formerly been better populated, than it is at the present time. The reasons of the decrease of the population seem principally to rest in the change of the climate, which most probably was effected by the destruction of the arboreal vegetation. The characteristic tree of the lower elevations is the *Pinus longifolia*, but there can be little doubt that the *Cedrus deodara* was formerly much more common; both these trees, and especially the latter, appear to have been at an early period very much reduced in number, and in consequence of this the influence of the periodical rains and of the rapid changes of the weather soon became sensibly felt. The heavy showers have, after a lapse of a comparatively short time, washed away all the unprotected soil and left behind them bare rocks. Again, on account of the want of arboreal vegetation, the temperature in the shade during the summer often rises in the narrow parts of the valley to 90, and sometimes even above 100 degrees, hot winds being in the months of May or June in the neighbourhood of Rampoor not uncommon. We may justly say that there is a kind of interruption in the growth of the vegetation twice in a year, during the winter and partially also in the hot season. This is no doubt a great impediment to the cultivation of cereals as likewise of all other kind of plants and has, therefore, indirectly a great influence upon the inhabitants of the country in general. We thus gradually come to the conclusion, that the devastation of the forests has, indeed, a great deal to do with the final depopulation of a hill-country, because the irregularities of the weather, its rapid changes and extremes, when they once come into operation, are every year increasing, and soon create almost insurmountable difficulties to agricultural cultivation.

At no great distance to the West from Wangtu bridge we meet, at an elevation of about 6,000 feet, with the first noteworthy, sub-tropical plant, the *Euphorbia antiqua*, and about one mile from Rampoor at a height of about 5,000 feet we come across the first specimens of *Ficus religiosa*. On the same tree we meet with the first specimens of the familiar Mina, *Acridotheres tristis*, *Temeneuchus pagodarum* and other common Indian species of birds. Several flowering trees and bushes attract the *Arachnechthra asiatica*, *Piprisoma agile*, *Sibia capistrata* and others. In low brushwoods are found *Pratincola caprata* and *ferrea*, *Otocompsa leucogenys*, *Munia Malabarica*, *Reguloides trochiloides* and other familiar birds of the plains. *Corvus splendens* and the noisy *Milvus govinda* bring the traveller from the last groves of pine-trees under the shade of a *Ficus indica*, or into a garden of *Musæ* and orange trees. Such is the neighbourhood of Belaspoor, which already possesses all the characteristics of a true Indian flora and fauna and will, therefore, be considered as the limit to which my observations on the Himalayan avi-fauna of the Sutlej valley will apply.

Thus the country, from which the materials for the subsequent remarks have been obtained, extends almost from the Tibetan frontier at Shipki to Belaspoor, a distance of about 180 miles measured along the course of the river Sutlej; the direct line across the mountains being, however, only about 110 miles. The provinces situated in that portion of the N. W. Himalaya are Kunawar, Bissahir, the Southern portion of Kulu, and a few of the small hill states in the neighbourhood of Simla. This area lies between the 31st and 32nd degree of North latitude and very nearly between the 77th and 79th degree of east longitude. The elevations vary on an average from one thousand to about thirteen thousand feet, for scarcely any birds live in these parts of the valley for a great length of time above the latter limit, though further to east in Tibet the same are usually found at considerably higher elevation. With reference to the arboreal vegetation to which we have so often drawn attention and which forms such a prominent feature in the physical character of the country, we may in general state that the avi-fauna referred to in the following pages, characterizes the geographical range of the Himalayan Conifer trees, beginning at low elevations,—about Belaspoor,—with the *Pinus longifolia* and terminating, in the East of Kunawar,—with the *Pinus Gerardiana* and the *Juniperus excelsa*.

The arrangement followed in the enumeration of the families and species is that of Dr. JERDON'S BIRDS OF INDIA, to the volumes and page of which reference is given in Roman and Arabic numbers, respectively.

I. Fam. VULTURIDÆ.

The vultures, usually feeding on the carcasses of different animals, which occasionally perish under the stress of the weather in crossing high passes on the N. W. Himalaya ranges, are the two following;



shot in the middle of August 1866 in a pine-forest at Rogi, about 6 miles W. of Chini.

Above, dark brown, ashy on the rump and upper tailcoverts; all the feathers on the head, especially in front, and on the sides of neck margined and tipped with pale rufous, the rest of the feathers above and on the scapulars being only tipped with darker rufous and terminating with very fine silvery hairs; a narrow supercilium, and partially on the nape, white; ear-coverts brown, rufescent at the lower base; wings brown, the feathers with distant dusky bars on the inner webs and pale rufous or ochrey about the middle; the secondaries are tipped pale, the tertiaries more distinctly rufous and both also terminate with long silvery films; tail ashy, each feather with four dusky bands, the outermost pair only on the inner web banded, all are tipped pale rufous, and on the extreme edges with a silvery grey colour, though these edges appear to be very soon worn off.

Below, chin and throat white, each feather with a very short dusky mesial streak, the streaks being near the tips a little stronger than on the sides, where the white passes into fulvous; the rest of the plumage below is very closely banded with pale and rufous brown, each of the feathers having three broad bands of a light brown colour, being margined posteriorly and partially also anteriorly with a rufous brown; the remainder of each feather is pure white. On the abdomen and thighcoverts the bands become very narrow, and the latter are internally much rufous; the lower tail coverts are pure white, partially tipped with pale brown; tail below albescent, with cross bands distinctly conspicuous. The sides of the body are much rusty brown; the inner wingcoverts whitish, barred with numerous, narrow cross-bars of blackish brown and pale ochry.

Length of wing 8 inch.; tail $5\frac{3}{4}$ inch.; tarsus $2\frac{1}{8}$ inch.; middle toe $1\frac{5}{8}$; outer toe $1\frac{1}{4}$., with a small claw; inner toe $1\frac{1}{8}$ inch, inner claw alone nearly $\frac{1}{2}$ inch, and almost more than double the strength of the outer; hind-toe nearly 1 inch, of which the claw is about the half in length. It is evident that these measurements are intermediate between those of Mr. Blyth's *A. nisoides* and the common *A. nisus* of Linné.

On comparing Mr. Blyth's originals in the Indian Museum I found, that one of the three originals is lost, the other two very much resem-

ble in the upper dark brown colouring our specimen, and one of them has some of the tips of the scapulars and tertiaries distinctly tipped with rufous brown. The cross bars below are, however, ochreous yellow, only with a slight ferruginous tint on the sides of the breast, but not nearly to the extent as described in our specimen. This cannot be, however, of very great importance, for the same colour is very variable in *A. nisus*. The throat is white, and so far as the feathers are preserved, they present a few dark streaks about the middle, though on this point neither of the specimens is quite perfect and it is only to be regretted that such valuable originals were not better cared for. The measurements given by Mr. Blyth are, wing $7\frac{1}{4}$ inch; tail $8\frac{1}{2}$ inch. The two respective specimens in the Indian Museum have the wings $7\frac{1}{2}$ and $7\frac{3}{4}$, and the tail $5\frac{1}{2}$ and $5\frac{5}{8}$ inches. Mr. Blyth supposed the specimens to be females, but they could with as much reason be regarded as males. Still it cannot be questioned that the typical specimens referred to, are remarkably small as compared with usual specimens of *A. nisus*. I found this difference especially apparent after having a short time previously procured in the lower hills several specimens of the last species. The claws appear remarkably strong compared with the size of the bird, and the general deep brown colour is always very conspicuous, when compared with the ashy hue of *A. nisus*; still I think it wants further proof, until the species is firmly established.

Mr. Blyth in his Commentary (Ibis 1866, p. 239,) says, "Dr. Jerdon writes word, that *A. nisoides* is not rare in the interior of the Himalaya," and it is not unlikely that Dr. Jerdon observed it in the same portion of the hills, where my specimen was procured, for he visited the Sutlej valley in 1864. The species cannot be easily mistaken for *A. virgatus*, which is comparatively very common and much larger.*

15. *AQUILA CHRYSÆTOS*, *Lin.*, (l. 55) is often seen about Kotegurh, and further towards east.

A few other eagles and buzzards are not very rare in different parts of the Sutlej valley; but I have not succeeded in procuring specimens of either of them. The only species, which I have obtained in the beginning

* Mr. Blyth tells me, that his *A. nisoides* is really identical with *A. gularis* of Schlegel (Feb. 1868).



of August 1866, in a forest near Chini, was a young specimen of what I believe to be *Aquila pennata*, G m e l., (I. 63). The specimen is only about three-fourths grown; in colouring it exactly agrees with the old bird, except that the inner webs of the tail feathers are not barred; a white shoulder tuft is distinctly traceable. Dr. J e r d o n says, that the young bird of *A. pennata* is white beneath. This makes the question of the identity of our bird doubtful, although, as I have said, there is no difference in its colouring from that of an old *A. pennata*. The specimen is not a young *Neopus*, which always has the beak in proportion somewhat more slender.*

16. *NEOPUS MALAIENSIS*, R e i n w., (I. 65) is common about Simla.

17. *BUTEO CANESCENS*, H o d g s., (I. 88), is occasionally found at Kotegurh, but not beyond in the eastern districts.

18. *CIRCUS CINERACEUS*, M o n t., (I. 97) occurs in the low hills, where it may be seen to haunt in fields and low bushes, specially in the months of September and October.

19. *HALIASTUR INDUS*, B o d d., (I. 101) is only an occasional visitant of the lower hills; I have observed it between Suket and Mandi on marshy ground, but not further in the interior. It is sometimes seen in the Kashmir valley about Srinaggur.

20. *MILVUS GOVINDA*, S y k e s, (I. 104), common about Kotegurh but very rarely seen further to the East than Rampoor, except during the time of breeding. It does not approach the Tibetan climate.

III. FAM. *STRIGIDÆ*.

Species belonging to this family are comparatively rare, although several of them may still be found in the wooded districts between Kotegurh and the Baspa valley.

21. *SYRNIUM NEWARENSE*, H o d g s., (I. 122). An unusually large specimen of 21 inches in length, with the wing of a little over 18 inches, and the tail of $10\frac{1}{2}$ inches was shot at Kotegurh in February 1866.

22. *SYRNIUM NIVICOLUM*, H o d g s., (I. 124). I procured one specimen of this species above Chini, at an elevation of 14,000 feet and

* See Ibis, 1867, p. 140. I cannot help thinking that Lieut. Beavan, who was very eager to give notice of some of my specimens of birds, is mistaken in pronouncing the species to be a young of *Neop. Malaiensis*, R e i n w. (Feb. 1868.)

another specimen was shot by my shikarees at Kotegurh in winter 1866. It is in this portion of the hills rather a rare bird.

The greater coverts of the primaries have a white terminal spot on the outer webs. The spots on the outer webs of the quills are fulvous brown, paler on the inner; the cross bands on the two central tail feathers are indistinct, and the plumage is generally finely mottled with light brown all over; the tips of all tail-feathers are white. Below, on the sides of the breast, and on the abdomen most of the feathers are centrally streaked brown, each being marked with three cross bars.

23. *OTUS VULGARS*, *Flem.*, (I. 125) not common in the forests near Nachar.

24. *ATHENE CUCULOIDES*, *Vig.*, (I. 145), common enough about Kotegurh, but very rare further in the interior.

25. *GLAUCIDIUM BRODIAEI*, *Burt.*, (I. 146) must breed very early in the spring, for I met fully grown young birds about the end of May. The species is not rare on the Hatu mountain near Kotegurh, on elevations of 7 to 8,000 feet, and is occasionally seen all through the wooded districts of the Sutlej valley, but not beyond the more extensive forests. It chiefly feeds on small lizards, frogs and insects.

IV. Fam. *HIRUNDINIDÆ*.

26. *HIRUNDO RUSTICA*, *L.*, (I. 157) is common about Kotegurh, and further to East.

27. *HIRUNDO FILIFERA*, *Steph.*, (I. 159). I met with this species near Belaspoor, in October 1866; the birds were few and probably migrating to the plains, for I found them during the previous year rather numerous in the eastern portions of Kashmir.

28. *HIRUNDO ERYTHROPYGIA*, *Sykes*, (Ibis, 1866, vol. II. p. 337). The smaller type, which Blyth considers as distinct from *H. daurica*, *Lin.*, is common all through the Sutlej valley, especially in the portion between Kotegurh and the frontier of Tibet.

29. *COTILE RUPESTRIS*, *Scop.*, (I. 166). This is a common species all through the valley, and also occurs on the Indus in W. Tibet; it may have been occasionally mistaken for *C. riparia* which is, however, much rarer; I have only once procured a specimen in Spiti.

30. *CHELIDON CASHMIRIENSIS*, *Gould*, (I. 1167) breeds occasionally near Kotegurh, but it is more common in the Kulu valley. I do not remember to have observed *Ch. urbica*, except late in autumn

in the low hills.

31. *CYPSELUS MELBA*, L., (I. 175), common during the winter about Belaspoor, and in the valley below Kotegurh; in summer it migrates into Tibet and Central Asia, a few birds only being occasionally seen in the vicinity of Chini.

32. *CYPSELUS APUS*, Linn., (I. 177). I have procured near Chini specimens which are perfectly identical with the European bird, and the species is also common on the Indus in W. Tibet, especially about Lei. I never got a specimen of the newly so called *C. acuticauda*, Blyth, if this ought to be really regarded as a distinct species, which does not seem to be very probable.

33. *CYPSELUS AFFINIS*, Gray, (I. 177) is only occasionally seen in the valley; one specimen was procured below Kotegurh in March 1867.

34. *CYPSELUS PACIFICUS*, Lath., (Ibis, 1866, Vol. II. p. 340). It appears that this species, to which (according to Blyth,) Gould refers *C. vittatus*, J. and S., *C. australis*, Gould and *Hirundo apus*, var. β . of Pallas as synonyms, only differs from *Cyp. leuconyx*, Blyth, by the blackish-brown claws. I shot last year near Chini several specimens of a *Cypselus* which, on comparing them in the Indian Museum with the original specimen of *Cyp. leuconyx*, do not exhibit the slightest difference in size, though they distinctly have blackish claws, with no trace of white. The length of the wings differs from $6\frac{1}{4}$ to $6\frac{5}{8}$. The birds are to all appearance identical with the specimens from the N. W. Himalaya, determined by Blyth as *C. vittatus*, of which Jerdon says (I. 180) that they belong to *Cyp. leuconyx*. As far as these specimens of the so-called *C. vittatus* in the Museum are preserved, their claws appear to have been brown and not white. I cannot trace satisfactorily, how far the distinctions pointed out to exist between *C. leuconyx* and *C. pacificus* are correct; the species do not seem to differ in colouring. Dr. Jerdon says (loc. cit. p. 180), that the blackish brown is 'darkest on the head,' while in my and in Blyth's specimens of *C. vittatus*, only the back is glossy blackish brown and the head, nape and neck pale brown, exactly like in *Cyp. affinis*; there is also in all our specimens a slight, pale supercillium traceable, being more distinct in front.

V. Fam. CAPRIMULGIDÆ.

The species of this family are comparatively rare, and only to be found in the lower hills. I have often observed on the road from Simla towards Suket the following,—

35. CAPRIMULGUS INDICUS, *Lath.*, (I. 192), which is also occasionally seen about Kotegurh, in company with the smaller

36. CAPRIMULGUS ASIATICUS *Lath.* (I. 197).

VI. Fam. MEROPIDÆ.

37. MEROPS VIRIDIS, *Lin.*, (I. 205), is only confined to the lower ranges and is from March till the end of October not uncommon in Southern Kulu and about Belaspoor. Neither the European *Merops apiaster* which is said to be found in winter, nor any of the other species belonging to this family have been observed.

VII. Fam. CORACIIDÆ.

38. CORACIAS INDICA, *Lin.*, (I. 214) is very common in the lower hills about Belaspoor, but has not been seen further towards East than Kotegurh.

39. CORACIAS GARULA, *Lin.*, (I. 218). I only shot one specimen near Nadaon at the end of October 1865, but I have repeatedly seen this species in the northern Kashmir valley; it is also found in Western Tibet.

VIII. Fam. HALCYONIDÆ.

40. HALCYON FUSCUS, *Bodd.*, (I. 224), common about Belaspoor and not leaving during the winter the lower ranges of hills.

41. ALCEDO BENGALENSIS, *Gmel.*, (I. 230), is the only species which is occasionally seen as far east as Chini, though it is always rare.

42. CERYLE RUDIS, *Lin.*, (I. 232), only in the lower hills to be met with.

43. CRYLE GUTTATA, *Vig.*, (I. 239), occurs on the small streams beyond Rampoor, between Gaora and Serahan, up to an elevation of 7,000 feet; in Kashmir it is very common.

IX. Fam. PSITTACIDÆ.

Several species of parrots are during the summer-months found on the lower ranges of the Himalayas, but they do not go in the interior. Among the more common species are—

44. PALÆORNIS ALEXANDRI, *Lin.* (I. 286),



45. *PALÆORNIS TORQUATUS*, *B o d d.*, (I. 257) and

46. *PALÆORNIS ROSA*, *B o d d.*, (I. 259). Only the first and last species may occasionally be seen above Suni, in the southern portions of the Kulu-valley, and about Kotegurh; none of them occur more eastward.

47. *PALÆORNIS SHISTICEPS*, *H o d g s.*, (I. 261), is rather common in the neighbourhood of Chini; I found it breeding near Urni (about 10 miles W. of Chini) at an elevation of about 8,000 feet. Towards the end of August,—at which time the young birds are nearly full grown,—its shrilling voice may be heard between Serahan and Nachar almost in every ravine, wherever the elder and the elm are abundant, on the seeds of which it principally feeds.

The young bird has no vinaceous spot on the shoulders of the wings, the head is dull grey with a greenish tinge, and nearly two-thirds of the basal portions of all the feathers and the quills in their entire length are slaty.

X. *Fam. PICIDÆ.*

48. *PICUS HIMALAYANUS*, *J. and Selby*, (I. 269) may be considered as the true representative of the European *P. major*, though it is a somewhat smaller bird. The third pair of the outer tail feathers is usually towards the tip whitish, tinged rufous, and interrupted on both webs by a blackish bar, the tip itself being whitish. The female is above uniformly black.

Common in the cedar and pine forests all through the valley as far East as Chini, and ascending here to elevations of about 11,000 feet.

49. *PICUS BRUNNEIFRONS*, *V i g.*, (I. 273). The third outer pair of tail feathers is usually also provided with 2-4 spots of white; sometimes there are even one or two spots on the inner webs, the tips being rarely white; the streak below the eye is very seldom black, but generally light brown, as also is the front of the head.

This species is common in the lower ranges of the hills; I have not seen it to the East of Nachar, but about Gaora (E. of Rampoor) it occurs at elevations of 8 and 9,000 feet.

50. *GECCINUS SQUAMMATUS*, *V i g.*, (I. 286). Common all through the forests of the valley up to Chini, and ascending to elevations of nearly 11,000 feet.

I procured in August 1866 near Pangi, a few miles beyond

Chini, a pair of what I suppose to be young birds of this species, exhibiting, however, some noteworthy differences. Both the specimens are a little smaller than those usually known as *G. squammatus*; the green is duller above than below, throat dirty greenish grey; the feathers on the fore breast and on the vent are margined with black, while in specimens of *G. squammatus*, shot at Kotegurh and in the western parts of the valley, the black margined feathers begin on the lower half of the breast, its frontal half being green, the colour becoming duller on the neck and the throat. The middle tail feathers are margined with green, not being wholly black, as in typical *G. squammatus*. The streaks above and below the eye are almost white, while in *squammatus* they are distinctly tinged with green. The beak is also shorter, and apparently somewhat broader near the base.

It is, as already stated, much more likely that we have to deal here with a young bird in a certain stage of plumage—perhaps the winter plumage of the first year,—than with a distinct species. The red on the front of the head of the male is tolerably well developed, although not so pure as in old specimens of *squammatus*, it is, however, much purer than is usual in young specimens of this species.

51. *GEVINUS STRIOLATUS*, *Blyth*, (I. 287) is very rarely met with in the forests west of Kotegurh.

There are several other species of *PICIDÆ* to be found in the lower hills, but none of them is common even as far north or east as Kotegurh. The only other species which deserve special notice are the following;

52. *VIVIA INNOMINATA*, *Burt.* (I. 300).

The male has above the nostrils a pale yellow frontal zone, interrupted on the culmen of the beak; next to it is an ashy green stripe; the feathers on the forehead are greenish, or ashy white with a slight green tinge on their basal half, then black or blackish brown, and tipped with golden yellow, having the lateral margins whitish, Supercilliar stripe white, widening towards the nape and mingled with dusky near its termination; ear-coverts ashy brown; a white stripe extends from the upper mandible in the direction of the scapulars, having below a blackish stripe, which originates at the base of the lower mandible. Front edges of the wings whitish; wing coverts and all the wing feathers dusky brown; the latter (except the first two or three quills) on the outer edges greenish, the green colour increasing

towards the tertiaries; the edges of the white inner webs of the two central tail feathers are generally also black. The white below has usually a green tinge, but is purer on the throat; each of the feathers has about the middle of its length a round black spot, gradually passing into crossbars on the vent.

The female has the head above uniformly greenish, occasionally somewhat dull brown. Dr. Jerdon's description—loc. cit.—seems to have been taken from an imperfect female specimen only.

The *Vivia minuta* of Temminck has the head of the male scarlet above, posteriorly black with small white spots; otherwise it is like the Himalayan species, which though not very rare about Kotegurh is very seldom met with beyond the Nachar forests. Near Kotegurh it occurs between 6 and 8,000 feet, and about Serahan up to 9000 feet; it is a permanent resident of the valley.

53. *YUNX TORQUILLA* Lin., (I. 303). I only procured, at the end October 1866 one specimen near Belaspoor; it was probably migrating from Kashmir, or from Chamba, where this species is common during the summer months.

IX. Fam. MEGALÆMIDÆ.

The species belonging to this family are mostly confined to the lower elevations: they are very rarely met with above 9,000 feet.

54. *MEGALÆMA VIRENS*, Bodd., (I. 308), is common in the forests about Gaora (7,000—8,000 feet).

55. *MEGALÆMA HODGSONI*, Bonap., (Ibis 1866, p. 358—*M. LINEATA*, Vieill. apud Jerdon I. 309), generally only occurs at elevations not exceeding 3000 feet, while the next,

56. *MEGALÆMA CANICEPS*, Frankl. (I. 310), has not been seen even beyond Belaspoor, though common in the Dhoon, south of Kangra and about Nadoan.

57. *XANTHOLÆMA INDICA*, Lath., (I. 315) is also common in the low hills, but it does not go even as far east as Kotegurh, where the bottom of the valley is only about 3,000 feet above the level of the sea.

XII. Fam. CUCULIDÆ.

58. *CUCULUS CANORUS*, Lin., (I. 322) is, between April and November, common all through the valley, probably migrating into Central Asia. I have also seen it south of Lei in W. Tibet. Its

call and the great variability of the plumage perfectly agree with the European bird.

59. *CUCULUS POLIOCEPHALUS*, *L a t h.*, (I. 329), is very rare in the interior of the N. W. Himalayas. A specimen, obtained near Pangi in August 1866, has the upper plumage uniformly rufous-bay, with dusky cross bars, being somewhat less numerous on the neck; below whitish with a rufous tinge on the throat and on the front of the breast, purer towards the vent, all the feathers having narrow cross, black bars.

60. *HIEROCOCCYN SPARVERIODES*, *V i g.*, (I. 331), only occurs in the lower hills and scarcely above elevations of 3,000 feet.

61. *COCOYSTES MELANOLEUCUS*, *G m e l.* (I. 339), is in the summer months tolerably common about Kotegurh, and ascends elevations up to 8,000 feet; but I have not seen it beyond Nachar, although it usually prefers brushwoods to pine forests.

XIII. *Fam. NECTARINIDÆ.*

62. *ARACHNOTHERA MAGNA*, *H o d g s.*, (I. 360), only occurs in the lower hills about Belaspoor with the next species,

63. *ÆTHOPYGA MILES*, *H o d g s.*, (I. 362).

64. *ÆTHOPYGA GOULDÆ*, *V i g.*, (I. 364). The male has the black on the head, above and in front, tinged with purple, gradually changing to steel-blue on the nape; a purplish spot somewhat below the ear coverts; shoulder-tuft steel-blue; throat violet, with a somewhat dull black median stripe, extending longitudinally towards the breast. Supercilliar stripe, cheeks, hind-neck, sides of neck, back, scapulars and lesser wing coverts deep crimson; lores and some feathers on the cheeks glossless black; rump yellow, upper tail coverts steel-blue, central tail feathers in the middle purplish, like some of the next edged bluish; the rest are blackish with greenish white tips, the white being especially conspicuous below and increasing towards the outer tail feathers. Wings and their longer coverts dusky brown, with the exception of the first and second, edged with olivaceous green, paling towards the tips; all the wing feathers are internally at the base white, a little less so on the extreme edges. Breast and belly bright yellow, paling towards the under tail coverts, and on the breast with more or less crimson. All the feathers with metallic lustre have their basal half black, the yellow feathers white.

The female is olive green above, brighter on the back and occasionally

with some crimson feathers on the sides. All the feathers on the head and nape are centred dusky ; rump yellow ; wings dusky, as in male, but somewhat more broadly edged with olivaceous green ; tail edged with greenish, only the three or four outer pairs being tipped whitish. Below pale green, somewhat ashy on the throat, generally becoming yellowish towards the vent.

Bill brown, much paler below.

Very common about Kotegurh and through the whole valley as far east as Chini, living here at an elevation of between 9000 and 10,000 feet. This is probably the only honey-sucker, which frequents such great heights in the Himalayas. I never noticed here *Æ. Nepa- lensis* H o d g s., which is decidedly a larger species.

65. ARACHNECHTHRA ASIAICA, *L a t h.*, (I. 370).

Male ; the body has usually the same uniform glossy green colour, as the back and the head ; the pale tips of the tail feathers are not always traceable and, when they are, it is generally only the case on the outer-most feathers ; the sides of neck and the breast are purplish green, a longitudinal stripe on the throat and the rest of the lower plumage purplish black.

Female ; above dark greenish grey ; the feathers on the head narrowly centred dusky ; wings dusky, externally edged paler, front edges white ; tail blackish, the feathers with a purplish lustre on the outer-webs, tipped white, which increases towards the outer pairs ; below greenish yellow, more distinctly so on the front of breast, paler on the throat and towards the vent, greenish ashy on the sides ; thigh coverts yellowish.

The species occurs as far east as Wangtu bridge, and is especially common in the lower and warmer portions of the valley, as for instance near Rampoor ; it does not, however, ascend to greater elevations, than 7,000 or 8,000 feet.

66. PIPRISOMA AGILE, *T i c k.*, (I. 376,) not common, and generally to be met with in the low hills, where I observed it in May ; it does not go to any considerable height, or to any distance in the interior, being very rare to the north or east of Kotegurh.

67. MYZANTHE IGNIPECTUS, *H o d g s.*, (I. 377). The old male is above uniform dark bluish, metallic green ; the young one is distinctly green and all the feathers are tipped fulvous ; below the

throat is more white in the young bird, than it is in the old one. Female above glossless olive brown, greenish on the scapulars and upper tail coverts, and possessing a green metallic shoulder-tuft; below greenish yellow, more white on the throat, and greenish or buff on the sides.

Tolerably common in the lower hills, but rather rare in the eastern parts of the valley. I found a pair near the Gaora bungalow at an elevation of about 7,000 feet: it was most probably breeding here. The species is also pretty common in Kulu and in the neighbourhood* of Kishtwar; it most likely ranges over the whole of the southern declivities of the N. W. Himalayas.

XIV. Fam. *CERTHIADÆ*.

68. *CERTHIA HIMALAYANA*, *Vig.* (I. 380). The last primaries and the secondaries of the old bird are somewhat fulvous towards the termination of the outer webs; the tips* of the secondaries are always pale.

The young birds have the fulvous spots on the upper plumage not so well developed, and all the feathers below are tipped very narrowly with dusky; the white is also not so pure as in the old birds, but there is no other perceptible difference between them except in the length of the bill. Very young specimens have the bill sometimes scarcely half an inch long, and from this all gradations are met with up to a length of very nearly one inch. Such considerable changes in the length of the bill are likewise common in the *Picidæ*, *Upupidæ* and allied families. Specific distinctions which are occasionally proposed upon the difference in the length of the bill are, therefore, not always sufficiently reliable.

This is the only species of *Certhia*, which is common in all the forests of the Sutlej valley, from above Belaspoor to near Sungnum, ranging almost from the plains up to elevations of nearly 12,000 feet. It is the true representative of *C. familiaris** of Europe.

69. *TICHODROMA MURARIA*, *Lin.*, (I. 383), is found all through the N. W. Himalayas, and during the summer months in W. Tibet and Central Asia.

70. *SITTA HIMALAYENSIS*, *J. and S.*, (I. 385), is not rare in the

* I am informed by Mr. Blyth, that this species has been lately procured in the Himalayas, (February, 1868.)



lower hills and about Simla, but it is very seldom met with beyond the Wangtu bridge, and at elevations exceeding 9,000 feet.

71. *SITTA LEUCOPSIS*, *G o u l d*, (I. 385), is tolerably common in the neighbourhood of Chini, where it chiefly feeds on the seeds of *Pinus Gerardiana*, but it is very rarely to be seen near Simla or at Kotegurh, except in winter. In 1866, I observed it between Budrawar and Kishtwar at an elevation of 6,000 and 7,000 feet, feeding here on seeds of *Pinus excelsa*. Its voice is a loud, uniform melancholy call, while busily engaged in securing a pine-seed in the bark of a large tree.

I have never met with any other species of *Sitta* in the interior, wooded ranges of the N. W. Himalayas.

XV. *Fam. UPUPIDÆ.*

72. *UPUPA EOPS*, *L i n.*, (I. 390), common during the summer all through the N. W. Himalayas and in W. Tibet. The plumage of the Tibetan bird does not differ in the least from that of the European.

XVI. *Fam. LANIIDÆ.*

73. *LANIUS ERYTHRONOTUS*, *V i g.*, (I. 402), very common all through the N. W. Himalayas and W. Tibet.

The female has the grey on the head and back paler, the tertiaries more broadly edged with rufous or fulvous, and the tail feathers tipped pale; on the whole the grey and rufous colours are very variable in this species. The young bird is like the female, but all the colours are usually still paler.

74. *LANIUS HARDWICKEI*, *V i g.*, (I. 405). The head above is often ashy-white, and the nape and back pure ashy. The tertiaries are, on the outer webs towards their tips, pale ferruginous, the two outermost tail feathers on each side being white, except on the terminal half which is black like the inner web, the tips however remaining white; the next two pairs have only the bases and the tips white, and on the four central feathers there are below occasionally traces of white tips perceptible.

The species is rather rarely met with about Kotegurh and only occurs as far east as Nachar. In 1865, I observed it between Budrawar and Kishtwar, but I do not remember it from Kashmir. Adams (Proc. Zool. Soc. 1858, p. 488) states that he never saw it on the Western Himalayas.

75. *LANIUS ARENARIUS*, *Blyth*, (I. 407), was only once met with east of Chini, but it is during the summer more common in W. Tibet.

76. *PERICROCOTUS SPECIOSUS*, *Lath.*, (I. 419). I have only once procured a pair north of Belaspoor; it does not seem to be found in the interior of the hills.

77. *PERICROCOTUS BREVIROSTRIS*, *Vig.*, (I. 421), is on the contrary found everywhere in the low hills, even in winter. During the summer months it migrates into the interior, ascending to the limit of forests. It is common about Chini, breeding on elevations between 9,000 and 10,000 feet. Some of my specimens are *fully* 9 inches long. The red and yellow patch on the wings of the male and female, respectively, extend only up to the first four quills, the 2-4th of which are, towards their termination, on the outer webs insinuated and edged with pale.

The young bird resembles in yellow colouring the female, but all the feathers above are tipped whitish, forming short cross bars; below, the yellow is paler, throat and breast barred with dusky and whitish, the white being more prominent on the vent and the lower tail coverts.

78. *DICRURUS LONGICAUDATUS*, *Hay*, (I. 430), is the only species of Drongs which is common all through the valley. It breeds about Chini at an elevation of between 9 and 10,000 feet and probably goes beyond the Kunawar frontier into Tibet.

XVII. *Family, MUSCICAPIDÆ.*

79. *TCHITREA PARADISI*, *Lin.*, (I. 445), common in the summer months in Kulu and eastern Kashmir, but it is rather rare in the eastern portions of the Sulej valley; I have never seen it much beyond the Nachar forests and above elevations of 9000 feet.

The colour of the plumage is known to be very variable. I met with old males, which had half of the tail feathers on one side white and on the other half ferruginous; and again some which had only the terminations of the long central feathers ferruginous. It is probable that even old birds often vary in the annual colouring of the plumage. Mr. Cassin (*Journ. Am. Acad. Nat. Sc. Philadelphia*, 1860, vol. IV. p. 323, pl. 50, figs. 1-2) describes from the west coast of Africa, under the name of *Muscipeta Duchalui*, two specimens, apparently belonging to this species.



80. *LEUCOCERCA FUSCOVENTRIS*, *Frankl.*, (I. 451). I found this species in summer, between Kotegurh and Nachar, on elevations of 5—9000 feet; it is a rare bird; one specimen was procured below Kotegurh in March 1867.

81. *LEUCOCERCA ALBOFRONTATA*, *Frankl.*, (I. 452). Dr. Adams remarks that this species is only to be met with on the lower ranges of the western Himalayas. I obtained, in October 1865, several specimens above Belaspoor, but have never seen it much further in the interior.

82. *CRYPTOLOPHA CINEREOCAPILLA*, *Vieil.*, (I. 455). The bill is in young specimens much shorter and comparatively broader at the base than it is in old ones. The species does not go eastwards beyond the more wooded parts of the valley near the Wangtu-bridge, and hardly ever ascends to greater heights than 8000 feet; it is, however, most common at Kotegurh between 5000 and 6000 feet, and at similar elevations all over the lower, outer ranges of the N. W. Himalaya.

83. *HEMICHELIDON FULIGINOSUM*, *Hodgs.*, (I. 438). The old male is above olivaceous ashy, the feathers on the head being broadly centred dusky; the wings and tail are darker, the middle portions of the inner webs of all the wing-feathers forming a large fulvous brown spot which is specially conspicuous when the bird is on the wing. Some feathers on the front of the head, above the nostrils, the lores, and partly the eyelids are white; the front edges of the wings, chin and throat are also albescent, passing on the breast into ashy grey, and on the vent, especially on the under-tail coverts, again into white.

The old female is almost exactly like the male; the white above the nostrils, on the chin and on the interior edges of the wings being, however, somewhat rufescent; the tertiaries and the longer wing coverts are usually also externally margined and tipped with fulvous or rufescent. The female generally appears to be somewhat larger than the male.

The young bird has the plumage above much darker, sometimes rather black or deep brown; all the feathers above and on the scapulars are centrally streaked whitish or pale fulvous, the streaks varying in breadth in different specimens, being however always conspicuous towards the tips. The wing coverts, tertiaries and, towards their terminations, partly also the secondaries are more or less broadly margined with ferruginous, the entire tips of the tail feathers being

usually of the same colour. Below, the plumage is albescent, more or less gray, the feathers on the breast being edged with dusky. The change of plumage is very remarkable; there are scarcely two specimens to be met with which exactly agree in colouring.

It is very probable, that the young birds of this species assume their full plumage only after the second year. In the first, the pale streaks on the upper plumage seem to be large and of a more fulvous colour, the breast more dusky; in the second year the streaks are narrow, pale white, and the plumage below more albescent. Although I have no direct observations on this point, I think it probable from the fact that I obtained, far in the interior, birds of this last colouring in May, and those of the first description not before the end of June and then only on the lower elevations of the outer ranges; in the interior not before July.

The species is very common between 4,000 and 11,000 feet, at which elevations I often found it in the neighbourhood of Chini. It is not only seen on low branches, but very often on a dry perch near or on the top of a tree (especially of the oak), constantly dashing after insects and returning again to the same point. In 1865 I procured a specimen in Lahul, on the southern side of the Baralatse pass at an elevation of more than 13,000 feet, but I do not remember having seen it anywhere in W. Tibet, though it may occur. It is also rare in all the more western parts of the Himalayas, in Chamba, Kishtwar and Kashmir, while it appears to be frequently met with on the eastern ranges, towards Nepal.

84. *EUMYIAS MELANOPS*, *Vig.*, (I. 463), is only a summer visitant to the hills; it breeds about Kotegurh, but does not go eastwards of the Nachar forests. Compared with other allied species it is considered to be rather a rare bird.

85. *CYORNIS RUFICAUDA*, *Swinson*, (I. 468). The lores and eyelids are whitish; wing feathers ashy brown, pale rufous on the edges of the inner webs and olivaceous on the outer edges. The rump is only slightly, the upper tail coverts bright ferruginous, and the tail somewhat darker.

Male and female do not seem to differ in colouring, except that the breast is somewhat more albescent in the latter.

In the young bird all the feathers above are more or less whitish, or

fulvous on the central tips; the same pale colour also have all the outer edgings of the wing feathers, the tips of the tertiaries and the wing coverts, the latter being somewhat rufous. Below, the white is dashed all over with dusky, the feathers being edged dark; tail rufous, as in the old bird. This kind of spotted colouring of the young birds is characteristic for nearly all MUSCICAPIDÆ.

I found this species abundant among the apricot trees near Chini and Pangri, in Kunawar, between 9,000 and 10,000 feet. The young birds were full grown at the beginning of August. In habits it resembles other fly-catchers, generally sitting on a low branch of a tree and occasionally darting after the passing insects. I have never seen it ascending very high in the air, as for instance *Hem. fuliginosum* usually does. It is very probable that the species is also found further to the east, in Tibet, returning during the winter to the low hills or to the plains. The only other place, where I procured on the 15th June, 1865, a specimen of it, was at Kangsar in North Lahul, at an elevation of 11,000 feet.

The species, which Dr. Jerdon (loc. cit. p. 468) mentions under the name of *Musc. rubecula*, Swains., as being probably identical with *C. ruficauda* must be altogether a different bird; for among a number of more than 20 specimens of *C. ruficauda*, of both sexes and of young birds, there is not one which has a trace of orange on the throat and breast, or any blue colouring above. On account of the want of the last colour, this species may be considered as rather an abnormal form of the genus, identifying moreover a peculiar type of MUSCICAPIDÆ.

86. MUSCICAPULA SUPERCILIARIS, Jerd., (I. 470).

Old male; above the sides of the head and of the breast are Prussian blue, brighter on the head; the feathers on the rump are on the basal half grey, then white and tipped blue: the shafts of the same are white, while those of the back and head are grey. Wings and tail are blackish, the feathers externally edged blue; tail-feathers white on their basal half, except the two central ones which are in their entire length black. A white superciliar strip extends towards the nape; lores deep bluish black; moustaches black; front edges of the wings and the inner margins of their feathers more or less albescent. Below, on the chin, throat, middle of breast, belly and lower tail-coverts pure white;

the feathers being dark slaty on their basal half, except those on the chin and throat, which are entirely white.

In the *old female* all the blue of the male is ashy grey, with an olivaceous tinge, with a little blue on the head, back and especially on the upper tail-coverts, and occasionally also on the edges of the outer webs of the wing and tail feathers; both the latter are dusky brown, the tail having no white at the base; a very indistinct pale superciliar stripe is present; lores whitish; the front-head above the nostrils and partially the cheeks have a distinct rufous tinge. The white below is less pure, than in the male, and somewhat fulvous, especially on the chin and on the throat; the sides of the breast are pale grey.

Bill and legs black in both male and female.

The *young male* is above blackish brown, with more or less numerous, pale fulvous, triangular spots, with which all the feathers are centred towards the black tips. The external margins of the wing-coverts and the tertiaries are also pale; the tail is white on the basal half as in the old male. Below, the plumage on the chin and throat is pale fulvous, the front of the breast down towards the vent spotted, all the feathers being margined and tipped with dusky; purer white only on the under tailcoverts. The change of the plumage begins about the end of July or in August. The fulvous spots disappear and the young male is coloured, like the old female, but with much more blue above, especially on the back, on the scapulars, on the rump and on the head; the nape and the lateral spots on the breast remaining grey or somewhat olivaceous. In this state I found the young males retiring from the interior hills to the plains, or at least to the lower hills, but I have not been able to ascertain whether they do or not obtain their full colouring before the next spring.

The *young female* in every respect resembles the young male, except that the general colour above is more grey and less dark, the lateral spots on the breast being very indistinct; the tail has no white at the base, as likewise in the old female.

This species is one of the most common birds in the Sulej valley and is seen all the way from Belaspoor to Pangi; I found it in general, in the N. W. Himalaya, ascending elevations up to 12,000 feet. About Kishtwar, it is still not uncommon, but it is rarer in the Sind-valley of Kashmir, being also occasionally met



with in the neighbouring districts of little Tibet. I observed it between Dras and the Zoiji pass.

Blyth (Ibis 1866, p. 372) mentions, besides *M. æstigma*, two other allied species, *M. ciliaris* and *leucoshista*, as having been figured by Hodgson. None of these have been seen by me in the interior of the N. W. Himalayas.

87. *SIPHIA STROPHIATA*, *Hodgson*, (I. 479). The basal white on the outer tail feathers is decreasing (not *increasing*, as stated by *Jerdon*) in extent towards the outermost feathers. This species must in summer inhabit the more eastern regions of Tibet, near the sources of the Sutlej, for it only comes in winter to Kotegurh, and even then is rather rare. I noticed it also repeatedly in Rupshu and on the Indus. It appears to be more common in the eastern Himalayas.

88. *SIPHIA (ERYTHROSTERNA) LEUCOMELANURA*, *Hodgson*, (I. 479). I have met this species only twice, having procured a male near Kotegurh in September 1866, and in the next month a female specimen near Mahasu, N. East of Simla. It appears to be a very rare bird. The male has the breast light grey, but scarcely with any purplish tinge. The female resembles that of *Musc. superciliaris*, being olivaceous brown above and dusky on the inner webs of the wing-feathers; tail ferruginous, especially at the base; chin, throat and vent white, breast and part of abdomen pale olivaceous brown, especially on the sides; under tail-coverts slightly ferruginous.

The bill is much more feeble at the tip, than in typical *Siphia* and, if the distinctions of *Nitidula* and *Erythrosterna* from *Muscicapula* are admitted, it would be more correct to place this species in the genus *Erythrosterna*.

89. *ERYTHROSTERNA LEUCURA*, *Gmel.*, (I. 481); very rare about Kotegurh, but apparently more common to the west, for I have procured several specimens near Srinagar, in Kashmir.

XVIII. Family, *MERULIDÆ*.

90. *PNOEPYGA SQAMMATA*, *Gould*, (I. 488), very rare in the forests about Nachar and near Chini; it is found about Kotegurh in winter. Another species, somewhat allied to *P. longicaudata*, *Moore*, occurs in W. Tibet; it is of the same size as the former, but has the plumage below yellowish white or cinerous, (not ferruginous).

91. *TROGLODYTES NIPAENSIS*, *Hodgson*, (I. 491), very rare about Serahan and Nachar, more common in winter about Kotegurh.

92. *MYIOPHONUS TEMMINCKII*, *Vig.*, (I. 500), is usually known under the name of black-bird, very common all through the N. W. Himalayas and most probably also to be found in Central Asia. It breeds at Chini and Sungnum on an elevation of between 9 and 11,000 feet.

93. *HYDROBATA ASIATICA*, *Swains.*, (I. 506), occurs all through the valley, but is not usually found beyond the limit of the forests.

94. *HYDROBATA CASHMIRENSIS*, *Gould*, (I. 507). I have only seen one specimen of this species on a small mountain stream between Chini and Sungnum, it is however more common in W. Tibet and in northern Kashmir.

95. *HYDROBATA?* SP. I have obtained through my shikarees a specimen of an apparently new species of *Hydrobata*, which was shot on the Sutlej river below Kotegurh at the beginning of March 1867. The following is a short description. Entire plumage light ashy grey, spotted with dull white, more white below, the white spots very large on the belly and breast; chin and throat yellowish white, each feather tipped dusky; wing and tail blackish, all the feathers narrowly margined with white; bill and legs pale or whitish brown. Length of wing $3\frac{1}{4}$ inch., tail very nearly two inches; bill only $\frac{5}{8}$ of an inch long. The spotted plumage makes it probable that this species only is a young bird of some other known form, but this I am for the present unable to trace out. The young of *H. asiatica*, which is the only species common in the lower hills, has the throat and the front of the breast perfectly white, thus differing from our bird. The species might belong to *H. Cashmirensis*, but for this it is rather too small. Further materials only can settle this point.

The bill of *Hydrobata* much more resembles that of the *MOTACILLIDÆ* than to that of the *MERULIDÆ*; Bonaparte's classification of *Hydrobata*, in the neighbourhood of *Enicurus*, *Motacilla* a. oth., seems to be, therefore, a more natural one; the habits of these birds are also in favour of this classification.

96. *ZOOTHERA MONTICOLA*, *Vig.* (I. 509).

A single specimen of this species was procured near Kotegurh in February 1867. The general colouring of the bird certainly recalls that of many other *Merulinæ*, but the bill is somewhat similarly formed to that of *Pomatorhinus*. Head and nape are dark olivaceous brown, the

feathers on the top of the head being centrally streaked pale brown; back, rump and scapulars blackish ashy, the feathers somewhat more ashy near the tips which are black; wings dusky brown, with a rufous tinge on the outerwebs; most of the longer wing coverts are centrally tipped pale brown; tail dusky brown, obsoletely barred on the outer webs, the outermost pair is paler than the rest; sides of neck olive brown, the feathers with pale brown spots and blackish tips; a short black streak extends down from the base of the lower mandible; chin and throat yellowish white, each feather tipped dusky; the feathers on the breast are olivaceous brown with black tips, some of them on the sides with pale spots; centre of the abdomen and vent white, the feathers tipped black; sides of vent rather uniform dusky, lower tailcoverts ashy, tipped with white.

97. *PETROCOSYPHUS CYANEUS*, *Lin.*, (I. 511), very common, extending all through the N. W. Himalayas, from the plains into W. Tibet; it also proceeds further to Central Asia and Siberia. The specimens from the lower hills occasionally have in summer some ferruginous colouring on the sides and the lower tail coverts, but those of W. Tibet have not a trace of it. They appear to be a little smaller than the European birds, but there is no real specific distinction between them. A specimen, shot in winter at Kotegurh, is entirely blue, with dusky wings and tail; it also has nowhere a trace of white or ferruginous. The plumage of the young bird, which in general resembles the female, exhibits variations quite similar to those known in the European species.

Of the second species of this genus *Pteroc. castaneocollis*,* *Less.* (I. 519), I obtained in the beginning of September 1865 a fine specimen north of Dras, in W. Tibet. It ought to occur in the Punjab during the winter. The colouring quite agrees with the description quoted by Dr. Jerdon.

98. *OROCESTES ERYTHROGASTRA*, *Vig.*, (I. 514) is only found in the lower hills about Simla and Kotegurh; but the next smaller species,

99. *OROCESTES CINGLORHYNCHUS*, *Vig.*, (I. 515) goes further to

* I have since, in the Vienna Museum compared this with a young male of the European *H. saxatilis*, with which it perfectly agrees. The two species therefore very probably are identical, (Feb. 1868).

East; it is common about Serahan and Nachar, but rare at Chini, and is not likely to be found to the east of the last cedar-forests.

100. *GEOCICHLA UNICOLOR*, *Pick.*, (I. 519) is rather rare in this part of the valley, but more common in Chamba, Kishtwar, Kashmir and even in little Tibet; it prefers wooded districts to rocky and bare places.

101. *TURDULUS WARDII*, *Jerd.*, (I. 520), is not common in the lower hills. I have not seen it beyond Serahan, where once only, in August 1866, I met with three specimens; it is rarer in the N. W. Himalayas, than any of the other thrushes.

102. *MERULA BOULBOUL*, *Lath.*, (I. 525). The geographical range of this species is restricted to the lower hills about Simla and Kotegurh, it does not occur beyond Nachar, being far from a common bird, though found about Kotegurh the greater part of the winter.

103. *MERULA ALBOCINCTA*, *Royle*, (I. 526), common in winter about Simla and Kotegurh; its range in summer is between 8 and 12,000 feet.

104. *MERULA CASTANEA*, *Gould*, (I. 526), only arrives in winter at Kotegurh, and probably lives during the summer months in Central Asia and eastern Tibet, for I have not seen it about Chini or Sungnum, though it may occur in the highest forests, near the limit of trees.

105. *PLANESTICUS ATROGULARIS*, *Temm.*, (I. 529), is also, only a winter visitant to the neighbourhood of Kotegurh, but it is common at that time of the year.

Male; above earthy cinereous brown, most of the feathers on the front and top of the head, and sides of the neck centred dusky; wings and tail dusky, all feathers pale olivaceous on the edges of the outer webs; lores, sides of the head and of the lower neck, chin, throat and front of breast black, all feathers slightly tipped whitish; the rest of the plumage below white, ashy on the sides; inner wing coverts pale ferruginous; lower tail coverts mostly white, some of the longer ones broadly margined, but not tipped, with dark rufous brown. Bill light brown, yellowish at the base.

Female; above like the male, less dusky on the top of the head; lores blackish; sides of head ashy; chin and throat white with longitudinal brown streaks, especially on the sides; breast cinereous olive, each feather with a large triangular brown spot near the tip, which is white,



sides ashy with dusky quills, vent and lower tail coverts mostly white, the latter somewhat rufous or dusky brown, as in the male.

106. *TURDUS HODGSONI* *L afr.*, (I. 531), is common all through the hills adjoining the Sutlej valley; it breeds about Chini and in Lahul. The young bird, and probably also the female, has the feathers above centrally streaked pale fulvous, and on the back tipped dark brown. The plumage below is very rarely ferruginous, but often fulvous; sometimes almost pure white. The size and number of the cordate, brown spots is very variable and scarcely in two specimens exactly the same. Sometimes they are very large and less numerous, not extending to the throat; in other specimens they are much smaller and conspicuous on all the feathers of the lower plumage. The size of the bird itself varies from 10 to 11½ inches. Its voice is exactly the same as that of the European *T. viscivorus*,* from which after all it may not be specifically distinct. It often feeds on the ground upon insects and berries, but is almost as often seen on trees.

107. *OREOCINCLA MOLLISSIMA*, Blyth, (I. 533), is chiefly confined to the lower hills, not usually exceeding elevations of 6,000 feet; it is not so common in the eastern parts of the Sutlej valley beyond Kotegurh, as it is more to west, in Chamba and in the eastern parts of Kashmir.

108. *GRAMMATOPTILA STRIATA*, *Vig.*, (II. 11), is only a winter visitant to Kotegurh, but then rather numerous. It must during the summer inhabit the higher forests along the central snowy range of the Himalayas, in North Kulu or in Kunawar, though I never met with it myself during the summer months in this portion of the hills.

109. *PYCTORHIS SINENSIS*, *Gmel.*, (II. 18), is confined to the lower hills only, being common about Belaspoor, but it is seldom seen even as far east as Kotegurh.

110. *STACHYRIS PYRRHOPS*, *Hodgs.*, (II. 21). All the feathers on the head have a pale rufous tinge, those next of the black throat have the quills also black; the quills of the rest of the lower plumage are pale rufescent, and of the upper olivaceous, similar to the general colouring of the bird; the back and abdomen have a prominent greenish tinge; the middle tail feathers are obscurely barred across, and much paler brown below, than above.

* The European species is in general smaller than the Himalayan one, which has the throat hardly streaked and of yellowish colour.

This is comparatively a rare bird, though occurring all through the N. W. Himalayas, chiefly on elevations between 4 and 7,000 feet; it resembles in its habits to a tit, principally frequenting brushwood and low forests, where it eagerly searches after insects. In the Sutlej valley it is not found beyond the Wangtu bridge, breeding near Kotegurh, Jaora and Serahan, on heights of 5 to 7,000 feet.

111. *POMATORHINUS ERYTHROGENYS*, *Gould*, (II. 31). Old birds usually have a short blackish stripe extending backwards from the lower mandible; in young birds this stripe is rusty, as likewise the sides of the neck and of the breast. The inner webs of the wings are ashy brown, the outer olivaceous, of the same colour as the body and the tail; wings and tail are obsoletely barred with dark, cross lines.

Not common in the forests and thick brushwoods between Kotegurh and Nachar; it remains during the winter in the neighbourhood of Simla and Kotegurh.

112. *GARRULAX ALBOGULARIS*, *Gould*, (II. 38). The lateral tail feathers are barred with dusky cross lines, the tips are white; this species in summer retires to the denser forests beyond Kotegurh, but it is more common in winter about this station.

113. *TROCHALOPTERON ERYTHROCEPHALUM*, *Vig.*, (II. 43). The outer webs of all the wing feathers are bright greenish yellow, with a ferruginous tinge; the inner webs are blackish, paling on the margins; the tertiaries are broadly tipped ashy; all the tail feathers have a yellowish green tinge, being on the outer edges brighter towards the base; upper and lower tail coverts are ashy and somewhat olivaceous. The black spots are occasionally almost wanting on the middle of the breast. The male has the black on the throat purer, the chesnut of the head somewhat darker and the greenish yellow edgings of the wings tinged with more rufous; in other respects of colouring both sexes are identical. The young bird is above and below on the neck, back, breast, vent, upper and lower tail and the thigh-coverts uniformly light rufous brown, without any black spots; otherwise it is coloured like the old bird.

114. *TROCHALOPTERON VARIEGATUM*, *Vig.*, (II. 45), is common at all seasons in the higher regions of the N. W. Himalayas, and seldom descends lower than 5,000 feet. Females which I procured, in June 1865, in Lahul, have the outer webs of the wing coverts

ashy grey, with a very slight tinge of yellow, but having distinct traces of this colour on the outer tail feathers. The male has a little more yellowish rufous colouring on the wings, and the black central spot somewhat smaller.

Other male specimens, shot near Kotegurh early in the spring, have the outer edgings of the wing feathers (except towards their terminations) bright rufous, as likewise the basal portions of the outer webs of the outer tail feathers. In the females from the same locality, the edgings of the wings and of the tail are more yellowish, and the central, black wing spot much smaller. All the specimens from Kotegurh have the upper plumage distinctly olivaceous, especially on the back, while the Lahul specimens are more ashy. The longer wing coverts are always more or less chestnut and all the tail feathers are broadly tipped white, or sometimes in the male a little rufous.

The voice of this species is a prolonged, monotonous whistle, being constantly repeated; during the winter it lives, I am told, partly on insects, searching carefully after them in the hollows of willow-trees, &c. partly on buds of different shrubs. This and the next species belong to the few* birds which remain in Lahul during the winter.

115. *TROCHALOPTERON LINEATUM*, *Vig.*, (II. 50), is one of the most common species of birds all through the N. W. Himalayas. It is found from the low hills, near the plains, through the entire extent of the Sutlej valley up to Sungnum, and very probably farther eastwards. It is not usually a migratory bird, for it remains at Kotegurh, in Kuln, and even in Lahul, all the year round, feeding on insects or buds, like the previous species. The specimens, which I procured in Lahul, were somewhat more ashy on the head and breast, and the central edgings of the outer webs of the wing feathers were less yellowish rufous, while they are generally conspicuously so in specimens shot in the lower hills. There is scarcely any difference in the brightness of the colours between male and female.

116. *SIBIA CAPISTRATA*, *Vig.*, (II. 54). The shorter wing-coverts of the quills are black; of the longer coverts the first are black, the next white for the basal half, the rest grey on the outer, and black on the inner webs; the last coverts are also white, with ashy and rufous tips.

* Only about a dozen species.

The quills are distinctly insinuated towards the tips, which are mostly grey, the rest of the quills being black, but paling towards the margins of the inner webs; the secondaries are dull black, some of the last ones ashy on the outer webs, especially towards the tips, only the central margins of the outer webs being shining black; the tertiaries are rufous with pale quills, ashy on the outer, and blackish on the inner margins. The black feathers of the head are somewhat paler in front, and have the shafts white for the basal half.

Rare about Kotegurh between 5 and 7,000 feet, chiefly frequenting brushwood and low forests; generally feeding on insects.

117. *CHATARRHEA CAUDATA*, *Dum.*, (II. 67), is often seen in the low hills to the north of Belaspoor, but does not go any considerable distance in the interior.

XIX. *Fam. BRACHIPODIDÆ.*

118. *HYPsipetes PSAROIDES*, *Vig.*, (II. 77). Only the greater portion of the outer webs of the wing-feathers are ashy, the inner webs are brownish black, like the tail, the outermost feathers of which are externally and near the base also tinged with ashy. Common in the forests between Kotegurh and Nachar, ascending elevations up to 9,000 feet, though generally to be seen between 6,000 and 7,000 feet.

Sibia is very closely allied to this genus, and the species very much resemble each other in their habits; it ought to be placed in this family.

119. *OTOCOMPSA LEUCOGENYS*, *Gray*, (II. 90) is found all through the lower forests of the Sutlej valley, and is occasionally seen as far east as Chini; but in the low hills it seems to be replaced by the next species, the common Bengal bulbul,

120. *PYCNONOTUS PYGÆUS*, *Hodgs.*, (II. 93), which does not penetrate to the interior of the hills, and is rare even in the neighbourhood of Kotegurh.

Several other species of this family are also found near the plains, but very few extend to the interior of the hills. I may mention

121. *ORIOlus KUNDoo*,* *Sykes*, (II. 107) and

122. *ORIOlus MELANOCEPHALUS*, *Lin.*, (II. 110); both are occasionally seen between Kotegurh and Rampoor and in the Kulu valley,

* *Ibis*, 1867, p. 10, Blyth says it only differs from *O. galbula* by its larger and differently shaped bill, and in having some black feathers posterior to the eye. (Feb. 1868).

but generally only between 4 and 5,000 feet; the former has been seen solitary at Gaora up to 9,000 feet, and is common in Kashmir. I also received a specimen of

123. *ORIOLOUS TRAILLII*, *Vig.*, (II. 112), from near Kotegurh, but have not myself observed this species.

XX. Fam. SYLVIIDÆ.

124. *COPSYCHUS SAULARIS*, *Linn.*, (II. 114), is common in the lower hills about Belaspoor, also in Chamba and in Kulu, but is very rarely met in the Sutlej valley, even about Kotegurh, or farther to east of this station.

125. *THAMNOBIA CAMBAIENSIS*, *Lath.*, (II. 122).

The male has the lower plumage shining bluish black, the tail is darker than the wings, being more brown, and the feathers of the former are obsoletely barred with dull cross lines; the edges of the outer webs of most of the tail and also of the wing-feathers have a metallic lustre.

Female; wings and tail are darker brown than the upper plumage, the lower being light brown, much paler on the throat and on the sides of the neck, the ear coverts being generally somewhat rufous.

This robin is also much more common in the more western portion of the hills and in Kulu than it is in the Sutlej valley, except in the autumn, when it descends to the lower hills near Belaspoor; it chiefly frequents bushes and low woods, feeding on insects, for which it generally searches on the ground in the neighbourhood of streams.

126. *PATRINCOLA CAPRATA*, *Linn.* (II. 123). The female is in summer plumage uniformly brown, paler or sooty brown below, albescent on the throat and on the lores, rufescent towards the vent; the lower tail coverts being almost white, the upper rufous; there are also usually some traces of white on the uppermost wing coverts, &c.

Common all through the Sutlej valley up to Nachar, but seldom farther to east above elevations of 8,000 feet.

127. *PATRINCOLA INDICA*, *Blyth*, (II. 124); the winter plumage is much softer and is assumed about October, before the birds retire to the plains. The species occurs with the former, and generally agrees with it in habits. Young birds are extremely variable in colouring.

128. *PATRINCOLA FERREA*, *Hodg s.* (II. 127).

Old male; the ashy above is sometimes quite uniform, without any black streaks; below the white is either pure or somewhat ashy on the breast, very rarely is there any rufescent tinge traceable.

In the *old female* all the brown plumage above is edged paler; there is scarcely a trace of a white wing spot; the tail feathers are on their outer webs mostly ferruginous; the lower plumage is albescent, with a slight rufous tint, pure white on the chin and the throat.

The *young male* has all the feathers above dark blackish brown, with pale brown or fulvous central streaks, the wing coverts and tertiaries broadly edged and tipped with the same colour, more ferruginous on the back and upper tail coverts; below whitish, dashed all over with dusky, purer white on the throat and towards the lower tail-coverts; tail black as in the old male, but the white on the outer webs passes towards the tips into pale rufescent.

The *young female* is like the young male, the general plumage is only somewhat more brown, and all the pale and white streaks or edgings are much more rufous and almost purely ferruginous on the upper tail coverts and on the tail; below whitish on the throat, the rest of the plumage with a distinct ferruginous tint.

The young birds appear to assume the plumage of the old ones before they retire to the plains, for I found them changing the same already towards the end of August.

Common with the previous species, and usually seen about Chini, where it also breeds.

The form of the beak of *Patrincola* is more like that of *Siphia* or *Erythrosterina* than that of any species of the SYLVIDÆ, and in their habits they much more resemble the previous birds. The place assigned to *Patrincola* in this family does not, therefore, appear to be quite a natural one.

129. *SAXICOLA LEUCUROIDES*, *Guerin*, (II. 130), and

130. *SAXICOLA PICATA*, *Gould*, (*Blyth*, II. 131), have been observed towards the end of October in the lower hills about Belaspoor, Simla and Kotegurh.

131. *SAXICOLA OENANTHE*, *Linn*, (II. 132), generally retires also during the winter to the plains. The only species which occasionally, during the cold weather, remains in the Kulu valley and near Kotegurh is the next one,

132. *SAXICOLA DESERTI*, *Rüpp.*, (II. 132). The middle portions of all the wing feathers, except the one or two last tertiaries, are white, becoming purer towards the secondaries; back and scapulars are more or less pale white, often with a rufous tinge; the longer feathers of the upper tail coverts are also somewhat rufous. All the black on the throat, sides, neck, the wings and the tail, is pure in summer, but rather brownish in winter.

In the *female* the head and the neck above are more uniform light brown, with a slight ashy tint; back less rufous, wings and tail of the same brown colour as has the male in winter; below uniform pale brown, albescent on the throat and vent, with no black whatever.

This species is one of the most common birds all through western Tibet; it migrates to the plains of Northern India in winter.

A large number of species of *RUTICILLINÆ* inhabits W. Tibet and Central Asia during the summer. I may mention *R. phænicura*, *Linn.*, *R. rufiventris*, *Vieil.*, *R. erythrogastra*, *Güldenst.*, and others. All these species migrate in winter to the plains, but their stay in the Sutlej valley must be a very short one. I defer any remarks on these species, as I hope to make farther additions to my materials on the Tibetan fauna, and publish the results separately. The only species which is found common in the eastern parts of the Sutlej valley, though generally only on the Tibetan side of the Central Himalayan range, is

133. *RUTICILLA CÆRULEOCEPHALA*, *Vig.* (II. 141).

In *old males* the white edgings of the secondaries are soon worn off and disappear; a white wing patch is chiefly formed by a portion of the scapulars and the posterior wing coverts. The margins of the inner webs of all the wing feathers are pale, purer towards the tertiaries.

Dr. Jerdon supposes, that the *female** is coloured similarly to the male, which is not exactly the case, so far at least as the summer plumage is concerned. *Old females*, shot about the end of July 1866, are above uniformly light brown with a slight olivaceous tinge, the feathers on the head are centrally streaked dusky; the posterior part of the rump and especially the upper tail-coverts are ferruginous, wings and tail dusky brown, the feathers of the former externally edged pale, the outer tail-feathers margined rufous on their basal half; the wing coverts are edged and tipped whitish. Below

* See also Blyth in *Ibis*, 1867, p. 15.

much paler brown, albescent towards the vent and lower tail coverts which are white with brownish quills; thigh coverts brown. Bill and legs black, the latter irid dark brown.

The *young bird* has the general brownish colour of the female, but is above and below spotted with whitish, each of the feathers being centrally on the terminal half white, the tip itself, however, blackish; upper tail coverts ferruginous, less in the male, a little more distinct in the young female. The young male has the wings and tail blackish brown, the wing coverts broadly tipped and the tertiaries, margined with pale white; towards the tips a little rufescent. In the young female, the wings and tail are rather sooty brown, and all the edgings have a distinct ferruginous tint. Bill and legs blackish brown in young males, and light brown in young females.

This species occurs plentifully, beyond Pangi and about Chini, generally on small streams, it also breeds here; it is also common in Spiti, Lahul and southern Karnag, wherever any brushwood exists.

134. *CHÆMORRORNIS (RUTICILLA) FULIGINOSA*, *Vig.* (I. 142). This species ought to be placed in *Chæmorrornis* and not in *Ruticilla*, the beak being towards the tip much stouter and more evenly curved in the previous genus, while in *Ruticilla* it is more straight and slender. In habits the present species also perfectly resembles the next one, both being generally found near the rapids or waterfalls of mountain streams. *Old males* are occasionally seen with a few feathers of pure white on the top of the head, and thus likewise recalling the characteristic colouring on the head of *Chæm. leucocephala*, *Vig.* In the *old female* only the tips of most of the wing coverts are usually white; the primaries are externally edged pale, round the bill the white has a distinct rufous tint; the outer tail feathers are white nearly up to the tip, it being grey, this colour gradually increasing until the central feathers become nearly wholly grey, except at the base which always remains white.

The *young bird* resembles the female in the general ashy colouring, the plumage is spotted, the white spots below being however larger, and the feathers centrally, towards the tips, streaked white; the tertiaries and most of the longer wing coverts are tipped with rufous, which is specially distinct on the external margins. In

the *young male* all the edges on the outer webs of the wing feathers are bluish, the general colour is dark ashy brown; the tail often has the white on the base ferruginous, which is in the *young female* rather mixed with dusky, the general colouring of the plumage above being greyish brown, and the external edges of the wings slightly ferruginous, not bluish. *Young males*, shot in November, very closely resembled the old ones, except that the general dark cyaneous colouring and the ferruginous on the tail were not equally pure.

Very common all through the Sutlej valley from about 3,000 feet up to 13,000 feet; it is plentiful about Chini and can be seen almost in every ravine. I found it, as also *Rut. rufiventris*, breeding near Losar in the Spiti valley on an elevation of 13,000 feet. It lives here during the summer, but migrates to the lower hills about October, when the young birds are full grown.

135. *CHÆMORRORNIS LEUCOCEPHALA*, *Vig.* (II. 143). The *female* is duller black, than the male, especially on the rump and belly, the black feathers only being tipped pale rufous; the posterior vent and the tail-coverts are pale ferruginous; tail itself chesnut; in all other respects of colouring, male and female are similar.

Common all through the N. W. Himalayas, extending from the lower wooded ranges far into Tibet and probably into Central Asia. When I crossed the Lanier pass (somewhat above 20,000 feet) in Rupsu, the only bird, besides *Otocornis penicillata*, which I have seen the next morning upon an elevation of about 17,500 feet, was this species. I have observed several specimens, but it is not likely, that they were breeding, for the temperature certainly must fall here to, or below the freezing point of water, every night all through the year. During the cold weather, the species migrates partially to the low Himalayan ranges, partially to the plains of Northern India.

136. *LARVIVORA CYANA*, *Hodg.* (II. 145), is a rare bird in the Sutlej valley and does not go eastwards beyond Nachar. It chiefly frequents low woods between 4 and 7,000 feet. The general colouring very much recalls that of *Sitta Himalayana*.

137. *JANTHIA CYANURA*, *Pallas* (II. 146). The *female* has (in winter plumage) a narrow superciliar stripe; the external edges of all the wing feathers are of a similar pale greenish, or olive brown colour as is likewise the upper plumage of the head, the scapulars and the

back. This species does not occur in summer to the west of Nachar and not below 8,000 feet. It breeds near Chini and even here almost only near the limit of trees at about 12,000 feet. It is often seen about Korzog in Rupshu, on an elevation of between 15 and 16,000 feet. During the cold weather, it is tolerably common about Kotegurh and occasionally also about Simla.

138. *TARSIGER CHRYSÆUS*, *Hodgk.* (II. 149). Only one specimen was procured in winter at Kotegurh, it is a female and somewhat smaller, than the measurement given by Dr. Jerdon, the wing being only $2\frac{3}{4}$ inches and the tail hardly 2 inches; I have never met the species on my summer visits to the Sutlej valley, or in W. Tibet.

139. *CALLIOPE PECTORALIS*, *Gould* (II. 150). The young bird is above dark brown, the feathers being centrally streaked pale yellow; wings brown, wing coverts tipped and edged externally with slight rufescent, upper tail coverts with a ferruginous tint; tail brown, except on the four central feathers, being white at the base and tipped whitish or pale rufescent; superciliar stripe pale, scarcely traceable; below dull white, all the feathers on the chin, throat and the breast margined dusky.

Rare in the eastern parts of the valley, generally frequenting brush-woods; migrates to Tibet and Central Asia during the summer.

140. *CYANECULA SUECICA*, *Linn.* (II. 152), is not very rare about the end of October in the lower and western parts of the valley. I found it breeding in little Tibet, where it appears to be common during the hot season. The young birds are almost identical in colouring with those of *Calliope pectoralis*, except that the ferruginous on the base of the tail and the whitish tips of the last species are wanting.

As there are in the interior of the hills no extensive grassy places or swamps along the Sutlej, representatives of the sub-families CALAMOPHERPINÆ and DRYMOICINÆ are consequently very rare, and only of the latter sub-family the next species,

141. *SUYA CRINIGER*, *Hodgk.* (II. 183), is rather a common bird, being found on grassy slopes all through the lower ranges of the hills, but it does not go very far into the interior.

The wide separation of *Eurycercus* (*Laticilla*, Blyth) from these birds appears almost a too forcible one. PHYLLOSCOPINÆ are comparatively very numerous, but their determinations are in many

respects still deficient and very difficult. In West Tibet I have procured several peculiar and apparently new species which no doubt visit northern India during the cold weather, but as they have not been yet obtained here, I intend to give of them a more detailed account at some future occasion. At the present I shall only mention a few of the better known species.

142. *NEORNIS FLAVOLIVACEA*, *Hodgs.* (II. 188); rare about Nachar and Chini between 6 and 10,000 feet; at the latter locality I generally found it between apricot trees. *Jerdon* (III. 872) quotes *Blyth's* supposition as to the identity of this species with *Horornis fuliginiventer*,* *Hodgs.*

143. *PHYLLOSCOPUS TROCHILUS*, *Linn.* (II. 192), is common all through the Sutlej valley, between elevations of 5 and 11,000 feet; it breeds near Chini.

144. *PHYLLOSCOPUS VIRIDANUS*, *Blyth*, (II. 193) and

145. *PHYLLOSCOPUS AFFINIS*, *Tick.* (II. 194), are comparatively rare, but both of them are during the summer more common in W. and central Tibet. The latter species is exceedingly like the European *Ph. sibilatrix* and perhaps identical with it.

146. *PHYLLOSCOPUS?* sp. I procured one specimen of an apparently new species near Nachar; it is not in very good preservation, but the attention of any future traveller may be directed to it by the following short description.

Above uniform olivaceous brown with a slight rufous tint, especially on the back and on the outer webs of the wing feathers; wings and tail dusky; below albescent, purer on the chin and throat, towards the lower tail coverts with a gradually increasing rufous tinge; lores dusky, supercilium pale-whitish, front edges of wings and lower wing coverts white, with a slight yellow tint; wings $2\frac{1}{4}$ inch; tail $1\frac{1}{8}$ inch. In general colouring, this species resembles *Phyllopneuste rama*,† *Sykes*, but it is decidedly smaller.

147. *REGULOIDES OCCIPITALIS*, *Jerd.*, (II. 196), rare about Chini.

148. *REGUL. TROCHILOIDES*, *Sund.*, (II. 196) is common all through the valley from Kotegurh to Chini, where it breeds between 9,000 and 10,000 feet.

* Vide Ibis, 1867, pp. 21-22.

† See Ibis, 1867, p. 24.

149. *REGUL. PROREGULUS*, *Pall.*, (II. 197); *Regul. chloronotus* *Hodgs.* (III. 873) is not very rare about Chini, where it breeds. I met with young birds in the beginning of August.

150. *CULICIPETA BURKII*, *Burt.*, (II. 199), not common in the lower hills between Simla and Nachar, but I have not seen it further to east nor on elevations exceeding 8,000 feet.

151. *ABRORNIS XANTHOSCHISTOS*, *Hodgs.*, (II. 202), is the only common species of this genus found on elevations between 3,000 and 9,000 feet; it also occurs in eastern Kashmir, especially near Kishtwar.

152. *REGULUS HIMALAYENSIS*,* *Blyth*, (II. 206).

The black streak on either side of the crest is very distinct in winter. The lores, and a streak passing above the upper mandible and connecting both eyes is almost purely white; the tertiaries are tipped pale.

I procured this species only through my shikaries at Kotegurh, the specimens were shot early in the spring and in winter; I met with it, however, during the summer in the Indus valley of W. Tibet; it breeds no doubt here as well as in other parts of Central Asia.

The female has the top of the head uniform pale yellow without any flame colour.

153. *HENICURUS MACULATUS*, *Vig.*, (II. 212). The young bird has the head, neck, back, scapulars, throat and breast sooty brown, the feathers on the throat and breast centrally streaked paler; abdomen, wings, belly and tail as in the old bird; the former does not assume its full plumage till the next spring or very late in the season; in some of the birds the white spots begin to shew themselves in October, but the feathers on the back want the pure black colour of the old bird. Common all through the valley on elevations from 5,000 to 12,000 feet, but does not go eastwards of the large forests, into the Tibetan climate proper.

154. *HENICURUS SCOULERI*,† *Vig.*, (II. 214), is more confined to the hills of the outer ranges, but not uncommonly seen up to 8,000 feet.

* Mr. v. *Poelsch* of Vienna informs me, that he compared the Himalayan specimens with several European ones, and is unable to detect any sufficiently characteristic distinctions. Both may therefore be proved to be identical.

† *Hen. nigrifrons* is stated by *Blyth* to be a young specimen of this species *Ibis*, 1867, p. 29.



I have already remarked, that *Hydrobata* would seem to be more correctly classed here, instead of in the family TURPIDÆ.

None of the true MOTACILLINÆ are, during the summer, very common in the Sutlej valley, for most of the species generally proceed further north and eastwards, into Tibet and Central Asia. I procured a few of them through my shikarees at Kotegurh in April and May, and others myself when travelling through the valley proceeding to or returning from Tibet. The most common species are:—

155. MOTACILLA MADERASPATANA, *Brisson*, (II. 217) being occasionally seen also in summer near Chini.

156. MOTACILLA PERSONATA, *Gould*, (III. 873, *M. DUKHUNENSIS*, *Sykes*, II. 218), is very rare in summer as likewise the two following;—

157. COLABATES SULPHUREA, *Bechst.*, (II. 220) and

158. BUDYTES VIRIDIS, *Gmel.* (II. 222).

159. BUDYTES CITREOLOIDES, *Hodgs.*, (III. 873), is especially common beyond Chini, towards the Tibetan frontier, as also in Lahul and north of Kishtwar. *Budytes Rayi* of Europe occurs in Kashmir, but I have not met with it further eastwards.

160. NEMORICOLA INDICA, *Gmel.*, (II. 226), has been shot near Kotegurh in April, and I also obtained a specimen in August 1865 near Suroo in the Dras district, N. E. of Kashmir.*

The following species, including the so-called Pipits, do not seem to be naturally classed with the MOTACILLINÆ. The great differences which exists in the form of the bill, in the plumage, in their habits &c., would seem to justify the formation of a separate subfamily, being rather more allied to the ALAUDINÆ, than to the MOTACILLINÆ.

161. PIPASTES MACULATUS, *Hodgs.*, (III. 873,) I have only met with this species in the lower hills, but it breeds in W. Tibet. It was observed by me on one or two occasions in the Indus valley, W. of Lei, in company with the next one.

162. PIPASTES ARBOREUS, *Bech.*, (II. 229), not common in W. Tibet and Kashmir; about October it may be seen in the low hills near Kangra and Belaspoor. The following species,

163. CORYDALLA RICHARDI, *Vicill.*, (II. 231),

164. CORYDALLA RUFULA, *Vicill.*, (II. 232),

* Blyth (*Ibis* 1867, p. 31) says that it is also found near Pekin.

165. *AGRODOMA SORDIDA*, *R ü p.*, (II. 236),

166. *ANTHUS CERVINUS*, *P a l l.*, (II. 237),

167. *HETERURA SYLVANA*, *H o d g s.*, (239) also occur during the summer months in the Sutlej valley, but they are generally confined to the lower western portions of it, and do not usually migrate further eastwards than Nachar. The elevations upon which they are found lie between 2,000 and 6,000 feet. In cases of the absence of grassy and shrubby slopes they are very seldom met with in the denser pine forests. The *Agrod. sordida* breeds at Kotegurh, and the *Het. sylvana* is occasionally seen near Chini, where it also breeds. It is the only species which is more common in the valley, and sometimes even remains during the winter in the neighbourhood of Kotegurh and Simla. All the other species migrate at the beginning of the cold weather to the plains of Northern India, or to the Dhoons of the Sub-Himalayan hills.

XXI. Fam. AMPELLIDÆ.

168. *PTERUTHIUS ERYTHROPTERUS*, *V i g.*, (II. 245).

It almost appears to be a very unnatural separation to remove from each other the genera *Ptheruthius* and *Lanius*, under the last of which *P. erythropterus* has originally been described. The species seems to combine the characters of *Lanius* and *Tephrodornis*, possessing the shape of the bill of the former and the short tail of the latter.

Male ; some of the ashy feathers on the back are often tipped black ; the primaries and secondaries and their coverts are shining black on the outer, dull black on the inner-webs ; the quills, beginning at the third primary, are tipped white on the inner webs, the white increasing up to the sixth primary, then again decreasing, until it disappears on the last secondary ; a white wing patch is formed by the basal half of the inner webs of all the secondaries and of the primaries, with the exception of the first primary. Below white, all the feathers dark slaty at their bases, abdomen of a light fleshy colour, under tail coverts pure white. The tips of the tail feathers are distinctly mucronate, and have sometimes traces of golden yellow.

The *female* has the tertiaries somewhat duller chesnut ; only the two central tail feathers are wholly dingy green, the others mostly black, greenish on the outer webs and tipped yellow, which increases towards the outermost pair.



This species is occasionally in the spring seen about Kotegurh, and as far east as Nachar, the highest elevations, at which I observed it near Serahan, lying between 9,000 and 10,000 feet; it is, however, always a rare bird in this portion of the hills.

169. *ALLOTRIUS** *sp.*, the following is a short description. Head slaty, rest of upper plumage greenish, wings dusky on the inner webs, coverts of the primaries black; lateral tail feathers pale on the outer webs, darker on the inner, tipped greenish white; chin, throat and breast greyish white, abdomen and vent light green, especially on the sides; length of wing $2\frac{1}{2}$ inches; tail 2 inches.

The female seems only to differ by having the head above greenish grey, instead of pure slaty, and in having the coverts of the secondaries tipped pale yellow; the tail is greyish green, the outer feathers tipped dull whitish. Only three specimens were shot, in February 1867, in the southern part of Kulu.

170. *SIVA STRIGULA*, *Hodg s.* (II. 252). The yellow on the crest and below is paler in the female, than in the male; the back is somewhat ashy in the former, the black spot on the throat smaller and the central tail feathers more tipped yellow, while in the male the tail feathers are often nearly all black, being chesnut on the inner, basal half, *not outer* as stated by *Jerdon*.

The young bird scarcely differs from the old one, except that its plumage above, on the back, wings and on the tail is a little more ashy, the dusky spots on the throat being at the same time very small.

This species in summer frequents thick forests, between 6,000 to 9,000 feet, all along the elevated range from Simla to Nachar; it is in general rare and only in winter more common about Kotegurh.

171. *PROPARUS* (*SIVA*?) *VINIPECTUS*, *Hodg s.* (II. 257). The ear-coverts are darker brown than the head and nape; the white stripe, extending from the eye to the nape, is above bordered with some blackish feathers; lores black, back pale brown, rump and upper tail coverts lighter and rusty, longer wing coverts bright rusty. The upper mandible has a very small and shallow, but a traceable notch, the bill is, however, in every other respect exactly like in *Siva*, the

* This is *Allotrius xanthochlorus*, *Hodg s.* which *Jerdon* identifies with *A. melanotis*, the present species being, however, certainly a distinct bird. Gould's figure in "Birds of Asia" pt. VIII. is correct. *Allotrius* can only be considered as a subgeneric division of *Ptheruthius*.

only difference from this genus probably consisting in the greater length of the hind claw, which is in reality almost a trifling distinction, when compared with other generic characters. The differences of *Proparus* from *Parus* are on the contrary much greater, because the bill is in the latter genus more distinctly conical and the nostrils covered, while in *Siva* or *Proparus* the bill is laterally rather compressed, lengthened, and the nostrils uncovered. With regard to this point as well as to the coloration of the wings, the habits, &c. there appears to be a marked relation of the species of *Siva* and *Proparus* to those of *Garrulax* and *Trochalopteron*. I only procured at the end of August 1866 two specimens of *Pro. vinipectus* at a height of 8,000 feet on the Matiana hill, beyond Simla; it appears to be very rare, and would seem chiefly to frequent in summer thick pine-forests, in company of *Siva strigula*.

172. *ZOSTEROPS PALPEBROSUS*, *Temm.*, (II. 265) is very common all through the valley, as far as any rich arboreal vegetation exists; it ranges up to elevations of 12,000 feet, breeds about Chini, but retires to the plains in winter.

173. *SYLVIPLUS MODESTUS*, *Burt.* (II. 267). *Male* in summer above olive green, brighter on the abdomen, on the upper tail-coverts and on the forehead; the feathers on the head have black quills; an indistinct supercilium, round the eye and the ear-coverts are pale greenish yellow; on the lores and beneath the plumage is whitish, slightly tinged with greenish yellow, especially on the breast; wings and tail blackish, externally edged with yellowish green, which is brighter towards the tips of the secondaries, as also on all the coverts and on the front edges of the wings. Some of the last primaries and the secondaries are usually tipped white; the tail is emarginated in the middle and all the feathers are slightly mucronate.

The *female* has the forehead and the plumage below pale white.

The species is in summer common on the apricot trees about *Pangi* and *Chini*, but I have not noticed it any where else in the valley. It is said occasionally to remain at Kotegurh during the winter.

The bill of *Sylviparus* resembles in many respects that of *Carduelis*, and the feet are as stout as in *Munia*, the general coloration is that of *Zosterops*; thus the genus represents a remarkable transitional type.



174. *CEPHALOPYRUS FLAMMICEPS*, *Burt.*, (II. 267), is still rarer than the last species, and is to be found only between elevations of 3,000 and 7,000 feet; it does not go eastwards beyond Wangtu bridge.

Sub-family, *PARINÆ*.

175. *ÆGITHALISCUS ERYTHROCEPHALUS*, *Vig.*, (II. 270).

176. *LOPHOPHANES MELANOLOPHUS*, *Vig.*, (II. 273).

177. *LOPHOPHANES RUFONUCHALIS*, *Blyth*, (II. 274).

178. *PARUS MONTICULUS*, *Vig.*, (277).

179. *PARUS CINEREUS*, *Vieil.*, (II. 278).

All these species, except the last one, are very common in the valley on elevations between 4,000 and 12,000 feet. The *Æ. erythrocephalus* is occasionally met with migrating from one elevated portion of the valley to a lower locality, and vice versa. I found the birds in large numbers moving about in the morning hours, generally associated with *Abornis xanthochistos*, *Muscicapula superciliaris*, *Sitta Himalayana*, and other species. The same observation I have made previously in Chamba and in other parts of the hills.

The species of *Lophophanes* prefer in summer higher situated pine and cedar-forests, while those of *Parus* are more commonly seen on the open places and on apricot trees in the gardens, &c. *P. cinereus* is by far not so common on this side of the snowy ranges, as it is in Kashmir and in little Tibet. It is the only species which goes farthest to north and extends into Tibet, although most of the others remain during the winter in the less frigid portions of the interior valleys, and only seldom migrate to the plains.

180. *MACHLOLOPHUS XANTHOGENYS*, *Vig.*, (II. 279), was only procured in winter at Kotegurh and appears to be even at this time of the year very rare. The yellow patches on the nape and the sides of the head are very pale in winter and there are occasionally even some whitish feathers on the top of the head. The coloration of this and the allied species is extremely like that of *P. monticulus*, and thus *Machlolophus* may properly be considered as a transitional form between *Lophophanes* and *Parus*.

Sub-family, *ACCENTORINÆ*.

181. *ACCENTOR ALTAICUS*, *Brandt*, (II. 287). The feathers on the head, nape and neck are centrally streaked dusky, those of the back and of the scapulars are centrally broadly tipped blackish brown,

and of the same colour are the tertiaries, being margined with light rufous brown. A rather dark streak extends from the lores below the eye; the ear-coverts have a slight rufous tinge; the lower tail-coverts are dark brown, margined with pure white.

This species inhabits during the summer Tibet and Central Asia and comes in winter to the Sub-Himalayan ranges. The largest specimen, which was procured at Kotegurh last year in winter, measures $3\frac{7}{8}$ inches on the wings, tail $2\frac{3}{4}$ and the total length could not have been much under 7 inches, the specimen having thus fully the size of *A. nipalensis*, *Hodgk.*

182. *ACCENTOR STROPHIATUS*, *Hodgk.*, (II. 287). The general colour above is rather olivaceous brown, with a slight rufous tint on the back, wings and tail are dusky brown; the white tips on the wing coverts are sometimes scarcely traceable.

This species is likewise an inhabitant of Central Asia; I do not remember it even from W. Tibet, although it is probably to be found there, for it occasionally comes in winter to Kotegurh and to other Cis-Himalayan parts of the Sutlej valley.

183. *ACCENTOR HUTTONI*, *Moore*, (II. 288). The pale line extending downwards from the base of the lower mandible is sometimes very indistinct; the black on the throat is below occasionally margined with a whitish, pale line.

Only a winter visitant to the lower ranges of the N. W. Himalayas, and common at that season about Simla and Kotegurh.

184. *ACCENTOR RUBECULOIDES*, *Hodgk.*, (II. 288). The general brown hue above is much paler in summer than in winter, but the ferruginous on the breast is brighter in summer.

This species is common in W. Tibet, of which it generally is a permanent inhabitant. It seems very rarely to visit the plains of Northern India, and even the lesser ranges of the N. W. Himalayas; only one specimen was shot near Rampoor during the winter of 1865-1866.

I have also procured in W. Tibet one apparently new species of *Accentor* and another probably belonging to the type of *Acc. modularis* which has been called *Tharrhaleus*, but I have not yet succeeded in obtaining them on this side of the Himalayas; they may, therefore, better be treated subsequently with the Tibetan fauna.



XXII. Family CORVIDÆ.

185. *CORVUS TIBETANUS*, *Hodgs.*, (II. 294). This, so called, species is common in summer all through W. Tibet and only very few birds come down in winter to Kulu and the Sutlej valley, near Kotegurh, but it is said to be abundant at that season in the neighbourhood of Chini. Although generally supposed to be a good species* *Dr. Jerdon* includes it, and I believe very properly, in the list of the doubtful ones. The only difference, from the European *Cor. corax*, is its occasional somewhat larger size, but this is far from constant. I obtained in Spiti several specimens which evidently appear to belong to the same species, and they are by no means larger than true *C. corax*. Some do not even appear to equal the largest measurements of *C. corax*, but as these had been taken only from dried specimens, I will not absolutely rely upon them, especially as I hope to settle that point more carefully on my next visit to Tibet.

186. *CORVUS CULMINATUS*, *Sykes*, (II. 295), is only to be found in the lower hills and generally retires to the plains for the winter.

* 187. *CORVUS INTERMEDIUS*, *Adams*, (II. 29), is most common all through the N. W. Himalayas; in W. Tibet it was found by me only W. of Lei, about Kargil, Dras and towards Skardo. During the summer it is the only species met with about Chini and in the eastern portions of the Sutlej valley.

The usual measurements are; total length 18—20 inches, length of wing 12-13 inches, tail 8-8½ inches, length of bill 2¼-2½ inches, height of the same about ⅞ inches.

188. *CORVUS SPLENDENS*, *Vieill.*, (II. 298), is very seldom seen to the east of Kotegurh, and only near the villages.

189. *NUCIFRAGA HEMISPILA*,† *Vig.* (II. 304), is very common all through the forests of the valley, from low elevations to the limit of trees, and from Simla to Chini.

190. *NUCIFRAGA MULTIMACULATA*, *Gould*, (II. 304). I procured

* *Ibis* 1867, p. 34. Mr. *Blyth* still considers the species as distinct from *C. corax*. When lately in London he shewed me a large specimen of this species, sent from the Himalayas, but I confess that I have seen in the Museums at Munich, Berlin and Vienna quite as large specimens of the European *C. corax*. I do not think that they are distinct species, (Feb. 1868.)

† The plumage of this species is very variable. I obtained specimens which have very few and almost not traceable white spots. The *N. immaculata*, which *Blyth* (*Ibis*, 1867, p. 36) calls an unspotted species from Nepal appears to me rather doubtful (Feb. 1868.)

a specimen of this species in October 1865 on an elevated point beyond Belaspoor, and found it tolerably common in the pine and cedar forests near Kistwar and Budrawar. The species very much resembles the European *N. caesiocatacthes*, only that the white blotches are somewhat larger and perhaps more numerous, the quills and the two central tail feathers are usually tipped white; the plumage above also appears to be darker, than it is in European specimens.

191. *GARULUS BISPECULARIS*, *Vig.* (II. 307), and

192. *GARRULUS LANCEOLATUS*, *Vig.* (II. 308), are both common, but the latter is more confined to the lower ranges about Simla while the former occurs much further to North, and in the interior of the hills, it is occasionally seen about Chini; both species are also common at Kotegurh in winter.

193. *UROCISSA OCCYPITALIS*, *Blyth*, (II. 309, *U. sinensis*, and III. 873). This is the only common species of *Urocissa* occurring in the Sutlej valley, I never have observed the *U. cucullata*, *Gould*, noticed by Dr. *Jerdon* (III. 873) as distinct from *U. flavirostris* of Sikkim.

194. *DENDROCITTA RUFA*, *Scop.* (II. 314), and

195. *DEND. HIMALAYANA*, *Blyth*, (III. 316, No. 676, and III. 874), are both only found in the lower hills between 2 and 5,000 feet, the last one occasionally occurs up to 7,000 feet; but very seldom in the interior of the hills; both are also met with in Southern Kashmir.

196. *FREGILUS HIMALAYANUS*,* *Gould*, (II. 319), is rare during the summer in the neighbourhood of Chini and only on elevations of and above 11,000 feet; it is, however, more common in these parts during the cold weather; most of the birds live in summer in the Spiti valley, Tibet, and probably all through Central Asia, extending into Siberia, but I have nowhere in western Tibet seen them in large numbers; in Spiti, I have generally observed them at elevations from 13,000 to 15,000 feet. They live in pairs or three or four together, and at some distance from villages, being apparently very shy.

* I do not think that this is distinct from *Freg. graculus*. *L. Gould* says that the Himalayan species has a larger beak, but when lately in Vienna I have compared my specimens with the European ones and found, a specimen from Savoy had a longer and stronger bill, than either of my Himalayan ones; size and colour do not offer any distinctions. I strongly believe that the Himalayan bird is not specifically distinct from the European (Feb. 1868.)

197. *PYRRHOCORAX ALPINUS*,* *Vieill.* (II. 319), is in summer spread all over western Tibet, including the Spiti valley, the eastern districts of Kunawar, &c., but migrates in winter to the lower ranges and valleys of the Himalaya, being in the cold weather specially common in Kulu. In its habits it is altogether the reverse from the last species, being very social and generally the first, and often the only, visitor to the camp of the traveller in Spiti or Ladak; it is here quite as familiar and quite as noisy in the neighbourhood of villages and camping grounds as the *Corvus splendens* throughout India.

Both this and the former species breed in holes of rocks.

XXIII. Fam. STURNIDÆ.

198-199. *STURNUS VULGARIS*, *Linn.*, (II. 321), and *ST. UNICOLOR* (II. 322), have been both procured on the Sutlej to the north of Belaspoor, they were most probably migrating from Kashmir, where they are very abundant, especially near the Wollar lake.

200. *ACRIDOTHERES TRISTIS*, *Linn.* (II. 325) is common in the lower hills and valleys, but never approaches the northern regions bordering on the Tibetan frontiers. In the Sutlej valley, it is not seen much farther beyond Rampoor, or above elevations of 5,500 feet, the last and highest limit of growth of the *Ficus religiosa*; it is also very common in Kulu and all through the western hills extending into Kashmir.

201. *TEMENUCHUS PAGODARUM*, *Gmel.* (II. 329); common in the lower hills in the autumn; I found it also abundant in May about Suket and other places, where it breeds in holes of trees. It was associated on the pasture-grounds with the previous and the next species.

202. *PASTOR ROSEUS*, *Linn.*, (II. 333). It is very probable that this species breeds in the lower hills of the Himalayas.

XXIV. Fam. FRINGILLIDÆ.

203. *MUNIA MALABARICA*, *Linn.*, (II. 357); common in the lower hills and not ascending elevations above 5,000 feet, very seldom extending into the interior.

204. *MUNIA SIMILARIS*, N. SP.

There is another plain coloured species to be found on the lower

* Lient.^{*} *Beavan* (Ibis 1867, pp. 137 and 142) has much doubt as to the legs of *Pyr. alpinus* being red. I believe, that I have distinctly told him the bill is yellow, and the legs are red, there cannot exist any doubt on this point. Col. *Gott* is certainly mistaken in taking the colour of the legs for yellow.

ranges of the N. W. Himalaya. It is almost of the same size as the *MUNIA MALABARICA*, or perhaps a trifle larger, of a uniform rufescent brown colour, paler below and dusky on the inner webs of the quills. The feet are plumbeous and the claws proportionally somewhat longer than in the last species. It has a distinctly more rufescent tinge in all its plumage, than the true *M. Malabarica*. The only specimen which I possess is in a good state of preservation and belongs, I believe, to a new species.

205. *PASSER INDICUS*, *Jard. and Selb.* (II. 362,) is common all through the N. W. Himalayas, but only near villages or cultivated spots. It is during the summer most abundant in the Indus valley about Lei, though not a single bird remains here during the winter, all migrating either down the valley to the Punjab, or to the lower ranges of the Himalayas.

206. *PASSER CINNAMOMEUS*, *Gould*, (II. 365), is plentiful all through the valley, but usually found above elevations of 6,000 feet, it is mostly confined to the jungly districts,* though generally not far from villages; it breeds in holes of trees.

207. *PASSER MONTANUS*, *Linn.* (II. 366), is only rarely seen in the eastern parts of the valley, near Chini and towards the Chinese frontier.

208. *EMBERIZA CIA*, *Linn.* (II. 371, *Emb. Stracheyi*, *Moore*, 372). The general rufescent colour above increases from the back towards the tail; the longer upper tail coverts are centrally streaked black, the two central tail feathers broadly margined with rufescent, this colour being much paler in the female; the two outer tail feathers are for nearly the total terminal half white, more so on the inner, than on the outer webs; the breast is uniform ashy in old males, with dusky spots in the females and young birds; the three black streaks on the sides of the head are very distinct, the central one becoming much narrower towards the nape, while the grey streak is at the same time much wider.

This European species is very common in summer all through the N. W. Himalayas on both the Indian and the Tibetan side; in winter it mostly remains on the lower southern ranges.

* *Ibis*, 1867, p. 42, *Blyth* is correct in supposing that it is a tree- and not a house-sparrow.



209. *EMBERIZA PITHYORNIS*, *Pall.*, (II. 370) is occasionally shot in winter at Kotegurh, but I have not observed it during the summer anywhere in the Sutlej valley.

210. *EMBERIZA STEWARTI*, *Blyth* (II. 374). In the *old male* all the under parts extending from the chest nearly to the lower tail coverts are chesnut, mingled with white on the vent, on which some of the feathers often have besides a central brown streak; the outer web of the first pair of the outer tail feathers is mostly white.

In the *old female* each feather above is centrally and below only terminally brown, the rest is light ashy or sometimes fulvous brown, internally the feathers are slaty; chin and throat are whitish, vent and edgings of the wing coverts somewhat deeper fulvous; the edgings of the tertiaries are broad with a rufous tinge, upper tail-coverts almost purely chesnut. There are generally also some traces of brown or chesnut on the sides of the breast and on the scapulars. The two central tail feathers are broadly margined with rufous, the others only slightly so on the outer webs, and besides somewhat paler; the two outer tail feathers on each side are near the base black, the rest being white except on the black shafts; of these two outermost tail feathers, the first one is less black at the base, than the one next to it.

Young females differ from the old ones in having all the fulvous brown colour much paler, and whitish. The *young males* are also very like the old ones, only that the brown central streaks on the breast and on the head are much narrower, the central tail feathers less margined with rufous and more black; the chesnut on the scapulars and on the sides of the breast is also somewhat less developed. This species occurs in summer in the interior portions of the N. W. Himalaya; in the Sutlej valley it is scarcely seen west of the Wangtu bridge, but it is very common about Chini and farther to east, making a nest of coarse grass near the ground in low bushes. I found young birds about the middle of June. It is only partially a migratory bird and remains in the wooded parts of the valley generally all the year, but apparently not in Tibet.

211. *EMBERIZA FUCATA*, *Pall.* (II. 375). The grey on the head is rather variable, sometimes it is very conspicuous, in other cases scarcely traceable; occasionally some of the feathers on the head are

rufous. When I passed through the Sutlej valley at Kotegurh, Rampoor and Nachar in June 1866, I have not observed a single specimen of this species, but on my return through the same parts in August I found the males most abundant, but not a single female. I cannot at the present account for the solitary appearance of the former.

212. *EMBERIZA PUSILLA*, *Pall.* (II. 376), is very rare at Kotegurh, and only to be seen in winter; I have not noticed it during the summer in W. Tibet, it must travel further northwards.

213. *EUSPIZA MELANOCEPHALA*, *Gmel.* (II. 378), is common in the low hills about Belaspoor and Kangra.

214. *MELOPHUS MELANIOTERUS*, *Gmel.* (II. 381), is generally found, on bare slopes of hills or open places, all along the southern ranges of the N. W. Himalayas, but it never approaches the Tibetan climate; it does not go even as far east as Chini, and it is very improbable that it inhabits the western parts of Central Asia, although it may be identical with the species occurring in China. At Kotegurh it breeds in summer during the months of May and June, but it does not remain here in winter.

FRINGILLINÆ are especially numerous on the lower ranges during the cold weather, while in summer they are mostly to be found at greater elevations, in western Tibet and in Central Asia. Some of the species appear to be, however, permanent inhabitants of the outer ranges.

215. *HESPERIPHONA ICTEROIDES*, *Vig.* (II. 384). The yellow on the back is in the old bird often mingled with some black feathers. The young female is like the old one, but the young male has in the first winter the whole head with the sides, nape, chin and throat ashy; the rest of the plumage is yellowish green, brighter below; the primaries, secondaries and the tail feathers are black, the tertiaries green on the outer webs, black on the inner, all the coverts being greenish. Common about Kotegurh and N. of Simla, in summer and winter, at elevations of 5,000 to 9,000 feet; the species does not go far in the interior, at least not beyond the limit of the large forests.

216. *PYRRHULA ERYTHROCEPHALA*, *Vig.* (II. 389); the shining blue black feathers on the wings and on the tail are narrowly barred across with dull black lines; the species breeds about Kotegurh between 6,000 and 8,000 feet, but it is found all through the valley up to the limit of the pine and cedar forests; it is also common in Lahul and



probably migrates much farther to north into Central Asia and Siberia, for very large numbers come down each winter to Kulu and the lower ranges.

217. *LOXIA HIMALAYANA*, *Hodgs.* (II. 393), is only to be found in the forests about Chini and towards the east; it is rare at Kotegurh even in winter, but common in Lahul during the summer.

218. *CARPODACUS ERYTHRINUS*, *Pallas*, (II. 398); very common; on elevations from 7,000 to 14,000 feet, all through the N. W. Himalayas and in Tibet during the summer; it remains at Kotegurh in winter. The different variations of the plumage quite agree with *Jerdon's* description.

219. *PROPASSER RHODOCHLAMYS*, *Brandt*, (II. 401) is not very rarely met with near Kotegurh, though more common about Chini; it breeds in Tibet.

220. *PROPASSER RHODOCHLORUS*, *Vig.* (II. 402).

The rose colour of the male is in winter on the forehead and on the superciliar stripe paler, than on the rump; the feathers covering the nostrils are vinaceous; the shorter upper tail coverts are bright rosy, the longer more dull; the edges of the outer webs of the wing and tail feathers are generally rufous, while in the female they are much paler.

The young male very much resembles the old female, except that there are always some rosy feathers on the throat, sides of the neck and the front of the head. The species is very rare in summer on the lesser ranges and is scarcely seen below 7,000 feet, it is, however, more common to the east of Chini, in Spiti and in Lahul, as likewise during the winter near Kotegurh and Simla.

A large apparently new species of *PROPASSER* occurs in W. Tibet; the length of the wing of the female is $4\frac{1}{4}$ inches; it is similarly coloured as the female of *P. rhodochlamys*, but the brown longitudinal streaks below are comparatively much smaller; I have not been able to procure as yet a male specimen of this species, but it is possible that it is not different from the last named one.

221. *PYRRHOSPIZA PUNICEA*, *Hodgs.* (II. 406), comes only occasionally in winter to Kotegurh and Simla, but is more common eastwards; in summer it is found in Spiti and Ladak on elevations of 13,000 to 17,000 feet, searching after food at the camping grounds. I found the

nest, made of coarse grass, in Rupshu near the Thsomoriri (lake), on the ground, in a little bush of the Tibetan furze; eggs dirty white or greenish with some dark brown spots.

222. *CALLACANTHUS BURTONI*, *Gould*, (II. 407). The entire lower plumage is in winter reddish brown, and only the tips of the feathers are crimson; wings and tail are black, the tips of all the wing-coverts, all wing-and tail-feathers are white, those on the tertiaries slightly tinted with crimson; the three pairs of outer tail feathers are terminally white on the inner webs, the white decreasing from the outermost, until it becomes reduced on the fourth pair and all the following feathers to white tip. This rare species is found occasionally in winter on the lesser ranges, about Kotegurh and Simla between 4,000 and 7,000 feet; in summer it lives in the highest cedar forests on the central range of the N. W. Himalayas. I do not remember it from Tibet, but it very likely migrates farther to the north of the Indus valley in W. Tibet.

223. *CARDUELIS CANICEPS*, *Vig.* (II. 408), common in summer all through W. Tibet, wherever any thistles are to be found; in its habits, flight, song and nidification it does not differ at all from the European *Card. elegans*. During the cold weather, it is very plentifully met with at Kotegurh, near Simla, and all along the hill stations of the lesser ranges.

224. *CHRYSOMITRIS SPINOIDES*, *Vig.* (II. 409,) prefers the more wooded districts and is in the lower hills not uncommon even during the summer months between 5 and 9,000 feet; it is, however, found with the former species also in Spiti and in Lahul.

225. *METOPONIA PUSILLA*, *Pall.*, (II. 410). The female has the head and ear coverts brown; there are usually some traces of golden yellow on the forehead, specially in very old females; the throat is pale, breast black, but the nape is rather ashy; in other respects it resembles the male.

This finch comes only in winter to the lesser ranges of the N. W. Himalayas; it breeds east of Chini on elevations of 10,000 feet and above, as likewise in Spiti, Lahul and Ladak. I found old nests made of thin twigs, laid out with grass and wool, on shrubs or low trees of *Juniperus excelsa*.



226. *LINOTA PYGMÆA*, n. sp.* There is another small finch found in Ladak and in Bissahir. It is considerably smaller than *Metop. pusilla*, the wings being only $2\frac{1}{2}$; the head and nape are blackish brown, ear-coverts rufous brown, general plumage above dark brown, the feathers being centrally streaked with that colour and broadly margined pale fulvous brown; wings and tail blackish brown; edges of outer webs of the primaries and partly also of the secondaries yellow, the entire margins of the tertiaries and the tips of the former, as well as the tips and outer edges of all the wing coverts are pale rufous brown; tail deeply emarginated in the middle, the external edges for two-thirds length from the base yellow, the rest pale rufous; throat slightly tinged with yellow, rest of lower plumage light fulvous brown, centrally streaked dusky on the breast and upper vent. The bill is very small, dusky above, culmen distinctly angular, ridged.

I procured two specimens of this species, one at about 13,000 feet near the snows above Chini (August, 1866), and one near Padam in S. W. Tibet at about 12,000 feet, (September, 1865). I cannot identify this species at present with any described by Pallas from North Asia, for which reason I think it advisable to introduce a new specific name.

227. *LINOTA BREVIROSTRIS*, Gould, (Proc. Zool. Soc. Lond. 1855, p. 216), is exactly of the same size as the European *Lin. montium*, apparently only differing from it by its paler plumage; rare in Ladak and visiting Kulu and the Sutlej valley in winter; it is also in winter caught near Chini and sometimes caged.

228. *MONTIFRINGILLA HÆMATOPYGIA*, Gould, (II. 413, Birds of Asia, pt. III. pl. 15).

229. *MONTIFRINGILLA ADAMSI*, Moore, (Proc. Zool. Soc. Lond. 1858, p. 482, pl. 156). The longer upper tail-coverts are grey; the secondaries are black on their basal half.

Both these species are inhabitants of Ladak during the summer, but they have been procured in winter through my shikaries in the Sutlej valley as well as in Kulu. They also visit Northern India in the cold weather. There is a third, apparently new species of *Montifringilla* to

* Dr. Jerdon informs me that he also procured in the Punjab a very small finch which he supposes to be a second species of *Metoponia*; my specimens though very small appear to be more allied to *Linota* (April 1868).

be found in the Himalayas, but as far as at present known, only occurring in Ladak, I shall give the description of it at some future occasion, as I am at present in possession of a single specimen.

230. *FRINGILLAUDA NEMORICOLA*, *Hodgs.* (II. 414), is likewise only a winter visitant to the lesser ranges; I observed it often during the summer in the south-western parts of Tibet and to the north of Kashmir.

231. *FRINGILLAUDA SORDIDA*, *n. sp.* Another species apparently belonging to the genus *Fringillauda* has been procured by me near the Barakutse-pass in north Lahul and near Padam in 1868; last winter I got several specimens of the same species from Kotegurh. The following description is taken from these specimens.

Male in winter; forehead dusky brown, all the feathers margined pale; top of head and ear-coverts uniform rufous brown, nape and neck ashy brown, back dark brown, the feathers margined pale rufous; rump pure ashy; upper tail-coverts blackish, tipped and margined white; wings and tail dusky, the secondaries being narrowly, the tertiaries more broadly edged pale brown and tipped whitish; wing coverts brownish, dusky in the centre, tipped whitish and forming two conspicuous bands; all the tail feathers are margined pale; below uniform dull ashy, albescent on the vent; lower tail coverts dusky, broadly margined and tipped with pure white. The *female* has the entire top of the head light brown, the feathers being dusky centrally, the ear coverts are pale; otherwise it is coloured like the male.

The specimens which I procured in summer, are more uniform dusky brown above, having all the pale edgings of the feathers much less distinct and the whitish bands on the wing coverts scarcely conspicuous.

Length of wing $3\frac{7}{8}$ inches; tail $2\frac{5}{8}$ inches; bill dusky brown above, pale on the base and below; legs greyish brown, irides fleshy brown.

The form of the bill is scarcely different from that of a typical *Montifringilla*, but the hind claw is remarkably longer and like all the other claws very slender, and more similar to those of *Fringillauda* than to those of the former genus.

I have not succeeded in identifying this species nor have I seen specimens of it in any of the European Museums, though it is comparatively a common bird.

232. *MIRAFRA CANTILANS*, *Jerd.* (II. 420), is the only species of this genus which has been observed on the lesser ranges along the Sutlej valley; it usually frequents grassy slopes of hills.

233. *CALANDRELLA BRACHYDACTYLA*, *Temm.* (II. 426) is common in the eastern portions of the valley, beyond Chini, and in winter also in the low hills.

234. *ALAUDULA RAYTAL*, *Buch Ham.*, (II. 428); the typical smaller species was by me occasionally observed during the summer in Ladak, but it probably migrates farther to north; in winter it arrives in Kulu and the north of India in larger numbers and is often caged.

235. *ALAUDULA PISPOLETTA*, *Pallas*, (II. 429), will stand as a distinct species; it was procured by me near Korzog in Rupshu, but appears to be much rarer than the last species; it most probably also migrates in winter to the lower hills and to the plains of North India.

In general colouring, it is very like *Al. raytal*, except that the ear-coverts are more whitish, and the feathers on the head and nape very narrowly streaked dusky brown, while they are more distinctly streaked in the former species; in size it is decidedly larger, the bill being in proportion rather long and slender, horny above, pale yellow below at the base, the upper mandible at the tip a little less curved; legs fleshy brown; length of wing $3\frac{1}{2}$ inches; tail $2\frac{1}{2}$ inches.

236. *OTOCORIS LONGIROSTRIS*, *Gould*, (II. 431), is common all through W. Tibet, where it usually remains all the year round, only few birds migrating to the lower hills or to the North of India. I found this species near the highest passes on the N. W. Himalayas, following the tracks of merchants on the snow and searching after grain. It has not been obtained by my shikarees at Kotegurh, but I am told that it is common in winter in eastern Bissahir, and Gould described it from a specimen, which is said to have been procured at Agra. Its song is remarkably like that of a true lark, for which it may very easily be mistaken from its voice only.

237. *ALAUDA LEUCOPTERA*, *Pallas*, occurs in eastern Bissahir near the extreme frontier of the Chinese territory. I have nowhere observed *Alauda triborhyncha*, *Hodgs.*, which ought to be considerably larger than the next species.

238. *ALAUDA GULGULA*, *Frankl.* (II. 434), is common all over W. Tibet and during the summer also in eastern Bissahir, migrating to the plains in winter.

239. *GALERIDA CRISTATA*, *Linn.* (II. 436), is often seen with the last; it is not rare in the Indus valley about Lei. Both this and the former species often remain at Kotegurh during the winter.

XXV. *Fam. TRERONIDÆ.*

240. *SPHENOCERCUS SPHENURUS*, *Vig.* (III. 453), is the only species which represents the family in the eastern portions of the Sutlej valley. It is found about Serahan in small flocks, and sometimes proceeds even as far as Chini, being particularly fond of mulberry fruits, groves of those trees not being rare in any of the branch valleys; elder and elm-trees equally are their places of retreat. *Jerdon* says that the third primary is not insinuated in *Sphenocercus*, although it is unmistakeably so in the present species.

XXVI. *Fam. COLUMBIDÆ.*

241. *ALSOCOMUS HODGSONII*, *Vig.* (III. 463). The first and fourth quills are very nearly equal, the latter being a trifle longer, but both are shorter than the second and third, of which again the last one is somewhat longer than the previous; the second, third and fourth quills are insinuated on the outer webs, the last one somewhat less than the two others.

The plumage is rather variable in different specimens and at different seasons. The male has in winter the head and throat more whitish, the vinaceous colour above more brown, the posterior part of the back, the wings and the tail greyish brown, and the white specks on the abdomen and the breast are large. In summer the head and throat are greyish, the vinaceous colour above purer and reddish, the white specks are at the same time less numerous; the abdomen, upper tail-coverts and tail are dark brown.

The females have the head and body much paler than the males, especially in winter, and the vinaceous colour is a good deal tinged with dull brown.

This species is tolerably common near Chini and somewhat farther to east; it feeds on berries and on different seeds on or near the ground. During a whole fortnight I observed a small flock returning every evening to the same tree (a *Pavia indica*), but the birds are very shy and difficult to approach, as also stated by *Jerdon*. Many of them remain at Kotegurh even in winter, at which time they probably partially live on seeds, partially on knops of trees, &c.



242. *PALUMBUS CASIOTIS*,* *Bonap.* (III. 464), is very rare about Simla and Kotegurh ; it has been procured at the last place only in winter, and probably lives during the summer in the more eastern provinces of the valley and in Central Asia.

243. *COLUMBA INTERMEDIA*, *Strickl.* (III. 469). This is of all pigeons the most common species and occurs all through the Sutlej valley, in Bissahir, Spiti and all through W. Tibet. In Tibet it remains even during the winter, unless very large quantities of snow force it to search after food in the lower and western parts of the valley. It is generally found near camping grounds and villages, occasionally ascending elevations up to 17,000 feet, but this only in cases, where it follows the grain-merchants towards the passes.

I have not observed in the Sutlej valley *Col. rupestris*, but have seen it repeatedly on the Indus ; it is, however, by no means so common as the former species.

244. *COLUMBA LEUCONOTA*, *Vig.* (III. 471), only occurs near the snows, on both sides of the principal range of the north-west Himalayas, (the Baralatse-range) ; it is often seen feeding with *Col. intermedia*, *Pyrrhocorax alpinus* and *Fregilus (Himalayanus)* some distance from villages, being always very shy and not usually migrating in winter, except within small limits of elevation. Wherever this and the previous species are seen together, the proportion of *Col. leuconota* to *C. intermedia* is about one to ten.

245. *TURTUR RUPICOLA*, *Pall.* (III. 476). This is in general colouring extremely like the European *Tur. aurita*, and I rather doubt their being specifically distinct ; it is very common all through the N. W. Himalayas, in summer preferring elevations between 6,000 and 9,000 feet. In W. Tibet,† it is only found, where any shrubby vegetation exists, and not usually above 12,000 feet.

246. *TURTUR MEENA*, *Sykes*, (III. 477), is only found in summer on the lesser ranges and does not go far in the interior ; I have not seen it beyond Kotegurh.

247. *TURTUR CAMBAYENSIS*, *Gmel.* (III. 478). I shot a specimen

* See Ibis, 1867, p. 149. *Blyth* says the figure of *Bonaparte* represents a much darker coloured bird (Feb. 1868).

† Ibis, 1867, p. 150. I do not remember of having seen any other dove in Tibet, than the *T. rupicola* (or *aurita*) and it is probable that Dr. *Adams'* *T. orientalis*, *Lath.*, only refers to this species, (Feb. 1868).



on the 26th August 1866, near Kotegurh, and I was informed that this species breeds here, though it is very rare.

248. *TURTUR SURATENSIS*, *Gmel.* (III. 479), was met with in June, breeding near Gaora (beyond Rampoor) at an elevation of 7,000 feet; I have not observed it, however, beyond Wangtu bridge and it certainly does not go eastwards beyond the limit of the arboreal vegetation.

249. *TURTUR RISORIA*, *Linn.*, (III. 481), is only found in the low hills, although occasionally ascending elevations of 6,000 feet, as for instance near Kotegurh, being, however, rather rare.

250. *TURTUR HUMILIS*, *Temm.* (III. 482), was shot near Belaspoor on an elevation of about 2,000 feet, but I have never observed it in the interior of the hills.

I also have not been successful in observing personally any species of the Sand-grouse, though *Pterocles fasciatus* is said to occur in the low hills along the Sutlej. I only obtained a few birds which were stated to have been shot in the Dhoon, south of Kangra.

XXVII. Fam. PHASIANIDÆ.

251. *PAVO CRISTATUS*, *Linn.* (III. 506), is commonly seen on elevations of 1,000 and 2,000 feet, occasionally ascending up to 5,000 feet, but only in the Sub-Himalayan hills about Belaspoor.

252. *LOPHOPHORUS IMPEYANUS*, *Lath.*, (III. 510). The Monal is now rather scarce during the summer under elevations of 8,000 feet, generally it is only to be found near the snows, or near the limit of the arboreal vegetation; it occurs at those higher elevations throughout the valley extending from Simla as far east as Sungnum, where the last cedar forests are found, but it does not enter Tibet proper. In winter it descends lower in the valley down to 7,000, and in southern Kulu probably to 3,000 feet, for it is said to be common near the villages about Bijaura and Plash.

253. *CERIORNIS MELANOCEPHALA*, *Gray*, (III. 517). The numbers of this beautiful pheasant are fast declining, and although it is said to have been formerly common near Simla at elevations of 5,000 and 6,000 feet, it is now only found in the less visited and well wooded districts above 8,000 feet, and even here it is comparatively rare. Most of the birds sold in Simla are procured in winter, either on the Chur-mountain or in Kulu, where it is still tolerably common. Further

to east its geographical range is about the same as that of the Monal.

254. *PUCRASIA MACROLOPHA*, *Less.* (III. 524), is not very common about Simla and Kotegurh, but oftener seen a little more eastwards, generally occurring on elevations between 5,000 and 10,000 feet. I could not receive any information, whether the species is found in the neighbourhood of Chini. It certainly does not occur in W. Tibet or even beyond the large forest.

255. *PHASIANUS WALLICHII*, *Hardw.* (III. 527), is by no means a common bird and generally only met with at the same elevations or even lower down than the last species; it does not usually go beyond the Nachar forests towards east and is said to be very rare near Chini.

256. *GALLOPHASIS ALBOCRISTATUS*, *Vig.* (III. 532); common at elevations between 5,000 and 6,000 feet and often descending to 3,000 and 2,000 feet; it occurs at Chini (9,000 to 10,000 feet), though I have not been able to procure a specimen, and old skins which I saw had the black part of the plumage rather deep brown.

257. *TETRAOGALLUS HIMALAYENSIS*, *Gray* (III. 549), occurs all along the southern side of the Baralatse range; it is rare at the head of the Wangur valley and above Chini, but more common eastwards, above Sungum and towards the Manirang pass, as also in North Kulu. In Spiti and Tibet it is usually met with during the summer at elevations of 14,000 to 15,000 feet, and is here much more frequently seen, than on the Indian side of that range.

258. *TETRAOGALLUS TIBETANUS*, *Gould* (III. 554), is readily distinguished from the former by its smaller size and longer tail; it occurs at the head of the Spiti valley and its smaller tributaries. The species must therefore be added to the Indian fauna proper.

259. *LERWA NIVICOLA*, *Hodgs.* (III. 555), is not uncommon along the Baralatse range of the N. W. Himalayas; it occurs in Spiti, but I have not observed it farther north, in Rupshu. It is numerous in the north-western parts of Kulu during the winter, when it descends from the snowy range somewhat lower down, though it very rarely migrates as far south as Kotegurh.

260. *FRANCOLINUS VULGARIS*, *Steph.* (III. 558), is common from the plains all along the lower ranges, ascending elevations up to about 9,000 feet; it is not rare about Serahan, but I have not observed it beyond the Wangtu bridge.

261. *CACCABIS CHUKOR*, *Gray*, (III. 564); common all over the N. W. Himalayas and W. Tibet, where it ascends elevations up to 14,000 feet, but in Tibet it generally prefers cultivated districts to the elevated and bare plateaus.

The Tibetan specimens are usually much paler in colouring, than those generally seen on the Indian side, and thus very closely resemble the European type *Cac. græca*, of which in reality it can hardly be called more than a local variety.

262. *ARBORICOLA TORQUEOLA*, *Val.* (III. 577), is very solitary in its habits and during the summer generally met with only near the limit of trees or near the snows; it comes down to Kotegurh, Simla and other places merely in winter; as soon as the snow begins to melt on the higher ranges, it immediately retires to the interior.

263. *COTURNIX COMMUNIS*, *Bonap.* (III. 586); not rare on cultivated grounds all along the lesser ranges, it ascends elevations up to about 5,000 feet, but very rarely extends into the interior of the hills. I observed it below Kotegurh, and it is occasionally also obtained in the Kulu valley between 4,000 to 5,000 feet.

One or two other species of quails occur in the low hills and in the Dhoons, but they do not enter the interior to any considerable distance.

264—270. *GRALLATORES* and *NATATORES*.

Of these two orders scarcely any species permanently inhabit the Sutlej valley, their absence being due to the scarcity of marshy grounds, with the exception of a few small places in the lower hills, where rice is cultivated. I may mention a few of the more common species, though there cannot be a doubt that a large number of others which migrate from the plains to Kashmir, Tibet or to northern Asia make at various times a short stay in different portions of the valley. The following species have been observed by myself, either in the spring or in the autumn; *Aegialitis pyrrhothorax*, *Numenius arquata*, *Limosa ægocephala*, *Chettusia gregaria*, *Totanus calidris*, *Actitis glareola*, and *A. hypoleucos*, *Fulica atra*, *Gallinula chloropus* (an *G. Burnesi*!),* *Hydrophasianus chirurgus*, *Podiceps cristatus*, *Sterna hirundo*, *Sterna javanica*, (all common in Kashmir and Tibet), *Xemma brunicephala* (common on the Thsomoriri in Rupshu), *Querquedula glocitans* and *Q. crecca*, *Mareca Penelope*, *Anas leucophthalma* (common in Kashmir).

* Not likely a different species.

271. *VANELLUS CRISTATUS*, *Meyer* (III. 643), has been observed in the neighbourhood of Suket, it breeds at the beginning of May ; it is also not uncommon in the Indus valley about Lei, in W. Tibet.

272. *LOBIVANELLUS GOENSIS*, *Gmel.* (III. 648), is common on marshy rice fields all through the lower hills, especially about Belaspoor, extending in the Sutlej valley as far east as Rampoor, or up to elevations of about 4,000 feet. It does not go into Tibet.

273. *SCOLOPAX RUSTICOLA*, *Linn.* (III. 670), is rather common in the forests of the lesser ranges between 4,000 and 10,000 feet ; it breeds about and beyond Chini, and is occasionally seen also in W. Tibet, it is common in winter in Kulu and along rivers in other valleys of the southern Himalayas.

274. *GALLINAGO SOLITARIA*, *Hodgs.* (III. 673), and

275. *GALLINAGO SCOLOPACINUS*, *Bonap.* (III. 674), have both been procured in the southern part of Kulu and near Kotegurh during the winter, though I never met the species here in summer.

276. *RYNCHLEA BENGALENSIS*, *Linn.* (III. 677,) is rarely seen in the hills ; I procured a specimen on a marsh above Belaspoor (in October) and another one on the Wollar lake in Kashmir (in September).

277. *ACTITIS OCHROPUS*, *Linn.* (III. 698). Solitary specimens are always met with along the Sutlej river ; the species is very common all through W. Tibet.

278. *TOTANUS STAGNALIS*, *Bechst.* (III. 701), is still more common than the last species, and at certain times of the year to be met with wherever there is a pool of water along the banks of rivers.

279. *ANSER INDICUS*, *Gmel.* (III. 782), and

280. *CASARCA RUTILLA*, *Pall.* (III. 791) ; solitary specimens of both these species are occasionally seen in the neighbourhood of Chini on the Sutlej river ; they breed in very large numbers on the lakes of W. Tibet and Central Asia.

Many specimens of *Casarca*, *Anas* and *Anser* remain even in winter in Tibet, on places where the water of the lakes does not freeze on account of subterranean hot springs.

*On the intimate Structure of Muscular Fibre.*

By Dr. C. Macnamara.

[Received 29th March, 1867.]

I have this evening the honor to lay before the Society the results of some investigations I have recently been making regarding the minute anatomy of muscle.

The muscular system, as is known, has commonly been divided into two classes, the striped or voluntary and the unstriped or involuntary muscle, but I can hardly consent to this division of the subject, because it appears to me that there is really no such thing in nature as a striped muscle, the muscular tissue as it is called, whether voluntary or involuntary, being composed of an homogeneous substance, the characteristic features of which are, that it contracts in obedience to the nervous force, its elements under every conceivable circumstance being arranged in such a manner as best to fulfil the mechanical purposes for which it is intended. Whether we examine it in the lens, in the walls of the blood vessels, intestines, or the heart we find in each instance such modifications in the dispositions of the contractile tissue as are best suited to the work it has to perform.

It is, however, to the circumstances of voluntary muscle that I am now desirous of drawing your attention. This system forms the bulk of the limbs, and is the medium through which the movements of the skeleton and of the organs of sense are effected.

Every muscle, whatever its dimensions, is composed of the external case of fibrous tissue from the inner surface of which numerous interlacing fibrous bands are given off, and in this fibrous matrix, the larger branches of the vessels and nerves ramify. These structures, however, are to be found in every part of the body, and are by no means characteristic of muscle, the fibrous tissue allowing of motion among parts of the body which it also binds together; the vascular being the channels through which nutritive fluid is supplied and effete substances are removed from the organism, and the nerves in the case of the voluntary muscle are the medium through which the mandates of the will are conveyed to the contractile tissue. It is therefore, to the substance contained within the sheath and filling the spaces between

the fibrous matrix of muscle that I would direct your special attention.

The prevalent ideas which histologists hold on this subject appear to be mainly derived from the investigations of Bowman and are well defined in the following remark of Busk and Huxley, in their translation of Kölliker's Histology. They observe "in a homogeneous transparent matrix definite particles are imbedded, the sarcons elements, which are arranged, side by side, in transverse rows. In some cases, the sarcons elements are all of one size, in others they are alternately larger and smaller. The reason of this does not at present appear, but it is possibly connected with the nutrition of the muscle. The matrix usually tends to break up in longitudinal bands,—the fibrils—which have the diameter either of a single sarcons element or of some multiple thereof. It likewise tends to break up in the transverse direction giving way between the pairs of rows of sarcons elements; but these cleaving lines are no indications of the existence of discs or fibrils as such in the unaltered muscle." The more one endeavours to comprehend the meaning of this passage the more perplexed one becomes, and in fact I have long since arrived at the conclusion that the authors themselves did not comprehend the nature of the appearances which they attempted to describe; at any rate when they come to apply their anatomical description to the facts observed in the contraction of a muscle, they are absolutely in fault, and plainly state they are ignorant of the process which takes place in the fibrils during contraction.

It was the consideration of these difficulties which led me to investigate the subject for myself with a fiftieth of an inch lens. The magnifying power of this glass can be best comprehended when I state that a particle having a definite outline the $\frac{1}{500000}$ of an inch in size could be distinctly defined, and that an object three feet long would appear as high as Mount Blanc if it were possible to examine it under this lens.

I have already noticed the relation of the fibrous sheaths and matrix to the contractile tissue; if we carefully examine the latter, we shall find it to consist of bundles of contractile fibres, each fibre being composed of two longitudinal bands running continuously from one end of the muscle to the other end, and connected throughout their length by spiral transverse bands, the whole being encased in a sheath

of homogeneous tissue. I believe therefore that a voluntary muscle consists of a matrix of fibrous tissue the interstices of which are filled up with contractile fibres such as I have just described, the larger vessels and nerves ramifying in the fibrous matrix, but giving off numerous branches which spread themselves over the case of homogeneous tissue which incloses each individual contracting fibre, so that the capillaries and ultimate branches of the nerves are brought into immediate contact with the contractile tissue.

If this be the solution of the vexed question as to the minute anatomy of muscle, it certainly appears like many other things to be remarkably simple, when once we understand them, and to be another instance of the wonderful adaptation of means to an end, which is displayed in every part of the body. Evidently bands of simply elastic tissue could not perform the functions required of a muscle, the increase in breadth of the muscles of a limb in contracting would, under these circumstances, exercise an injurious amount of pressure on the nerves and vessels of surrounding parts, and as the elastic bands became elongated, spaces would necessarily be left between them, which had previously been occupied by the bulk of the contracting muscle. All such anomalies are obviated by the beautiful arrangement I have now demonstrated, for in contraction the longitudinal bands must shorten on themselves drawing the transverse bands into close approximation, and these at the same time uncoil, each fibre therefore would increase in breadth exactly to the same amount which it lost in length. That such is the case with regard to the muscles of a limb as a whole, has been proved by repeated measurements. Mr. Bowman remarks "a muscle in the act of contracting becomes shorter and thicker, the changes being accurately proportioned to one another, the whole organ neither gaining nor losing in bulk." But the means by which these changes are effected have never been explained satisfactorily before, so far as I am aware. One can hardly be certain as to the active part taken by the transverse bands during muscular contraction. It is evident as the longitudinal bands are attached to fixed points at either extremity, that the tension or relaxation of the transverse bands would be sufficient of themselves by acting on the longitudinal bands to cause contraction or relaxation of the muscle; and I am disposed to favour this idea, because we can thus easily conceive the means by which the remarkably



rapid actions which muscle is capable of effecting are accomplished, it being kept in a state of perpetual tension depending on the action of its spiral transverse bands. The most casual observer moreover will at once perceive that through the mechanism I have endeavoured to describe, no puckering or pinching of any of these delicate structures can possibly occur, the parts being all admirably poised and adapted to one another.

Time will not permit me to extend this principle to the case of the crystalline lens, but I am convinced that the lens is simply a mass of contractile bands arranged in such a manner that in contracting and dilating, the curve of its surfaces are capable of alteration, and its refractive powers thus modified, so as to enable it to bring both parallel and divergent rays of light to a focus on the retina. I cannot, however, close this paper without alluding to the fact that the minute anatomy of muscle I have delineated, evidently displays a source from whence animal heat may be derived. I need hardly say that much of Liebig's theory of the combustion of the hydrocarbons as being the chief if not only source of animal heat is fast falling to the ground under the assaults of modern chemistry. But in the action of a muscle, we have evidence of the existence of forces as capable of engendering heat as combustion, viz friction, compression, tension, and expansion,—they all necessarily giving rise to molecular motion and an equivalent amount of heat,—quite capable of keeping up the temperature of the blood to a healthy standard, and this, by constantly circulating throughout the body, would tend to equalize the temperature in all parts of the system.

Many distinguished physiologists have supposed that the nervous force is analogous, if not identical, with electricity, and have pointed with triumph to the evidence of the excitation of electricity during muscular contraction; it appears to me, however, that we may easily explain the presence of electricity by the play of the forces above enumerated during muscular contraction: they must, in fact, induce electrical phenomena, and that independently of the nervous system which is simply the medium through which the mind acts. If therefore the consideration of the minute anatomy of muscle is attended with no other practical result, it serves to explain much that was before a mystery in the animal economy. It has not advanced our knowledge as to the influence which volition has over muscle, nor do I think



1868.]

On the intimate Structure of Muscular Fibre.

75

we can expect this. We have not the remotest conception of the nature of the active principle which maintains gravity or any other force in operation, though we may with advantage study the laws which govern these forces. All beyond this must at present be theory and speculation. And so with the voluntary muscles, we have advanced a step in knowledge if we have gained a notion of their mechanical construction, but I have no more expectation of determining the nature of the subtle agency which sets the system at work through the nerves than I have of seeing the changes which occur in the molecules of an iron wire during the transit of an electric current through it.



JOURNAL OF THE ASIATIC SOCIETY.

PART II.—PHYSICAL SCIENCE.

No. II.—1868.

Contributions to Indian Malacology, No. IX.—Descriptions of new DIPLOMMATINÆ from DARJILING and the KHASI HILLS.—By WILLIAM T. BLANFORD, F. G. S., C. M. Z. S. &c.; to accompany Captain Godwin-Austen's figures; see p. 83.

[Received 12th January, 1868.]

Amongst a very large and interesting collection of land shells made by Captain Godwin Austen in the Khasi and Garo Hills are several undescribed forms, and of these no less than 6 belong to the genus *Diplommatina*, two forms of which, from the same neighbourhood, were described by Mr. Benson some years ago, from the collections made by Mr. Theobald in 1856. I hope to describe some of the other novelties shortly, but as Captain Godwin-Austen has figured the species of *Diplommatina*, not only of the Khasi Hills but also of the Himalayas, both Eastern and Western, and of Burma, from typical specimens in his own and my collections, I describe the new species thus figured at once.

Most unfortunately, one of the most remarkable of Captain Godwin-Austen's discoveries, the very interesting sinistrorse species figured in Pl. III. fig. 3. has been lost, the only specimen obtained having been crushed during transmission by post. I therefore refrain from giving the species a name, for, although there can be no reasonable question

of its distinctness, and although, from the excellence of the drawings made of it, it is improbable that there would be any difficulty in recognising it again, still the practice of describing shells from drawings is so objectionable, and has led to so much confusion, that I do not think it should be permitted, except where the draughtsman himself is the describer.*

This unnamed form and the remaining sinistorse kind which I have called *D. gibbosa*, are the first reversed species yet found in the Eastern portion of the British possessions in India. From the Western Himalayas, *D. Huttoni* has been known for many years, and it is curious and interesting to find that both dextrorse and sinistorse *Diplommatinæ* occur in the Khasi Hills, as well as at the North-Western extremity of the known range of the genus. Captain Godwin-Austen's extensive researches have raised the number of forms from the Khasi Hills to 8, viz., 6 dextrorse and 2 sinistorse, or one more than all the species hitherto collected in both the Eastern and Western Himalayas, even when the new form from Darjiling is included.

This new form, now first described, was found by myself in 1856, but the few individuals procured, remained unnoticed amongst my numerous specimens of *D. pachycheilus*, Bens., until lately. I now give a description of it, in order to complete, so far as possible, the list of Indian and Burmese *Diplommatinæ*.

1. DIPLOMMATINA SEMISCULPTA, n. sp. Pl. I.*fig. 6.

Testa dextrorsa non rimata, ovato-conica, solidiuscula, albida vel succinea. Spira conica, subattenuata, apice acutiusculo, sutura superne mediocriter impressa, subtus profunda. Anfr. 7 convexi,

* One instance of the confusion to which this practice is likely to lead may suffice; it is one to which I have before adverted. The first species of *Pterocyclos* ever described from Ceylon was *Pt. Troscheli*, Benson, the description of which was taken from a drawing. Amongst the numerous specimens of the genus hitherto brought from that island, this species has never again been recognised, though there can be but little doubt that the specimen from which the original drawing was taken, belonged to one of the species since instituted. Yet the drawing was carefully made, and the describer a naturalist as careful and conscientious as Mr. Benson. What errors may be committed by less careful naturalists may be understood by studying the history of *Artamus cucullatus* in Jerdon's Birds of India, Vol. II. pp. 56, 872. Of course there are parts and important parts of animals, such as the soft portions of minute mollusca, which are either unpreservable, or so difficult of examination when preserved, that drawings must often be had recourse to, and in such cases every thing depends upon the accuracy of the draughtsman.

primi costulati, postremi lævigati, antepenultimus major, ventricosus, penultimus juxta aperturam leviter constrictus, ultimus antice ascendens, subtus rotundatus. Apertura verticalis late auricularis, peristoma incrassato-expansum, subduplex vel duplex, margine dextro subrecto, columellari sinuato, angulo saliente subtus desinente basali juxta angulum fere concavo, dente columellari valida, callo parietali mediocriter expanso, tenui, appresso.

Long. 4, diam. 2 mill. ; Ap. cum peristomate $1\frac{1}{2}$ mill. longa, intus 1 lata.

This shell is easily distinguished from its congener *D. pachycheilus*, Bens., by the greater tenuity of the antepenultimate whorl,* the absence of sculpture on the lower whorls and the more prominent angle at the left lower corner of the peristome. This last character in *D. semisculpta* is rather stronger than appears in the figure. The present species is much more closely allied to *D. diplocheilus*, Bens., which it resembles greatly in sculpture and form. The principal distinction is in the peristome which is much less developed in *D. semisculpta*, the parietal callus being quite thin and appressed instead of standing out from the last whorl as in that species. The mouth also is larger in proportion, the angle at the base of the columellar margin more salient, and the spire more acuminate. It would not, however, be surprising if intermediate varieties should be found to connect these two forms.

2. *D. SCALARIA*, n. sp. Pl. II. fig. 2.

Testa dextrorsa, non rimata, ovato-acuminata, subfusiformis, costulis validis verticalibus distantibus ornata, pallide succinea. Spira conica, sub-turrita, apice subacuto, sutura valde impressa. Anfr. 7 rotundati, duo primi lævigati, tertius confertim-, cæteri distanter-costulati, antepenultimus major, tumidus, ultimus versus aperturam ascendens, basi rotundatus. Apertura subverticalis, leviter sursum spectans, late auricularis, plica columellari mediocri intus munita: perist. duplex, internum continuum, expansum, externum expansum, fere retro-relictum, margine dextro juxta anfractum penultimum sinuato, tunc angulatim antice porrecto, subtus unâ cum basali recto, columellari verticali, subtus angulo obtuso desinenti, callo parietali expanso, superne suturam fere attingente.

* In Pfeiffer the length of *D. pachycheilus* is given as 4 mill., diam. $2\frac{1}{2}$. The length should be 5 mill.



Long. $3\frac{1}{2}$., diam. 2 mill. Apertura c. peristomate vix $1\frac{1}{2}$ mill. longa, diam. intus circa $\frac{3}{4}$.

Hab. rarissime ad Habiang in montibus Garo dictis, ad latus occidentale montium Khasi. (H. Godwin-Austen.)

In shape this form approaches the Darjiling *D. Blanfordiana*, Bens., but may easily be distinguished by the distant and prominent sculpture. But two specimens were found.

3. *D. LABIOSA*, n. sp. Pl. II., fig. 3.

Testa dextrorsa, non rimata, ovato-acuminata, pallide succinea, solidula. Spira attenuato-conica, subturrita, apice acutiusculo, sutura impressa. Anfr. $7\frac{1}{2}$ -8 convexi, primi confertim costulati, 3 ultimi lævigati, nitiduli, antepenultimus major, ultimus versus aperturam interdum subdistanter costulatus, antice ascendens. Apertura verticalis, late auricularis, subcircularis, plicâ columellari validâ munita; peristoma rectum, incrassatum, subtriplex, externum valde expansum, internum expansum, sulcatum, subduplex, margine columellari brevi, subsinuato, subtus angulo vix saliente desinente; callo parietali, tenui, mediocriter expanso.

Long. $3\frac{3}{4}$., diam. vix 2 mill. Ap. c. peristomate $1\frac{1}{2}$ mill. longa, diam. intus circa $\frac{3}{4}$.

Hab. Mayong et Habiang in montibus Khasi et Garo dictis. (H. Godwin-Austen.)

This shell is, in some respects, intermediate between *D. pachycheilus*, Bens., and *D. diplocheilus*, Bens. It has the general form of the first, but resembles the last in its smooth lower whorls. The peristome is largely developed and peculiar, the inner portion being flatly expanded and almost divided into two portions by a groove, so that the whole lip is almost triple.

4. *D. GIBBOSA*, n. sp. Pl. II. fig. 4.

Testa sinistrorsa, vix subrimata, gibboso-ovata, tumida, succinea, lævigata, parum nitida, tenuiuscula. Spira supra conoidea, sutura valde impressa, apice obtusiusculo. Anfr 5. antepenultimus major, ventricosus, ultimus subtus rotundatus, alte ascendens. Apertura obliqua subelliptica, plicâ columellari validâ obliquâ munita, infra plicâ excavata; peristoma leviter sinuatum, expansum, duplex, externum retro relictum, internum continuum, patens, callo parietali lato, suturam fere attingente. Long. 3, diam. $1\frac{1}{2}$ mill. Ap. c. perist. $1\frac{1}{2}$ mill. longa, intus vix 1 lata.

Hab. Habiang in montibus Garo (H. Godwin-Austen).

This very interesting species differs widely in form from the only previously described sinistrorse *Diplommata* inhabiting India, *D. Huttoni*, Pfr., more widely than it does from some of the reversed forms met with in the Oceanic region. It shews a considerable resemblance in form to *D. Martensi*, H. Ad., of unknown locality, figured in the Proc. Zool. Soc. for 1866, but which is said by its describer to belong to the section *Diancta** of Martens, characterised by a constriction at the back of the penultimate whorl. In *D. gibbosa* as in most Indian *Diplommata*, there is a slight tendency to constriction in front of the penultimate whorl, to which an internal rib appears to correspond, but which is covered and concealed to a great extent, by the parietal callus of the peristome.

5. *D. AUSTENI*, n. sp. Pl. III. fig. 2.

Testa dextrorsa non rimata, conico-ovata albida vel succinea. Spira superne conica, non attenuata, sutura impressa, apice obtusiusculo. Anfr. 6, primi 3 gradatim crescentes, confertim minute costulati, ultimi lævigati vel costulis subobsoletis signati, antepenultimus major, ultimus aliquando lineis subdistantibus versus aperturam signatus, antice ascendens, subtus rotundatus. Apertura verticalis oblique subovalis; perist. incrassatum, medioeriter expansum, duplex, margine columellari verticali, angulo aperto subtus desinente, basali rotundato, plicâ columellari mediocri, callo parietali expanso.

Long. $2\frac{1}{3}$, diam. $1\frac{1}{6}$, mill. Apertura c. perist. 1 mill. longa, intus $\frac{2}{3}$ lata.

Hab. Cherra Poonji et Maotherichan in montibus Khasi (W. Theobald et H. Godwin-Austen).

I, some years ago, received a specimen of this species from Mr. Theobald as *D. polypleuris*, Bens. On comparing the series of *Diplommata* collected by Captain Godwin-Austen with Mr. Benson's description, it is evident that the type of that species belonged to a different form, found abundantly by Captain Godwin-Austen with the present species on the Maotherichan ridge, part of the Northern scarp of the Khasi hills, and distinguished from the present form by

* From the description however of *D. constricta*, Martens, the type of *Diancta*, that species would appear to possess peculiarities not shared by Mr. Adams' species.

its much stronger sculpture, less conical spire, deeper suture and rounder mouth. It is also a smaller form. Mr. Theobald's type specimens of *D. polypleuris* were from Nancalai, also on the northern portion of the Khasi plateau. *D. Austeni* varies considerably in the sculpture of the lower whorls, which are in most specimens quite smooth. One individual sent is considerably more tumid than the type, but presents no other difference of importance.

6. *D. OLIGOPLEURIS*, n. sp. Pl. III. fig. 4.

Testa dextrorsa, non rimata, conico-ovata, costis distantibus obliquis ornata, fulvescenti-albida. Spira conica, apice obtuso, sutura impressa. Anfr. 6, rotundati, antepenultimus major, tumidiusculus, ultimus antice ascendens, subtus rotundatus. Apertura verticalis, late auricularis, plicâ columellari validâ munita; perist. rectum, duplex, internum antice porrectum, expansulum, externum late expansum, margine columellari verticali, collo parietali medioeri. Long. 2, diam. vix $1\frac{1}{4}$ mill. Ap. c. perist. $\frac{3}{4}$ mill. longa.

Hab. Teria Ghat ad latus meridionale montium Khasi. (H. Godwin-Austen).

This is evidently a peculiar type. In some specimens the sculpture on the lower whorls appears to be more or less obsolete. The form is not unlike that of *polypleuris* and *Austeni* but it is easily recognised by its strong distinct costulation. In this character it resembles *D. scalaria*.

The smooth or spirally lirate *Diplommatinae* of Southern India I have proposed to distinguish as a subgenus under the name *Nicida*. This will include,

Diplommatina (*Nicida*) *Nilgirica*, W. and H. Blanf. Nilghiris. (Type.)

D. (Nicida) Kingiana, W. and H. Blanf., Kolamullay; and the following additional species.

D. (Nicida) Pulneyana, n. sp. a less tumid form than *D. Kingiana* with more convex whorls, deeper sutures, oblique aperture and a non-ascending last whorl. It has no basal keel. Common on the Pulney hills where Mr. Fairbank obtained it.

D. (Nicida) nitidula, n. sp., a tumid species, more so than any other met with, and with flattened whorls. Found in the Wynnaad by Capt. Beddome.

D. (Nicida) Fairbanki, the largest form yet found in Southern India $3\frac{3}{4}$ millimetres in length. It has $7\frac{1}{2}$ whorls and resembles a lengthened specimen of *D. Nilgirica*. The last whorl rises to an unusual extent and there is a basal keel. From the Pulney hills (Rev. S. Fairbank).

D. (Nicida) liricincta, a conoidly ovate shell with marked spiral ribbing, being the only species so far as I am aware yet found belonging to the *Diplommatinidæ* which possesses spiral sculpture. Found abundantly at Khandalla with *Cyathopoma Deccanense*.

The new species are described in a paper recently sent to the *Journal de Conchyliologie*.

Figures of the species of DIPLOMMATINA, Benson, hitherto described as inhabiting the HIMALAYAS, KHASI HILLS and BURMA, with some additional forms from Darjiling and the Khasi Hills.—
By Captain H. H. GODWIN-AUSTEN, F. G. S. &c.

Pl. I. Himalayan species.

- Fig. 1, *Diplommatina folliculus*, Pfr. typical form, Masúri.
 „ 2, *Do.* *Do.* var.—Kalunga, Deyra Doon.
 „ 3, *D. Huttoni*, Pfr.—Masúri.
 „ 4, *D. costulata*, Hutton,—ditto.
 „ 5, *D. pachycheilus*, Bens.—Darjiling.
 „ 6, *D. semisculpta*, W. Blanford, n. sp.—ditto.
 „ 7, *D. pullula*, Bens.—ditto.
 „ 8, 8a, *D. Blanfordiana*, Bens.—ditto.

Pl. II. Khasi Hill species.

- Fig. 1, 1a, *D. diplocheilus*, Bens.—Teria Ghat.
 „ 2, 2a, *D. scalaria*, W. Blanford, n. sp.—Habiang.
 „ 3, 3a, *D. labiosa*, W. Blanford, n. sp.—Northern portion of plateau.
 „ 4, 4a, 4b, *D. gibbosa*, W. Blanf. n. sp. Habiang.

Pl. III. Khasi Hill species, continued.

- Fig. 1, *D. polypleuris*, Bens.—Northern portion of plateau.
 „ 2, 2a, *D. Austeni*, W. Blanf. n. sp. Cherra Poonjee, &c.

Fig. 3, 3a, 3b, *D.*—— *n. sp.*—Nongsingriang.

„ 4, 4a, 4b, *D. oligopleuris*, W. Blanf. *n. sp.*—Teria Ghat.

„ 5, 5a, animal of *D. folliculus*, Pfr. Deyra Doon variety.

Pl. IV. Burmese species.

Fig. 1, 1a, *D. sperata*, W. Blanford, Aikan Hills, west of Prome.

„ 2, 2a, *D. Puppensis*, W. Blanford, Pupp Hill, Upper Burma.

„ 3, 3a, *D. exilis*, W. Blanford, Mya Leit Doung, near Ava.

„ 4, 4a, *D. nana*, W. Blanford, Akoutoung, Pegu.

(For descriptions of new species, see last paper.)

Notes on the PANGONG LAKE district of LADAKH, from journal made in 1863.—By Captain H. H. GODWIN-AUSTEN, F. R. G. S., Topographical Surveyor.

[Received 16th June, 1866.]

To the north of the Indus, from its junction with the Dras river, lies a high range of mountains which separate the Indus drainage from that of the Shayok or Núbra river. The axis and great mass of this range is granitic; on the west this extends to within a very short distance of the river, while at Pitùk below Leh, the granite hill on which that large and well-known monastery stands abuts on the Indus itself, and thence towards the east for a considerable distance it holds the same position. The great mass of coarse sandstones, red clays, grits, and conglomerates seen on the right bank of the Indus, west of Pitùk, are now seen on the left or south bank, thence to the east in the direction of Stock and Himis. On the above granite range are several passes leading into the Shayok valley, all of great elevation, and on the direct road from Leh to the Pangong lake are two, viz., the “Chang La,” and the “Kay La,” both high, being respectively 17,470 and 18,250 feet above the level of the sea.

The ascent to the first is gradual from the village of. Tagar in the Chimray valley, which there divides into two large ravines,

the western branch leading to the Wuri La, while the eastern runs up to the two passes above-mentioned. On the 15th July, when our party crossed the Chang La, the snow that had fallen in the early part of the month still lay covering about three miles of the road, and being fresh, it was glaringly white in the sun and much affected the eyes of our servants and the coolies, while all suffered more or less from the effects of the rarified air; curious to say, on the return journey *viâ* the Kay La, 800 feet higher, scarcely a man suffered from this cause; we had then been living for some time at a high altitude, which very probably had not a little to say to our immunity from the fatigue and headache engendered at high elevations. The mountains on the northern side are perfectly bare, a little grass growing only along the bottom of the valley which had a steady easy slope the whole way to Durgo; a small tarn lies near the encamping ground below the pass, and another somewhat larger is passed about a mile further down the valley, and the scenery is not remarkable save for its huge scale and bleakness. Before reaching the village of Durgo, one emerges out of the narrow valley upon the level surface of one of those large accumulations of alluvial sands and shingles that are seen along the large valleys of these mountains; the powerful force that accumulated the materials that form them is now extinct, and the circumstances attending their formation, and more wonderful subsequent denudation, are as yet but little understood. At this spot the vast scouring process was well exemplified, the level of the plateau on which I stood could be traced across the valley in and out of its numerous ravines in a perfectly horizontal line of a different colour, where very small portions of the alluvium still adhered to the slopes and precipices; and I do not think I am exaggerating when I state that its thickness at the junction of the streams below Durgo was over 1,500 to 2,000 feet. Traversing the level surface of this plateau for about a mile its edge is reached, and Durgo with the valley up to Tanksè is then clearly seen, a narrow green belt near the river with barren easy slopes thence to the foot of the hills.

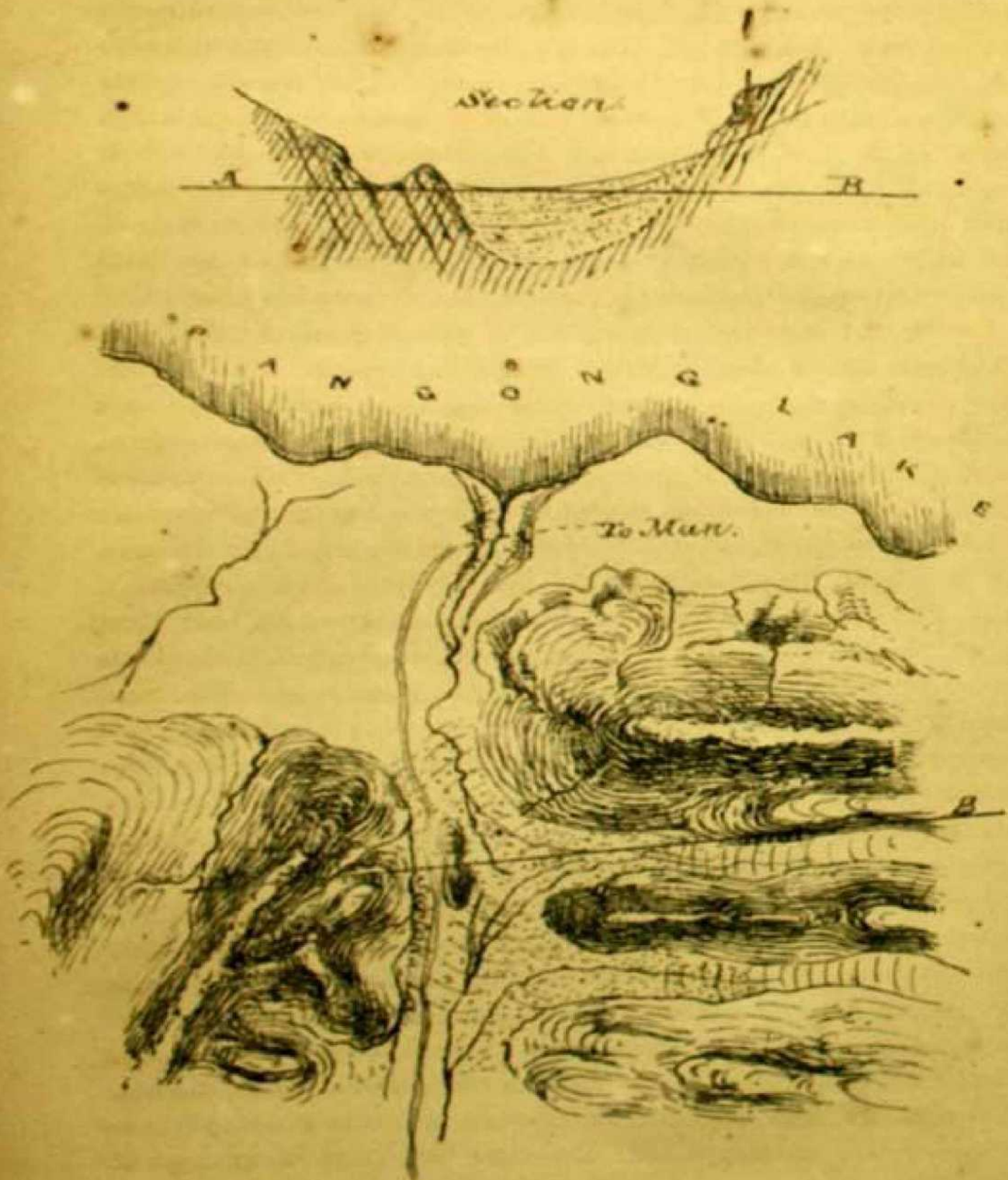
The whole valley is very open,—low cliffs of alluvial sands and clays can be traced the whole distance on both sides,—and it is self-evident that at no very distant period this presented a long reach of water. An after sojourn on the Pangong fully confirmed this; it was in fact



a drained portion of that line of lake; perhaps caused by some local alteration in the levels of the country.

From Dürgo to Tanksè is a distance of eight miles and the road quite level. The stream is considerable and contains a small kind of fish of which I saw numbers at the Dürgo bridge. The road follows the right bank for nearly the whole distance, mountains rise to a great height on either side, and at the southern end of the valley, towering above Tanksè, is the fine snowy peak called in the survey Tanksè No. 1. The village of this name is large and a very fair area is under cultivation—lucerne grass grows luxuriously. Many of the houses are built close under a large mass of conglomerate, the stones firmly cemented in it, and to this cause it must owe its present existence at the mouth of the narrow gorge towards the Pangong, out of which the soft beds have been washed away. The remains of an old fortified post still cover the upper portion of this conglomerate bed. The main stream comes from the southward, and drains the Lúng Yūghma valley and the mountains on the north of the Indus river. It is joined at Tanksè by the small stream that drains the valley up which the road to the Pangong runs; this is at first rather shut in and confined by the mountains that rise in cliffs on either hand, but where it takes the more direct easterly direction it opens out considerably; high cliffs of the alluvial shingly deposits again occur, forming a belt at foot of the mountains of the northern side about 300 feet high and some 400 yards distant from the stream. Mūglib, where I halted, about 11 miles from Tanksè, is a very small place. At this point a broad belt of green pasture land extends along the valley, and through it the little clear stream finds its way in a very tortuous course, but above Mūglib this green belt becomes very swampy and on it several Brahmini duck were seen. The stream above flowed over a stony debris from the hills, with occasional patches of grassy and watery ground, and at about three miles the road passes two little tarns; these had been evidently larger at that season of the year when the snows are melting, or after an extra amount of rain has fallen. The physical appearance of the whole length of this valley showed unmistakable signs of its having at one period been the bed of a lake, and I am induced to think for a portion of that time continuous with the portion below Tanksè and that the mass of alluvial above Dürgo

was contemporary with that above Mùglib. Above the two lakes, Tragùmè Bur Tso, there is no longer any water in the bed of the stream save at intervals here and there, where it breaks out in a small rill to lose itself in the loose gravel a few yards lower down. Over distances of more than a mile it is deep white sand, the collection of which is a good deal due to the wind. Down to this sand the talus from the mountains extends tending every year to increase the height of level. At the low pass of Surtokh, whence one obtains the first view of the Pangong lake, this action is nowhere so well seen; this ridge of Surtokh forms the watershed across the natural exit for the waters of the great lake and is entirely formed by the loose shingle brought down a somewhat large lateral ravine from the snowy peaks to the south: this bed of talus actually divides, part to the eastward, part to the west, as exemplified in the sketch annexed (Fig. 1), so that the waters may in some years flow one way, in others another. If the supply of water to the Pangong lake were equal to what it must formerly have been when the glaciers were double their present size, the continual flow of water would soon carry off these talus accumulations from the mountains above Surtokh; there being now no force in action for this purpose, the snows of winter and the waters of the side ravines tend to raise the main valley level every year. The Pangong Tso (lake) is about two and a half miles distant from the low ridge of the Surtokh La, or more properly speaking, its natural bar or bund, but the level of the old lake bed extends up to within a very short distance of the pass. A rise of 150 feet in the waters of the present lake would find them again an exit down the valley to Tanksè. A Trigonometrical station lies close to the water's edge, it bears east-south-east from a rock, a quarter mile distant out in the lake, and is marked with a stone having the usual dot and circle cut on it; its height has been determined trigonometrically to be 13,931 feet above the sea. From this mark-stone, a fine view of the first long reach of this elevated and interesting piece of water is obtained. Its colour is of an intense blue, the water as clear as crystal, but far too saline to be drinkable; there was quite a true salt water feel in the air as the wind blew off it. This was a good site from which to form a commencement of my survey work, as knobs and peaks were seen for many a mile along the spurs that descended from



the ranges bounding the northern shores. From the height at which one stood these all appeared comparatively low; only on the highest lay a few small patches of snow, thence to their bases was one succession of shades of yellows, purples, reds and browns, the invariable colouring of Tibet—not a scrap of green. My intention was to proceed along the northern shore as far as it was possible, and eventually to turn north, and work round into Chang Chûngmo. But it being necessary first to see something of the south side also, I left the supplies and sepoy at the spot where we had first struck the lake; and taking one small tent, I marched on, skirting the southern shore towards a low point that runs down to and overlooks the whole of the western end, and forms the termination of the longest spur from the lofty snow-bound range, which forms the southern watershed of this basin.

Late in the afternoon we reached a very small patch of cultivation, with some two or three wretched huts called Spang Mik, and the next morning, by 9 A. M., reached the foot of the low point, named by the Survey Pankong (b) Hill Station. For so high an elevation, a considerable amount of green grass, Tibetan furze, and cultivation occurs on the west side of the hill, having a few houses scattered about it, forming the village of "Mun," the largest in the Pangong district. I ascended from it to the station by a short easy pull of some 1,000 feet above the lake, obtaining a most commanding view, up and down it, across to the spurs of north bank and high up among the snowy peaks to the south, where small glaciers just show their noses above the masses of the old moraines, which extend down to the ancient level of the lake. Little streams flow down these steep inclines like silver threads from the ends of these glaciers,* to finally lose themselves in the silt and sands that skirt the edge of the lake, for only the most considerable of these streams find an exit in its waters. Such is the one that flows through the little oasis of Mun; it owes its size to the streams from three glaciers uniting some distance above the village. The silt brought down by these, has formed a miniature delta, or arm of shallow water, running out into the lake. In the course of a conversation with the coolies and men of Mun, I learnt that some three or four marches further on, the lake narrowed to a mere stream which was fordable, and that it was not necessary to follow the northern shore, where ran besides the worst road. I

changed my route, sent back for the supplies and camp at Spang Mik, and late in the evening, they had all arrived. Other advantages accrued by following the south shore, *viz.*, that I saw more of my ground without having to ascend to very high peaks, there was plenty of water and wood as far as the Chushal river, and the villages extended further. On the other hand, the northern shore is very bare, and water is only obtainable by digging holes close to the edge of the lake, into these water percolates, but only slightly less saline. On the 22nd July, my march lay over the sandy, stony plain, skirting the shore of the Pangong, crossing two or three ravines, where sections are well displayed of former and higher levels of its waters in sands, interstratified with an angular rubble like that distributed over the present surface. At about eight miles from Mun, the straggling village of Mèruk is passed on the right hand, and the last on the lake Karkpèt is three miles further. The level ground between the shores and the foot of the mountains increases much in breadth as one proceeds east, and the stream from Chushal gives, from a distance, no signs of its proximity, and I was rather surprised on coming suddenly upon a fine body of water, flowing with a quiet current through a narrow belt of green grass some 10 feet below the surface of the plain. Finding plenty of wood and a nice green sheltered spot under the bank, I pitched camp by the side of it.

The extent of level ground here is considerable, quite ten square miles, dotted over in the vicinity of the stream with a few low bushes, and over the rest grows a scanty coarse grass in tufts. Towards the shore of the lake rise two very conspicuous isolated low rocky knobs a mile apart, and between these is the confluence of the Chushal stream and the Pangong Tso. The next morning I walked across and ascended the most eastern eminence, having the strange sounding name of Tuggù Nuggù. This had formerly been a fortified post, the level space at the top was enclosed by a low stone wall, while a detached out-work had been built on the low spur that ran out on the east side; none of my coolies, who were all from this district of Pangong, could give any account of it, as to when or by whom it had been built; it must be comparatively an ancient work, still considering how soon events are forgotten by such men, its age may be only 150 to 200 years. It was a lowering morning; and before I had finished

my survey work from this position, it came on to rain hard, which we sat out on the top; the shower passed off up the lake, and it had a fine effect on the view in that direction, with the lines of falling rain over the expanse of water, and the misty mountains bounding its sides. The state of the plain which, when dry, is covered with a hard incrustation of lime and a salt, that crackles under the feet, had now by the wet been turned into a sticky loam that adhered to the boots in huge lumps, and remained like a cement upon every thing it came in contact with. One and a half miles beyond Tuggû Nuggû low spurs abut upon the lake in cliffs of 150 to 200 feet high, and the way leads along the narrow shore at their foot, with very deep water washing the bank. Passing one large bay we rounded a low narrow point of beach only to find the existence of another bay, called Phûrsook: this forms the boundary between the Kashmir Rajah's territory and the Chinese district of Rudokh. Phûrsook formed a circular sheltered little lake in itself, a narrow strait only connects it with the water outside. It was evidently of great depth in places where the hills came down in cliffs upon it, a narrow beach ran along the foot of these formed of talus cemented by lime. The bay formed a perfect harbour, in which a line of battle-ship might have floated, and sailed in and out of. Were this lake in a less elevated region, or on a line of trade, how useful would the water communication prove up and down the extent of its two long portions. The first or lower lake is 40 miles in length; the second 33, giving a total of 73 miles, exclusive of the upper long portion beyond Tso Nyak, which is quite 18 miles.

I shall not detail each day's march, winding in and out of the bays of this long length of water, but will attempt to give a general description of it, connected with which are several points, both curious and interesting.

The first that must strike any one of observation is the evidence of this lake having been formerly fresh for its entire length. Myriads of dead fresh-water shells now strew the shore: these, thrown up by the waves in a long white ridge, lie so thick in some of the bays they can be taken up in handfull. They are principally of *Lymnæa* and *Planorbis*; but though I searched diligently, I never found a large bivalve, only one very tiny *Pisidium* that I found inside one of the

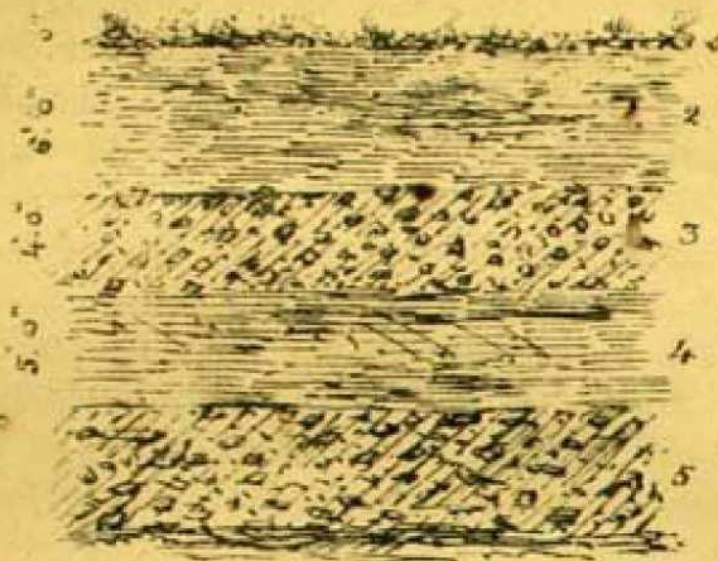
specimens of *Lymnæa*; nor did I ever find a living specimen, which I had hoped to do in the upper lakes, where the water was very slightly brackish. When these shells existed, the former lake must have had quite a different aspect from its present one, and in it must have grown for the sustenance of these molluscs, beds of water plants, while its banks would have been fringed probably with grass and rushes. In the lower lake there is not a vestige of any sort or kind of plant, the beautifully blue clear water washes a bank of sand and pebbles, the latter perfectly free even of algæ. This is not the case beyond Ote, where the water is much less salt, there the stones under water are extremely slippery and covered with vegetable growth. At this part also, patches of a coarse water weed are also seen here and there along the shore, but not growing luxuriantly, and evidently making a struggle for existence. The waters of the western end are far more salt than those of that near Ote, noticeable even to the taste, but it is not until the stream that connects the two portions is fairly entered that it is by any means drinkable; thence for the whole distance eastward, we used the lake waters save when we had the luck to find a spring of really fresh. By looking out carefully, we discovered springs in three places flowing out from under the bank; and in one spot, these springs were bubbling up for some distance out into the lake, rendering the water quite fresh around. It was quite a pleasure to see the poor yâks who carried our baggage take their fill of it, when for three days they had drank nothing but salt water. A curious feature of the Pangong is the almost entire absence of streams, whose waters find an exit in it, considering the great area that some of them drain; for, with the exception of the few glacial rills and the Chushal stream on its south shore, and the stream at the extreme west end, from the Marse Mik La, there are none. The northern shore is particularly dry, not a single rill joins it for its entire distance, until arriving at "Pal," on the upper lake; and the same may be said of the southern shore, from the Chushal river to Ote, and for many miles beyond. Many of the ravines have their sources at a considerable distance, but near the lake have broad dry beds from 2 to 3, and up to 500 yards in breadth of rubble and sands. I may instance the very large lateral ravine at Ote, the longest branch of which runs back into the snowy mountains of Chang Chûngmo, for

a distance of 40 miles, draining altogether an area of nearly 400 square miles. The silt which in former times has been carried down from the above area has formed the plain of Ote, the broad barrier to what would otherwise be a continuous long reach of water. This was no doubt the old configuration of the lake, for a rise of some 12 feet would cover the greater part of the Ote plain even now. In nearly all the higher ravines, water is plentiful, and glaciers of the second order are seen, but the streams are all sopped up in the broad bed of the main valley which acts like a perfect sponge; the stream breaks out occasionally here and there only to hide itself a few hundred yards down, the last water seen being above the fort of "Lanakh-khur," but it nowhere is seen to flow into the lake, being lost in the sands of the plain.

Another point in the history of this lake, on which may be based a good deal of theory as to its older aspect, is the former size and extent of its waters. On every side unmistakable traces that the level was much above the present one, are seen in the lines of old beaches and in the beds of sand, containing the fossil remains of fresh-water shells,* interstratified with beds of angular debris, which I mentioned before, are to be seen in the little dry ravines that cut through the plain, over which the road from Mun to the Chushal stream runs. Fig. 2. is a rough section of these beds, in which No. 1 represents the present plain of surface debris, the scattered talus of rocks brought down from the mountains of the south bank, when the small glaciers, at present only two to four miles long, extended nearly down to the lake, as proved by their old moraines still to be seen. Winter snow and the water action of time have spread their materials far out, nearly down to the water's edge. No. 2 are fine sands and arenaceous clay, such as would be now in the process of formation near the débouchement of the Chushal stream, perhaps a little coarser, which a moister climate would entail. It contains shells and stems of plants. No. 3 is a bed of angular debris, the same in every respect as the upper bed, No. 1, but much thicker. No. 4 again are sands, like No. 2, containing the same shells. No. 5, debris as beds 1 and 3.

* These fresh-water shells are the same as those now found on the edge of the lake, while the stems of plants are plainly discerned; where these last are seen, the sandy clay is generally tinged with an iron colour.

Fig. 2.



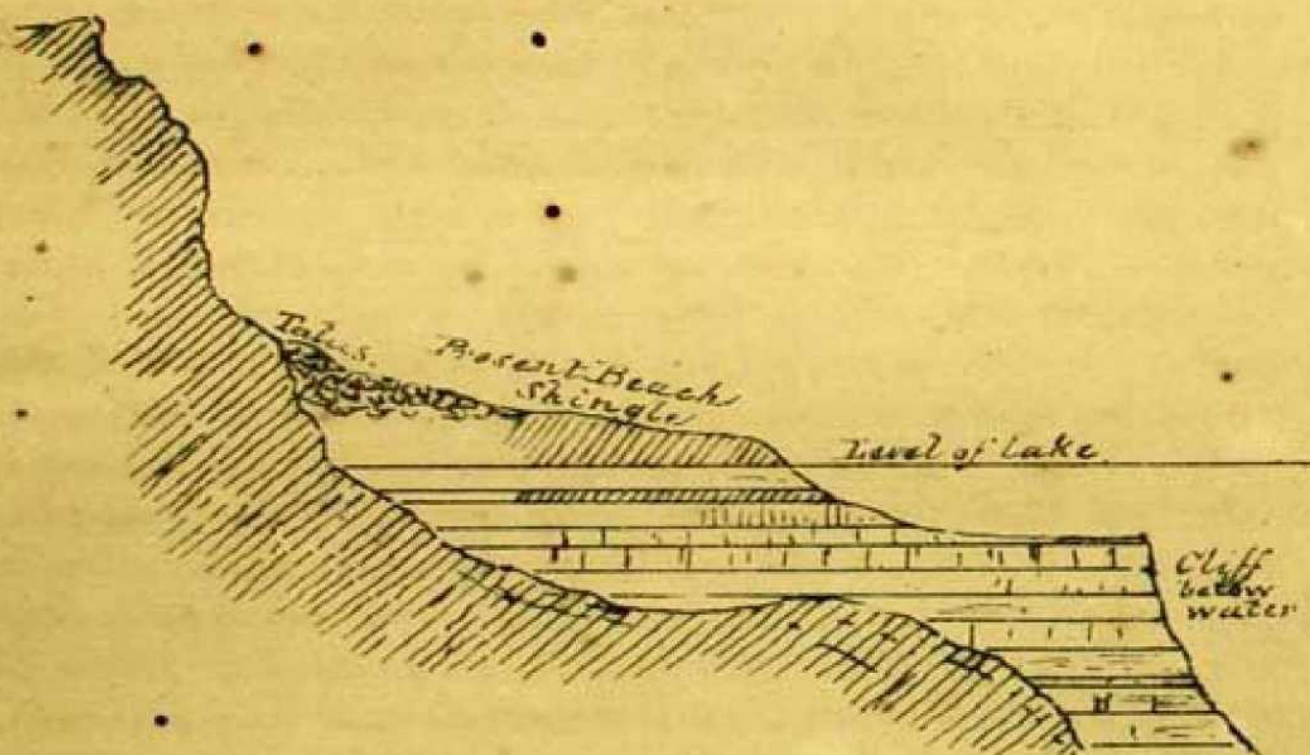
This section proves great changes, and also, I think, that the lake existed prior to, certainly during the latter part of, the great glacial period in the Himalayas. Whether the scooping out of the depression in which its waters lie, is due to glacial action in the first instance, when this high region was (as is most probable) deeply overlaid by ice and snow, is a hazardous question, and one rather problematical. From the alternation of the beds of *débris* and finer deposits, we can infer that there have been changes from milder and moister seasons than at present exist, back to colder and drier; during the first, beds like No. 3 would have been deposited by the increased transporting power that would have carried the materials further out into the lake; while, at the same time, the level of the waters would naturally have been much higher. Its waters must then have generally held much silt and mud in suspension to form the shell beds of above section. At the present day, no deposit of any kind is taking place, save perhaps near the debouchements of the Chushal, and the extreme western tributaries. A closer inspection with some levelling would, I think, somewhat clear up the mystery attached to the huge masses of alluvial deposits seen in the valleys of all the great rivers of the western Himalayas, from the Chang Chingmo and Leh, to Skardo in the valley of Kurgyl and valley of Dras, and on both the Jhelum

and Chandra-bagha (Chenab) rivers. Give a greater rain-fall to the Pangong district, and a lower snow line (now above 20,000 feet), the ravines would be seen with fine running streams in them, and, allowing time, would cut through the barrier at the Surtokh La;* and eventually down through the whole length of the alluvial deposits in this lake basin, the large valley and its tributaries then drained would resemble most closely on either side the sand, shingle, and conglomerate deposits now seen at Tanksè and on the above-named rivers. These deposits at Ote would be somewhat higher, and would cover a greater area from the junction of the great tributary there. The height of the waters of the Pangong have much diminished, and are diminishing at the present day: the first travellers who visited it, now some years ago, would I think find a marked difference on its shores. The coolies of the district assured me that formerly, say 30 years ago, it was not practicable to proceed along the southern shore, following close to the edge of the lake from Phûrsook to Ote, which at present is quite easy—even yâks can be taken. Only in one or two spots was there any difficulty, where the cliffs approached close down to the water's edge. A rise of 15 feet would bring the water close to them, and even 10 feet would render such places quite impracticable for animals and nearly so for man. From other information I could collect, the fall must now be from 1 to $1\frac{1}{2}$ feet per annum. The difficult spots mentioned above have only been practicable for yâks for the last four years (1863); before that time the track lay over a rough ridge a short distance back from the shore. The men of the district also said that it is only for the last 20 years or so, that the waters have fallen at this rapid rate. The rock that lies out in the lake at its western end, distant $1\frac{1}{4}$ mile from the shore, is about 5 feet high. It has only been noticed for the past four years, so this would again give a fall of about one foot a year. Again the numerous lines of the beach marks,—and at some points as many as five and six can be counted,—denote falls of level of about a foot.

* The rock bounding the north side of this pass is a hard crystalline limestone, nearly on edge, up to the plane surface of which the ridge of detritus extends. The depth to which the rocks *in situ* have been eroded prior to the talus that has since been precipitated against them, is in all probability sufficient to drain the whole extent of the Pangong and valley towards Tanksè, if these present accumulations were removed.

These all lying close to the water's edge are very recent, as evidenced by being so well defined. But as a proof that the waters of the Pangong lake in former times have fallen below its present level, I may state that on a long point of land in the little bay of Phürsook in deep very clear water, I looked down upon a terrace 10 feet below the surface which terminated in a cliff, where the stratification of the sand and clays could be well seen, the bottom was not visible beyond this, and it was too far out to sound the depth. This would be the section,

Fig. 3.



The only deduction to make from such comparatively recent changes is, that the level of its waters has been alternating with moist and dry periods of time, the slow process of which may be even now going on almost imperceptible to man: the water of the Pangong depending as it does mainly on the winter snow, (query, may not the snow-fall in this part of the Himalayas be much less now than formerly?) and the country passing through a period of diminishing falls. Slow as such changes may be, they are by no means improbable or impossible. The western end of the Pangong Tso lies as nearly as possible in latitude 34° and longitude $78^{\circ} 30'$, thence its direction is due south-east to latitude $34^{\circ} 40'$, it then takes a bend easterly

and follows that latitude as far as Noh, in longitude $79^{\circ} 50'$. The mountains to the north-west of the first long reach are of no great apparent elevation; in July there was very little snow to be seen, and only on the very highest portion, or the main range, which nevertheless is from 18,000 to 19,500 feet high; the highest peaks being 20,000; but the level of the lake being 13,931 feet above the sea, detracts considerably from their great altitude. The terminal knobs of the spurs from the above range lie close on the edge of the lake, rising to the height of 600 to 1,500 feet, generally terminating precipitously, and the lake I should imagine is excessively deep at such places. It would be a most interesting scientific enquiry to sound with some portable kind of boat the depth of this lake. To the south-west a high range runs parallel to the lake, some of the peaks on which attain an altitude of 21,500 feet; this range terminates in a peak above and to the east-south-east of Tanksè, which is 20,003. The above fine line of mountains, covered as they are with perpetual snow, and their ravines terminating above in small glaciers, form a fine boundary to this valley on the south. The southern watershed follows the lake very closely as far as Ote. It there extends further south, and between that place and Pal, several very large lateral ravines descend into it, all with the usual broad, dry, gravelly beds, the largest of these are the Algrong, Tengen, Kiam-Surpo Loombas, or valleys. On the northern shore, beyond the very large valley of Chang Burmah, which finds its exit at the Ote plain, there is another, the Dal-Loomba, that drains the considerable tract of 150 square miles; the silt carried down from this has narrowed the lake very much, forming a low point jutting out into it, and has contracted the waters to a quarter of a mile in breadth. Altogether the mean breadth of the second lake, "Tso Nyak," or "middle lake" is much less than the first or true "Pangong."

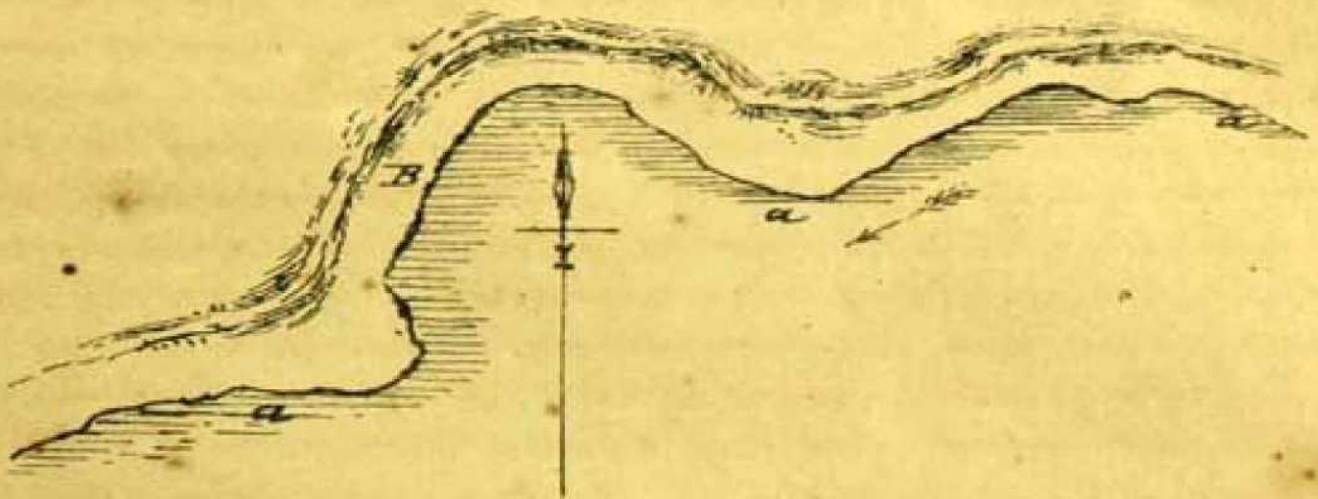
Wherever a tributary ravine joins the shore, there is grass, scanty as a rule, and of a very coarse kind. At Ote it is much richer, especially in the vicinity of the stream that unites the two lakes. On both banks of the second lake, wood is found in plenty, growing luxuriantly in places; at Algrong and Numkum it formed a scrubby jungle, but on the northern shore, at Silung, it was met with no more, and the only fuel was a stunted plant which throws out a good

deal of woody root, and is found all over this country; and I never found a scarcity of it even up to 18,000 feet in the Chang Chùngmo, save where the ravines were very rocky. Descending from the small ridge between Paljùng and Pal, the extensive plain near the latter comes in view, bounded by low spurs on every side save the east, where a conspicuous peak rears its head. A small stream winds its way through the eastern side of the "maidan," and joins the lake being the only one on the northern shore that does so. Three and a half miles beyond Pal, the second lake ends, and a small stream is found flowing into it through half a mile of sandy flat ground, beyond which is another lake, called Tso Rum, having a length of about four miles. After crossing again some flat ground, Lake Tso Nyak, (the second,) is reached connected as before described with Tso Rum below. Near the northern shore of this last is situated the small village of Noh, a short distance up a tributary from the north. This place I much wished to visit, but as will be shown further on, I could not manage to accomplish it. On the northern shore of Tso Nyak, the effects of a very peculiar natural force may be seen; at intervals a ridge of sand and earth runs parallel to the line of beach, at first I attributed this to the action of waves, but observing the large proportions of these banks in some situations, and at last seeing the ridge quite 6 feet high; and, moreover, that the bank had been fairly turned up, as if with a gigantic plough, I was fairly puzzled to account for such an appearance, and on questioning the guides then learnt, that during winter, when the lake is frozen over hard, the water naturally accumulates under the ice and flowing westward can find no exit. When the pressure becomes too great it tears up the frozen earth on the shore and being liberated flows over the surface of the ice. I give a slight sketch (Fig. 4.) of a section through one of these banks, showing the old surface grass still growing on the perpendicular face of the upheaved ground, which of course is on the inland side. On measuring this, I found it an inch or two over 6 feet.

Fig. 4.



I noticed also that the banks were higher and better developed on the western curves of the bays. One reason for this may be seen by a glance at the accompanying diagram, (Fig. 5.) where *a, a, a*,
Fig. 5.



represent the shore of the lake, the waters of which have a tendency to flow west, in direction of the arrows. These waters (?) suddenly increased by springs in bed of lake, and subjected to the upper pressure of a frozen surface meet with another resisting force in the curve of the bay at B. That line where the ice, united to the frozen ground, meets the dry soil into which water does not percolate, and is consequently comparatively dry, would be the

line of least resistance; and upon that line the disruption would take place and the pent up waters find an exit. Where the bank is sandy or clayey and covered with grass, it would be turned up in the manner as shown in Fig. 4. In spots where the shore is gravelly, the water seems to drive in the sand and stones before it from the bottom of the lake out upon the shore, and this being a continuous annual action it has in some bays formed a bank quite 3 feet high. Whether this phenomenon has been observed before on other lakes I do not know; it could not take place even here, did not this lake Pangong receive a large amount of water from the east, with a determination to flow towards its old natural exit near Lùkoong. During summer, evaporation no doubt carries off a great amount of the surplus water that drains into it, but in the winter this must cease, and with its upper casing of ice the water to free itself thus tears and roots up the bank in the curious manner above detailed.

During the whole time I spent on the shores of the Pangong, the only animal I saw was the Kyang, or wild ass of Tibet, a few couple of these were grazing on the grassy maidans of the northern shore. Of the birds, geese were plentiful in the stream between the first and second lakes, and I saw many young broods. The Brahmini goose, teal, a red-headed diver with white body, and a very black plumaged duck, made up the water birds. There was a great scarcity of the smaller birds, a sandpiper and wagtail were occasionally seen on the shore. The large fish-eagle was plentiful at Ote, attracted there by the fish which are seen for the first time in the slightly brackish water flowing out of the upper lake; this lake is full of them, they much resemble the tench in shape and colour, only somewhat longer in the body, and are covered with slime like those fish. I had fortunately brought a rod, and all its accessories, and had near Numkum, in deep water under the rocks, a very good afternoon's sport, catching some five and twenty; they ran about a pound in weight, the largest I caught being about 4 lbs. They would rise at a fly when the surface was much rippled, and seeing them rising at gnats, I managed to catch two with a small midge fly, the first artificial I fancy ever thrown on these waters; but their extreme clearness is much against fly-fishing. The most paying bait after all was dough; this they took readily enough, and I might have

caught double the number in another hour, but had to move on to camp. These fish formed a welcome addition to our food as long as we remained on the lake, I supplied my old Bhut Moonshie and some of the guard with hooks and lines, they became fierce fishermen, and brought in good bags. It is a fine sight to see the lake during a storm, when a good strong wind is blowing down a long extent of its surface, and dashing the waves, which rise to a considerable height, against the hard rocky shore: I had the fortune to see its surface in this state one morning, and sitting down watched the waves rolling in; it was a miniature sea, and Pangong waves brought up thoughts of beaches in old England. Though the country is so barren, the lake has its beauties in the varied tints of surrounding hills and mountains, and the rich deep blue of its waters, becoming quite of an emerald green colour as they shallow near the shore. During the summer months the lake is quite deserted, and we did not fall in with a soul the whole distance up to Pal, or we might not have got so far. At that time of the year, the flocks of shawl-wool goats, sheep and yaks, are grazed in the higher valleys on the young rich grass that springs up in some places after the snow has left the ground. During winter they are brought down to the level "maidans" near the lake, and Ote, I was told, becomes dotted with black "Champa"* encampments. Snow, they said, never lies long at Ote, though the lake freezes all over very thick, and the degree of cold must be very considerable;—what a glorious expanse for skating the lake must then present! The Champas or Changpas, who spend the winter on the lake at Ote, come from both Noh and Rudok. The said plain is a disputed piece of ground; the men of the Pangong district claim it, though judging by the site of an old fort standing on a low rock on the north-western side of the plain, I should say it undoubtedly belongs to the Lhassan authorities, by whom it was built years ago: proximity of Leh and greater power of the Thanadar there, places it in the Kashmir Rajah's territory. Walls of stone and earth are built up as a portection for the tents against the wind; and to render them still snugger, I observed that the interior floor had been dug down to a depth of 3 feet, which must make them warmer abodes. I found the summer winds of this country cold

* "Champa," the nomadic tribes of this country.

enough, what the winter are like I can well imagine: the amount of comfort, in a tent on the edge of a frozen sheet of water stretching for miles, must be a very minus quantity. During the whole period of my sojourn there in August 1863, the weather, with a few solitary fine days, was miserably cold, nothing but cloud, sleet, and rain. I may have seen it under disadvantageous circumstances, and I trust at times it does enjoy a little warmth and brightness.

On the 1st of August we reached Paljung, and in the afternoon of that day came in sight of the first natives we had seen, viz., three men driving some yaks in our direction, they saw us at the same time, and turned and bolted; we followed, but failed to overtake them,—it being about two miles to the point they had rounded,—they had disappeared up some lateral ravine out of sight: our approach was, therefore, known to the Rudok men. It rained in torrents during the night, camp was pitched at Paljung, where a long broad nulla bed came down to the lake, and a low long promontory ran from the hills on the north out into it. Our road next day on towards Pal lay over this, it being a very long round to follow the shore under the cliffs. From the low pass the broad dull green plain of Pal was seen, and on its eastern side we discovered the black tents of a small Tartar camp. As our approach was now certainly known to these people, we bent our steps towards them. Three men came out to meet us, and turned out very mild individuals, one being a Lhama or priest. Their dogs, of the large Tibetan breed, were much more noisy and furious at the intrusion of strangers, and were not to be reconciled until long after the tents were up. These Champahs informed me that one of their number was about to ride into Noh at once to give the news of our arrival, and have it thence sent on to Rudok, I at once sat my Bhut Moonshi down to write a letter to the Governor of the place, requesting that he would raise no difficulty to my paying the place a visit, and see its monasteries, &c.

The next two days I remained at Pal, for the hills were buried in dense cloud and a good deal of rain fell, so that I was unable to proceed with any survey work in an eastern direction; on the third day, the Zimskang of Rudok rode in with some twenty followers, and pitched his tents on the other bank of the little stream, and came over at once to see me. He was a native of Lhasa, a short, stout, jovial

fellow, and brought a letter from the Governor of Rudok, and a white scarf, together with a present of two damuns (bricks) of tea, and some sheep and goats for my men. The letter was then read by the Moonshie, and was to the effect that it was not in his power to give me leave to visit Rudok, as he had strict orders from his superiors in Lhasa to prevent foreigners crossing the frontier, and that it would eventually be known if he permitted it. He added that he could not use force to prevent my further progress, but he trusted I would not lose him his appointment by so doing, and that I would accept the presents as a sign of friendship. Having received orders not to bring on any collision with the Chinese officials, I had to give up the idea of seeing Rudok, but I held out for one more march towards the place and gained my point, but not before showing some anger at their absurd wishes. The Zimskang again came over after my dinner about 9 o'clock at night, to beg I would not proceed any further; but I said they must abide by their first agreement. The afternoon of that day I was enabled to ascend the limestone mountain east of camp and fix my true position, the range around Rudok and the eastern end of lake were also again visible, and I was enabled to get intersections with other rays. The 5th broke fortunately clear and bright, so I started early along the shore of the lake in direction of Noh, my friend the Zimskang, stuck to me like a leech the whole day with a few of his men, and a curiously dressed rabble they were, with their enormous flat mushroom-shaped hats, and all mounted on little scraggy but sturdy ponies, they were all very jolly and amiable, I made no secret of my work, and showed and explained the map of the lake to him, which he thoroughly understood. I have found the people of Tibet far in advance of Hindustan as regards drawings, and what they are intended to represent. At a small hill called Tobo Nokpo, whence I had promised to return the previous day, I fulfilled my agreement evidently to the great pleasure of the Zimskang, who was now more pleasant than ever and thanked me with many salaams. On the 6th August my tents were struck to leave Pal, and the Rudok men did the same, I was invited over to their tents, previous to starting, to partake of a parting cup of salted tea churned with butter, which is always kept simmering on the fire; it is by no means a bad beverage



when made with good fresh butter. I gave him a few presents and we parted.

At the eastern end of the Pangong the hills somewhat decrease in altitude, the highest lying to the north of Noh. Looking in a direction due east from the higher points I ascended, the country appeared flat but undulating, and I observed in the far distance two or three pieces of water, these may turn out to be connected with Pangong Tso, probably bounded by steep sides which were not discernable at twenty miles, they may extend for some distance; the breadth of this high region was considerable, and extended up to a snowy range that rose suddenly on the south. The more level surface was not bounded by any mountains, and was seen stretching to the horizon.

The morning we left Pal was raw, cold, and cloudy; the road lay north-westerly for some distance over the dead level plain, that showed distinctly it had once been covered by water, for dead fresh-water shells are seen for some way; we then rose from it over a long very gradual slope of some three miles which at last contracted into a ravine, bounded with very low and easy scarped hills. A portion of this ravine was well wooded with the same kind of shrub as grew along the shores of the Pangong. The little camp of Champas continued their march with us; and had we been one day later coming into Pal, we should have missed them altogether and gone straight into Noh without meeting a soul. Nearly all their worldly goods were carried on sheep, only a few articles on the ponies which they rode. The women drove the former, and, in fact, did more in the packing, unpacking, and pitching of the tents, than their lords and masters; after which they were sent out on the hill side to collect the roots of a low shrub having a scent like lavender. One of the girls was very nice looking, and wore a peculiar head-dress which is not seen on the Ladakh side. The usually narrow fillet of cloth worn by the Ladaki women was treble the usual width, and covered with turquoise and silver ornaments; near the attachment at the forehead was a bar of silver set with small turquoise, pendant from which so as to lay on the forehead were a number of silver coins attached by short strings of coral beads, the effect was very good. I had the young lady brought over to my tent, where she sat for her portrait, and was delighted at the drawing made of her. The encamping ground was called Tobo

Rubern, and was a level piece of green grass, with several good streams of water flowing across it, for curious enough the higher ravines of the country have plenty of water, but they are all absorbed a few miles down in the sand and gravel of the broad water ways. The valley was here high, broad, and nearly level, the mountains were of no great elevation above it, not more than 3,000 feet; the lower slopes falling gradually from them into the valley, which was patched with furze of stunted growth, and plenty of good grass. The morning of the 7th broke clear, sunny, and bright, with a fresh breeze, we started early and gradually ascended the valley to the pass in our front, called the Dingo La (16,270 feet). On the top the ground was nearly level, expanding into wide open ground to the north; on the left rose a hill about 1,000 feet, which I determined to ascend to obtain a view over the hills and country around. Walking a short distance up this, a small tarn was seen in the centre of the level ground north of the pass, which had once evidently extended over the greater part of its area. Scattered plants of rhubarb are here seen but very tough and acid. The rocks were all of limestone formation, with a strike nearly east and west. I found no fossils, but it resembled in appearance the palæozoic rocks of Dras, &c. I obtained from the peak a fine view, but could see no more of the eastern end of the Pangong near Noh, on account of a dense haze in that direction. I was much disappointed and could only fix a peak or two looming up through the mist. My own camp and the Tartars had gone on, and I quickly followed them down the valley. This was very characteristic of these regions, spreading out into a broad gravelly plain, on the left side of which was a sharply defined scarp showing its general level had been uniform; this plain forms the head of one of the branches of the Dal Loomba. We parted with our Champa friends at a place called Chuchan, where they encamped to graze their goats and sheep for a few days, while we proceeded on along the side of the hills of the right bank rising gradually to a low pass called Sa Lam, and descending on the other side to another broad tributary of the Dal Loomba, which at this spot branched into three broad arms that penetrated into the mountains on the north for some eight miles. The longest of these valleys had a direction north-west, and up this our road to the Chang Chûngmo ran; no water was here to be found, and it was not until we

had proceeded another two miles that water was found in the bed of the ravine. Where we halted fuel grew in plenty—the yellow flowered Tibetan furze, differing slightly from the European in not being quite so thorny. The valley was still broad, but the hill sides descended into it with steeper slope, it was here called Drukker. When on the Sa Lam a horseman was seen riding down the valley from the north, who joined us. He had come from an encampment up the valley, and said he was sent to escort us on to the pass ahead. Our movements were, therefore, well known, though we should not have supposed a human being to have been within miles, but the Châmpas were evidently on the watch, and espied us the moment we topped the pass of Sa Lam. Between camp and the Demjor La, the valley bore the same character, save that the broad gravelly bed was covered with a luxuriant growth of furze, this swarmed with hares, which got up in all directions, and I had some good shooting. The Demjor La was reached about 10 o'clock, I found it by boiling-point thermometer to be 17,465. The rise was gentle the whole way, and it fell in like manner into the valley on the north. As I came up to the usual pile of stones on the crest, two fine *Ovis ammon* came round a spur to the right, at about 200 yards distance. I managed to get a little nearer, but missed them. A fine mass of hill rose to the south appearing easy and near, I sent the camp on to the stream below and commenced its ascent. This was a good deal steeper and further than I had anticipated, proving to be 20,240 feet high, but the labour was rewarded, for from the summit I obtained a splendid view, and did a large amount of work; massive snow beds still covered the top, and the wind was bitterly cold. The mountains to the south of the Pangong were well seen, with the great snowy range near the Indus beyond Rudok; and I still longed to go on in that direction. Of the mountains to the south and west, there was a fine view of a country bleak, naked, stony, and inhospitable; only in a tributary of the great Chang Burma Loomba, whence was a way to Ote, was anything green, a little grass and furze there skirted the stream. Work being finished, we were soon down again upon the level ground of the valley; and on a piece of very wet ground, I was surprised to flush a snipe. It was a bitter cold evening, but the camp was in as sheltered a spot as we could find, and there was some good grass here for the yâks. Our Champa guide



took leave of us on the Dimjor La, so that we proceeded on the next day alone. The valley below camp took the usual configuration and ran towards the north-west, with a bed about one fourth of a mile broad. At about three miles we reached the confluence of a large valley from the north, and up this I determined to proceed, and thence ascend to Kiepsang, trigonometrical station. Several Kiangs were here seen, and up the valley numerous Tibetan antelope. After marching up the gravelly wide bed for five miles, whose main tributary turned to the east, and ended in an extensive elevated plain on the surface of which lay some large snow beds, we were rather at a loss to find water. I took the eastern branch, while the yâks and servants proceeded up the western (the Nertsè Loomba), towards a patch of green grass where I thought water would be found, and this proved to be the case. From this the staff on the top of Kiepsang was visible, and a very delightful little pull-up it looked. I followed the eastern branch to a low pass, which overlooked a narrow gorge that terminated a short way down on another high level plain. There was no track of any kind to be seen here, and my guides told me that the country on beyond was grazed over by a nomad tribe, called Kirghis, who did not own allegiance to the Rudok authorities; that they were great thieves and robbers, and occasionally came into Tanksè to exchange their wool for grain, of which they had none. These are the people who wander over the plains, thence to Ilchi and into a *terra incognita* on the east. It was not until late that I got back to camp, going to bed with the prospect of a stiff ascent next day. I was up and off very early, taking some breakfast with me; at this hour it was very cold, and the water of the little stream was frozen hard, and the backs of the yâks were quite white with frost. I took the line of a ravine which led up to the ridge east of the Kiepsang staff, the ascent was most fatiguing, over the loose angular débris that filled the steep bed of this ravine, whose waters were frozen into water-falls of ice. In this ravine we put up from under a rock a hare so benumbed with cold, it could not run, and it was knocked over with a stick by one of my coolies, to his great delight. On reaching the ridge, there was still a long pull up to the pole, but the view recompensed all the labor to legs and lungs; the ascent was 3,200 feet, the peak being 20,035, while the camp below was about 16,800. Bleak wastes of hill and wide dry drainage

courses met the eye to the north-east, backed by some high mountains, whose loftier peaks were covered with snow, and threw down some small glaciers. To the south the great tributary of the Pangong, the Mipal valley could be followed for many miles, high rugged angular mountains bounding it on every side. It was very, very cold, and I could scarcely do my work, or hold the pencil, the clouds were gathering up fast; and before I left the peak it had begun to sleet, I got under the lee of the ridge for breakfast and made a brew of tea in the boiling point thermometer pot, of which I gave a tot all round to the Bhuts, and then descended on the western side into the valley below; by skirting the hill sides down into the ravines and over spurs, we reached by evening the Kiung Gang La, 17,259 feet, on the boundary of the Kashmir and Rudok territory. At this pass are stationed throughout the summer months a guard of a few Rudok men,—these we now met,—and who got a dose of chaff from my Tanksé coolies, for thus being taken in rear, but they were very good humoured, and said that they were now off for their homes, and left that day with their ponies, black tent, tea churn, &c. We saw a good many antelope during the day. Near the pass was a great thickness of the conglomerates, sandstones, and coarse shales, seen in the Indus valley, which formation it is most curious to find having so wide an extension in this direction. This opens out a wide field for geological speculation. The south-west wind was bitterly cold all the afternoon, and in the tents, though they were in a somewhat sheltered ravine, it was very cold all night. The next morning we proceeded down the ravine to the north, which was grassy for some way. The coolies who had gone on with the breakfast things came upon seven wild yaks, who went off down the valley and were not seen again; they are, I believe, very wary; great numbers are to be seen here later in the season, when they are driven out of their higher haunts by snow into these lower grazing grounds, which were covered with their traces. They occupy this part of the country from about the end of October until March, the larger number roaming away into the high plains on the north, though some remain throughout the year in the neighbourhood of the Pangong, but I do not think are met with south of it. About half way down, the ravine narrows very considerably, and a mass of rock quite detached rises in the centre of the valley, a narrow gorge to the west being the direct road

to Kyam; by this the coolies proceeded, while I took the east side, crossing a low connecting ridge. Numbers of hares were seen, and I bagged a couple for the pot. I fell in near this, with a Mr. Turnor, a traveller from England; and when I told him the beat I was going, he said he would accompany me. He had been searching for the pass by which M. Schlagintweit had gone towards Ilchi; but by the natives with him (for he could not speak Hindustani) had been taken off in this direction, quite a contrary point of the compass. We marched on together, reaching at last the main stream of the Chang Chũngmo, called Kyamgo Traggar; this was broad, and a great thickness of alluvial deposits were exposed on its sides. It was an alluvial plain in its transition state before the river had cut its way down to the solid rocks. Its former levels were beautifully shewn in a series of steps and terraces, of which as many as five could be counted.

At the point where we descended from the alluvial terrace into the bed of the Kyamgo Traggar, there was a small rill of water, but this disappeared about half a mile on, where the valley narrowed considerably, and the hills rose on either hand in high cliffs of limestone, forming a regular gorge, through this the wind blew with great violence from the eastward, and dark angry clouds hid the mountain tops: it was evidently setting in for a stormy afternoon. We pushed on, struggling against the strong gusts of wind, and the gorge widening as we proceeded at last brought us to a broad valley spread over with detrital matter. The mountains still towered in cliffs to the south, but rose very gradually from about $1\frac{1}{2}$ miles to the north, towards the high ridge of Samkang and Chamkang. It now began to snow hard, and we got under the lee of a low cliff, and sat there until our coolies came up, when we pitched the tents with great difficulty for the tent pegs would not hold in the gravelly bed of the stream; but by means of large boulder stones, this was accomplished. It was a miserable evening, snow falling until sunset, and lying on the top of the tents and in dry high spots. When the clouds broke at that hour, beautiful appeared the surrounding mountains with their white covering, the fleecy clouds, drifting up against the sides, added greatly to their height: the whole suffused with a lovely rose hue, and the sun shining upon the wet surface of the many tinted rocks, brought out their colours brighter than ever. Fires were soon blazing away, and we got on

dinners as if nothing uncomfortable had happened. One must give the Indian cooks immense credit for the manner in which they work under the discomfort and difficulties that must from time to time happen on the march.

The valley ahead of us appeared to end at about six miles distance, and thus it had been sketched in on the rough reconnaissance I had, so the next morning it was determined to leave the camp where it stood, and go on ourselves to the main ridge of the valley, and return by evening. After breakfasting we walked up the soft gravelly bed of the river for about four miles, it then narrowed considerably, and took a bend to the east-south-east, and at three miles further on divided into two large branches: we followed that having a nearly due east course. From the mountain spurs having approached so close to the broad bed of the Kyamgo Traggar, the absence of water, and it having also taken a bend, we had been led to imagine its course here ended, but this we were both of us much surprised to find was not the case, for we now beheld ahead of us an enormous broad gravel covered valley, stretching away to the foot of mountains at least 18 miles further to the eastward. It was quite impossible to reach the main ridge that day, so I sent a coolie back to bring on the tents. This open valley had the most peculiar aspect of any I had yet seen, but partook in its dry gravelly bed a good deal of the nature of those valleys I have seen between Pal and the Kiung Gang La; its elevation was about 16,400 feet, and its breadth in widest part about two miles; the ridge of hills, bounding it to the north, lay about four to five miles off, but were only 3,000 feet above it, and the spurs came with a very gradual fall towards the valley. On the south a very low ridge of about 500 feet, in places not more than 300, separated this valley plain from another broad one of a like character, the ravines of which ran up into the hills in wide beds, from 2 to 300 yards in breadth. Several broad lateral drainage plains also formed a junction with the one we were in from the northern line of hills that ran parallel with it. Directly ahead a low broad pass was visible, the mountains rising to the south of it in snowy peaks 21,000 feet high; but from the great altitude we stood at, and their distance 15 miles off, they gave no idea of so great an altitude. Plenty of the woody rooted wild lavender, or rather a stunted plant with the like scent, grew around, but grass was very scanty, only in two or

three spots was there found barely sufficient for the yaks; a few large patches of snow still lay on the plain, these (for the hill sides were now quite bare of it) were the remains of deep drifts formed by the winter winds. Water was also very scarce, and we could obtain none that day until we reached the spot chosen for camp in the evening. The distances on this plain seemed interminable, the ends of low projecting spurs appeared in the clear atmosphere quite close at hand; and had not the position of the pass ahead been fixed tolerably correctly on my plane table, we should, in all probability, have made our plans to reach it that evening; and my fellow traveller would not believe that it lay so far to the east as it did. The "mirage" on the flat gravelly plain had at times the appearance of beautiful blue still lakes; antelopes were very numerous; and running across the plain in vicinity of this appearance, looked double their natural size. We found the sun very hot in the middle of the day; but while waiting for our tents in the afternoon, found a blazing fire very comfortable; and the night, with the usual great alternation of temperature, was very cold. We were on our way up the valley early on the 13th August, but did not reach the foot of the low hill until the afternoon. Antelope still very plentiful, and the males magnificent creatures, with beautiful long thin horns. The summit of the pass (17,960 feet) was quite 1,500 feet above the level of the valley at camp, but the ascent very gradual. The snowy mountains on the south could now be well seen, their valleys filled with ice, and from the pass in easterly direction lay another valley which also widened out into another of the same type as that we had marched up; the hills seemed to fall on both sides, and the country generally to take a more open plateau like character. I could not spare time to proceed any further, I had much work to finish in the rear, and some high points to ascend, which the early snow-falls would shut up for the season. I much longed to explore, but could not do so. Mr. Turnor went on beyond for two days, and gave me afterwards a sketch of the ground. It appeared that some ten miles further, the open valley turned sharp south, and disclosed a long piece of water like the Pangong, but the mountains shut out the end of it, nor did he even get so far as the edge to tell me whether it was fresh or salt; so that this may be, for all we know, another rival to the great Pangong Tso. Turnor saw six or seven miles of its waters, which he described as

having a breadth nearly equal to that of the above lake. I retraced my steps therefore down the valley finishing the sketch of it. Some fine agates and cornelian are to be found in a small ravine at the spot, where the long southern spur from Chamkang H. S. abuts on the Kyamgo Traggar. I made a short ascent here, in order to look over into the country to the south-east. This presented the appearance of large broad level valleys that might almost come under the designation of plains, the undulating ridges that divided them being of so little elevation. On the 15th August I had returned to the junction of the road from Pal, with that running down the valley towards the direction of Leh, and encamped close to the hot springs of Kyam. These rise at foot of the hills on the left bank; the alluvial plateau, on the edge of which they are situated, extends for about half a mile to the river, and ends in a low cliff. The water rises in several spots, covering a distance of about 150 yards long. The spring on the extreme west side is the largest, and temperature the highest: this I give below. The ground about is wet and swampy, and consequently beautifully green with grass and weeds; an incrustation of lime had formed about the springs, but very sparingly.

Western spring,103.5 degrees.

Centre,...102.0 „

Eastern, 98.0 „

From the north-west a large tributary here joined the Chang Chùngmo river, adding so much to the depth of its waters, that it was a matter of difficulty crossing at the two fords below Kyam. The valley now lessened much in breadth, but the alluvial deposits were still well developed, and were cut into a series of steps by the gradual falling of the lake, or the diminished waters of the river on a drier climate commencing. At Pamzal the valley was still narrower, but these accumulations had disappeared. Here the Chang Chùngmo is left, and the road leads up the Rimdi Loomba to the Marsè Mik La, (18,452) and thence descends towards the Pangong basin, with a gradual fall down a broad valley passing Phobrang, Yûrgo, Tûblang to Lûkûng. At Chuggra, about three miles short of Phobrang, I turned to the north-west to the Kepting Kiptung La, 17,642. In the Gedmure Loomba was a green expanse of grass, with a rather severe ascent to a grazing spot called Boomzi, from this a high broad plateau

extended to the pass; the line of watershed being so broad, that it was difficult to assign its exact position. This high wide valley parted north and south, in the first direction to the Ororotze La, 18,050 feet, only used by shepherds when taking flocks to graze in the lower courses of the Chang Chùngmo river.

The scenery here was grand and very striking from its novel nature. On the broad high plateau are three small lakes, from which flows away a stream bordered with bright green grass, running parallel to slopes of talus backed by mountains over 20,000, culminating in peak Shayok (No. 2) 21,000 feet. These mountains rise very abruptly and send down a row of glaciers that end in moraines upon the plain of the Koh Loomba. The sides of this mountain mass are rugged in the extreme, and topped with perpetual snow. Shayok (No. 2) throws down a mass of ice covered with moraine débris, which abuts upon the river itself. From the foot of this glacier, I hardly ever saw a grander sight than the steep falls of rock and ice of 3,500 feet in a horizontal distance of only three miles to the highest point. This portion of the Pangong mountains is well worth the visit of a traveller. At the time of my visit the increasing cold had driven the shepherds with their flocks and herds from the higher grounds, and we found some families at Montol, from which place there is a path over the mountains to Mùglib. I followed the Koh Loomba valley down towards the lake, where it ends in a narrow gorge opening out into a considerable broad expanse of open ground, on which are scattered some small hamlets containing only three or four families each, *viz.*, Bhobrang, Yùrgo, Tùblang, and last of all, where the stream débouches into the plain of the Pangong itself, is Lookoong. Coming down the defile upon Yùrgo, is a very peculiar and striking peak overhanging the road. Its high rounded point is called by the natives "Chomo Kong Go," or the "Woman's Head," it having some resemblance to the shock head of a Tibetan belle.

Lookoong is situated about two miles from the spot where the waters of the Koh Loomba join the lake; this distance is covered with sand, white and glaring to the eyes, and the sides of the ravine are cut down about 12 feet, forming a cliff of that height on either side. I did not see any fish here, the body of water in the stream, though much reduced from the quantity that rises at its sources,

is still very considerable, though not equal to that of the Chushal stream. I had now finished the whole of my work, and went on that day as far as Mùglib, thence to Tangsè, where I paid up my coolies and for yaks, &c. The men had behaved very well, never had I any occasion to be put out with them. From Tanksè I returned to the Indus valley over the mountains by way of the Kay La, 18,256 feet. The Kay Loomba river is fringed with grass and bushes for a considerable distance up, and at a height of 16,300 feet flows out of a lake about 400 to 500 yards long, of very deep clear water. It owes its origin to a large landslip from the left side of the ravine, by which cause a very considerable portion of the hill side has moved forward and been disrupted. The rock is granitoid, the same as the Chang La, and forms the main axis of this mountain chain between the Indus and Shayok. From the lake to the pass, the scenery was wild as wild could be; near its source the ravine turned south and was nearly level for some distance, finally ending amid a mass of scattered rocks, débris, and snow; large beds of which still filled the ravines and lay in patches on the summit of the ridge. The wind blew with great violence from the west-south-west on reaching the pass, with that cutting, piercing, unsparing manner it does at these elevations; behind the shelter of some rocks I boiled the thermometers, and then descended into the valley below. All my followers now on the return journey walked their best; and by the evening we were well into the cultivation of the valley above Chimray. The next day I reached Leh, and was glad to meet some brother Surveyors, also on their return from their respective surveys.

In the foregoing pages, reference has often been made to the great accumulations of boulders, gravels more or less angular, clays and sands, near Tanksè and in the Chang Chùngmo; it is necessary to add a few words in conclusion regarding the cause I assign for their formation. This is, I think, clearly glacial. Proofs are not wanting that, in ages past, the valleys of the Himalaya contained glaciers of enormous length and thickness, the only prototypes of which are to be seen in those now filling the valleys of the Karakoram, far north in Baltistan. About half way between the villages of Kungun and

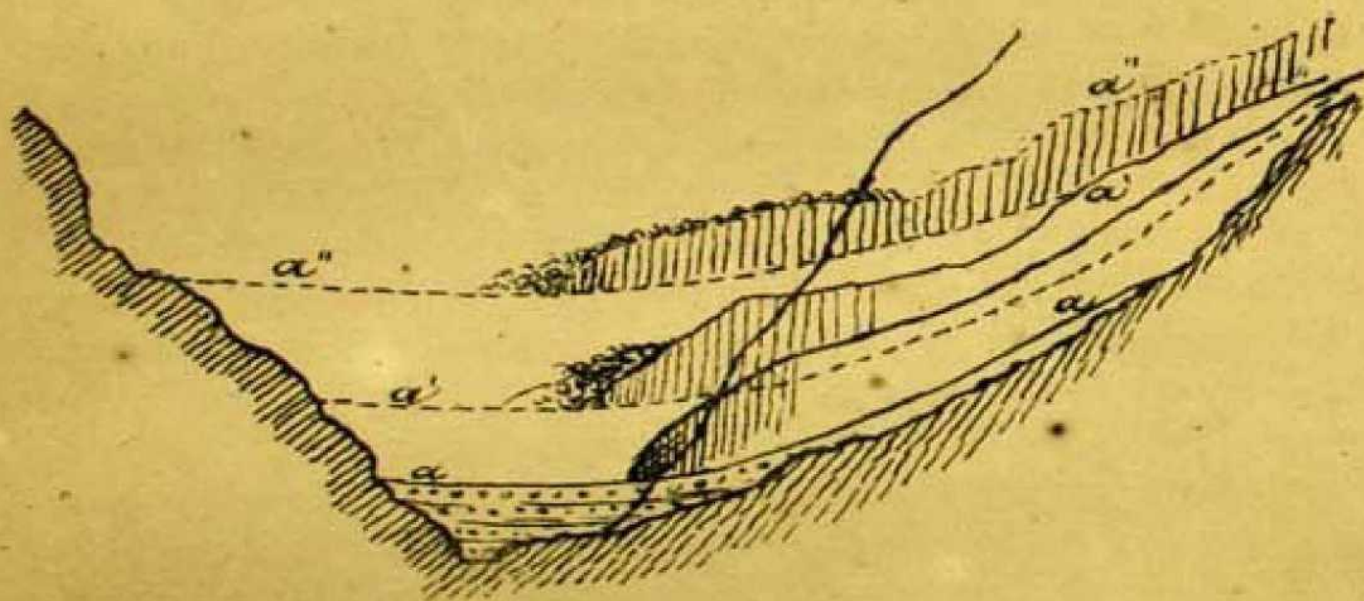
Gond lying on the Sind river a tributary of the Jhelum, Kashmir, and at the village of Gond itself, marks of glacial action are unmistakeable in the deep grooves or striæ-marks cut in the hard metamorphic slates, at a height of about 150 or 200 feet above the present level of the river. This point is 20 miles in a direct line from the head of the valley, where at present some very small glaciers exist. How much further this glacier extended towards the plain of the Kashmir valley, it is impossible to say; but at the débouchement 10 miles below, thick beds of débris are to be seen; the Sind river is still of very considerable size, and glacial accumulations are very soon swept away, as may be seen in now existing large glaciers below their terminal cliffs.

Taking 5,500 feet as the lowest limit of its extension, every valley in the vicinity of a range equal in mean altitude to the mountains north of Kashmir, must have once been the bed of these moving rivers of ice. The indications of glacier extension are also seen on the north of the Zogi La, between the present glacier of Muchoi and Pundras, at 10 miles from the pass. It is my belief that the Dras plain was once buried in ice, and that this region presented much the same appearance that the neighbourhood of the Mustakh does now. The imagination can hardly conceive the enormous magnitude that glaciers, like those in the Karakoram, must have once attained;* and that they extended into the Skardo valley on the Indus, 70 to 80 miles, is by no means improbable. Smaller ones from the ridge to the south we know did, for near Kephùn, a fine mass of moraine protrudes into the plain nearly a quarter of a mile, having very large angular blocks on its surface. Moreover, this moraine must have been formed after the valley around Skardo had assumed somewhat its present configuration, for this basin has at some period been filled up with beds of lacustrine deposit, gravels, and conglomerates, to a height that overtops the present isolated rock rising above the town, the coarser beds being the highest in the series; but it is quite natural to suppose that, on a milder climate succeeding, these larger alluvial deposits would be the first to be removed by the extinction of glaciers further down the valley,

* The existing glacier of Baltoro is 36 miles long in direct horizontal distance.

while the cold was yet intense enough to preserve those around and above Skardo. Though the vast accumulations of detritus in the Skardo basin were, I conceive, due to the glaciers from the high ranges, both to the north and south of the Indus near Basho,—which glaciers must have extended close down to and dammed up the river,—it does not follow as some might be led to suppose that the whole mass of such a mighty barrier should be formed of ice. It was the débris of moraines that would have composed this, from its continued accumulation in so narrow a gorge as the Indus there presents. These exuviae there piled up, would have raised the bed of the gorge, and the bed of the lateral valley as well, also elevating the active cause, *viz.*, the glacier itself; and in course of time the whole valley level would have been brought up to the height of the great deposits around Skardo. The section below (Fig. 6.) will, I hope, explain my meaning, in which a , a' , a'' represent the successive levels of the gorge and corresponding lateral glaciers.

Fig. 6.



Innumerable other instances can be seen of ice action throughout the Kashmir territory; I will instance near the Fotu La, on the road to Léh, a spot now far removed from such causes in action. Even in the valley of the Jhelum, below Bara Múla, the effects of a glacial period can be seen. That glaciers filling lateral ravines have extended across the main valleys at some periods of their existence is most

probable; and in nearly every case where gravel deposits are seen, some side ravine below, having its sources high up, can be pointed out, whose glacier has formed a temporary stoppage to the main river into which it ran: and such effects are still in progress in the highest ranges of the mighty Himalayas. When glaciers extended down to 5,000 feet, what must have been the appearance of the upper Shayok, Indus and Chang Chûngmo, where 12 to 13,000 is the lowest level of the country; contemplation of such a scene in the mind's eye renders the formation of lakes and the accumulations of detrital matter a natural sequence very easy to imagine. Further, when such powerful forces of ice and water were in action, their results would have extended far down the main drainage lines, and are to be sought for at the débouchements of such rivers as the Indus, the Sutlej, Ganges, &c.; and I believe that the more recent accumulations of immense boulder beds composed of rocks from the inner ranges, such as may be seen in the Noon Nuddee, Deyrah Dhoon, and other places along the base of the Himalayas, may owe their existence to a glacial period in those mountains.

Notes on Geological features of the country near foot of hills in the Western Bhootan Dooars.—By Captain H. H. GODWIN-AUSTEN, F. R. G. S., Topographical Survey.

[Received, 26th March, 1867.]

In the report 'On the coal of Assam, with Geological notes on the adjoining districts to the south,' &c. by H. B. Medlicott, Esq., Deputy Superintendent of the Geological Survey, published in the Memoirs of that Survey,* allusion has been made to certain geological features of the hills bounding the Western Bhootan Dooars.†

A few more explanatory notes on the formations to be seen there may prove of interest in connection with the above paper, and lead others who may have the opportunity to observe them more closely. The base of the Himalayas is there so densely wooded that much

* Mem. Geol. Survey of India, Vol. IV. p. 387. See pages 392 and 435, 436.

† See the map of "Bhootan and country adjacent" on the scale of 4 miles to the inch for all places mentioned in this paper.

is necessarily often hidden, and interesting and important beds are easily overlooked on a hurried scramble through the country. The point where I first noticed the absence of the usual sandstone formation, corresponding to the lowest Siwalik formations, so similar in every way to that in a like position in the Deyrah Dhoon, was near Dalingkote, where the Tsel river leaves the hills; here I only observed a low terrace of clay and boulders, quite a fluvatile deposit on the river bank, the bounding spurs from the main hills being of stratified gneiss. A short distance towards the Teesta on the west, these sandstones make their appearance and continue up to that river rising to a considerable height and thickness. The remains of a much larger accumulation of clays and conglomerates is seen some three miles up the Tsel towards the fort of Dalingkote forming a narrow flat terrace overhanging the river. The lowest terrace of clays and gravels extends away towards the plains, covered with a dense forest for eight miles, blending gradually with them into a clay country clothed with high grass. Proceeding from the Tsel river to the Tsakamchu, and thence towards Sipchu, the beds of two large streams are crossed, *viz.* the Nurchu and Mochu. Between these drainage lines, the road passes over a sub-angular debris from the adjacent hills of the gneiss rocks and clays, the terminal cliff being of considerable height and becoming much higher as one proceeds east. The lowest levels of the courses of streams which are below those south of Dalingkote, gradually increase as the longitudinal depression of the Jholdaka is approached, so that on and about the Mochu, the conglomerate cliffs rise in fine proportions, the upper level surface of the terraces being constant. But I must remark here that this is far below the highest level of like beds on the west of the Jholdaka or Dèchu, shewing that these last have suffered the effects of denudation to a less extent, unless, in the instance of conglomerates on the Nurchu and Mochu, we are to suppose them to be later fluvatile deposits of those rivers. A very characteristic feature of the country in this part of the Dooars is the very sudden termination of these gravels and clays at about six miles from the base of the hills in a more or less abrupt scarp running east and west; this outer boundary rises higher than most of the intervening ground between it and the hills (which is deeply cut into by ravines and covered with dense jungle and forest)

forming at Tsulcha Pahar and Rungamutti isolated high points of ground. The watershed between the Dholla and Jholdaka is thrown off from Tsulcha and running due south towards Ramsahai Hath, terminates there in a marked low scarp of sand and gravel about 20 feet high, beyond this a more clayey level begins and blends into the dead level of the plains. Looking due east from Tsulcha over the Jholdaka, the conglomerate deposits are seen abutting on the river, and terminate at Tondoo in a high cliff about 120 feet high irregularly but horizontally stratified, some of the boulders being of large dimensions, one remarkably large, about 10 feet high, lay at the foot of the cliff. About half a mile below this in the bed of the Jholdaka the masses of gneissose rock were of very large dimensions, their size and position so far from the hills requiring the existence of more than the ordinary transporting power of moving water. This cliff follows the left bank of the Jholdaka and the road to Sipchu runs at the base of it as far as the trijunction of the Jiti and Sipechu with the Jholdaka. Looking up the first named river, the masses of conglomerate beds with clays, are seen to rise into very considerable proportions, and towards the east form low hills running up to the main mass of the mountains. I was unable to proceed far up the Jiti nulla, but it is far from unlikely that the sandstone formation may be found there, the look of the gorge gave somewhat the appearance of being cut through these rocks. The greater elevation of the newer deposits on this side of the Jholdaka also favours this idea, as they may have been raised by the upthrow of the sandstone on which they are seen to rest when both are present, and I may say generally unconformably. At the Jiti nuddee the road to Sipchu rises to the top of the high terrace that overlooks the left bank of the Jholdaka for the rest of the distance. No one, as they proceed, can fail to remark the succeeding sudden rises on to higher levels sharply and straightly defined. This with a slight slope to the main surface causes the mass of this formation at Sipchu to be of very great thickness; it is there seen abutting against the gneiss rocks quite 500 feet above the bed of the Dechu, and no trace of the tertiary sandstones are here to be seen. Close beyond this the conglomerates have been removed, and the gneiss extends low down to the bed of the river Déchu, but between

Sipchu and Jangtsa a remnant comes in as a valley deposit in a narrow high ledge overhanging the Déchu, and at Jangtsa the highest level must be quite 800 to 1,000 feet above it. This level ledge can be traced in a greater or less degree up the valley, being most conspicuously marked at the junctions of the main lateral valleys. Looking over the face of the country just described, at the abrupt termination of the conglomerate and clay beds at Tsulcha, &c. and the successive and regular high cut terraces on the east of the Jholdaka, no part of the outer hills that I have seen, gave more the appearance of denudation due to the action of the sea than this: all seemed in accordance with a slow but intermittent last elevation of the land.

The large mass of conglomerates, north of Tondoo, disappear before reaching Chamoorchi: there in the gorge of the Pyim Chu, only a low terrace of transported water-worn materials brought down evidently by that river is seen sloping gradually out into the plain towards Ambari. The hill on which the fort of Chamoorchi stands is of the metamorphic rocks, some of the beds being of a more shaly nature, but all micaceous. Neither here, nor on the right bank of the Pyim Chu was any trace of the tertiary sandstone formation, nor did I see it any where the whole distance to Buxa, not even in the re-entering angle of the large river, the Boro Torsa. In the Chamoorchi Dooar, between the rivers Dahina and Raiti, is a dry flat plain, more or less stony on the surface, open and only covered with grass. It extends as far south as Garkunta and Huldabari Hath: the termination of higher level is very regularly marked also by the sudden rise of numerous small streams that flow due south, through a country where the surface beds are clay and free of pebbles. The distance that the gravel beds extend from the base of the hills, and these streams take their rise, is very regular, and conforms very closely with their contour at 8 to 10 miles. I also noticed that the bouldery character of the beds of the larger streams ceased at the same distance, the Jholdaka, the largest of them becoming at once sluggish, broad, and with a sandy bed at Ramsahai Hath, and the stony bed of the Raiti and Demdema are dry for a long distance; these outer gravels are evidently the most superficial recent deposits that have spread away from the several hill streams. East of the Raiti a long slope of gravel and boulders extends from the foot of the hills some 8 to 10

miles, these end at Rangali Bujna in abrupt but low scarps much intersected with ravines. This scarp is seen on the left hand on the road following the right bank of the Boro Torsa that leads to Balla ; its materials appear to have been carried out this distance by the above river, and are of very recent origin. About four miles from Tazigong, the site of the Bhutea stockade, the spurs from the mountains abut on the river, and a new and isolated feature in the geology of this part occurs. The rock is a hard compact limestone very similar to beds in the limestone of Masuri. The mass is of no great extent and dips at a very high angle to N. W ; the lower beds being shaly and thin bedded. I found no fossils, so that its age can only be conjectured ; certainly older than the middle tertiary, it may be nummulitic. The Balla hill in the immediate continuation of this limestone on the opposite side of the Torsa is a micaceous schistose rock, and in the bed of a small ravine near the foot of the ascent to Tazigong, I found several pieces of very pure soft steatite, which I was told the Bhuteas cut into small cups. I was unable to examine the foot of the hills to the east of Balla, having much ground to survey to the south, but looking in that direction the termination of the mountain spurs appeared somewhat detached from the mass, as if due to newer beds lying at the base of them ; they may either be a continuation of the sandstone at Buxa, or the higher conglomerate beds.

To the east of the Boro Torsa, no marked feature denotes where the gravels end, the level of the country is very equable, the beds of the streams being very sandy, bouldery and dry for a distance of 10 miles. The Basera river, one of the largest, is dry nearly as far down as Nathabari in the month of February ; but, although no scarp marks the commencement of a lower level in the country, this line coincides with what I have before said respecting the Balla and Chamoorchi Dooars. The larger streams have generally a narrow strip of kader land bounded with a low scarp marking their former, higher and lateral extension.

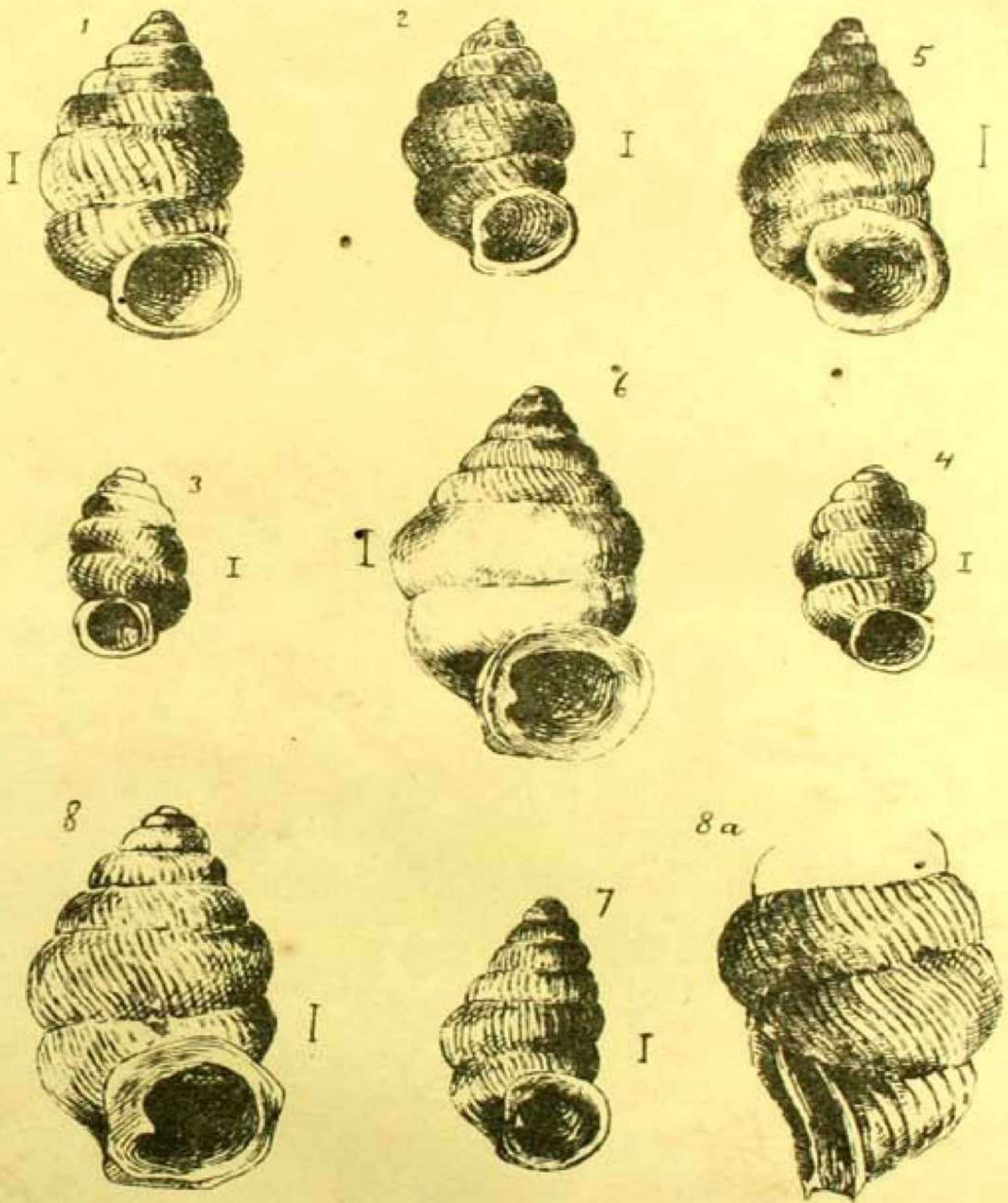
At Buxa the sandstones suddenly come in with the accompanying higher and unconformable conglomerate beds, the former with the prevailing high dip towards the main hills. I have already noticed the occurrence of this formation in a short paper in this Journal

(1865), I have now an addition of some interest, [*viz.* that in the bed of Deemah nuddee a short distance west of Buxa, which flows through the sandstones and conglomerates, Assistant Surgeon J. Richardson has since informed me he found the fossil molar of an elephant, probably washed out of the upper beds.

The absence of the tertiary sandstones at the base of the Himalayas for a distance of over 50 miles is, as remarked by Mr. Medlicott, an anomalous case, and if any remnant be found hereafter, it must be small. In the deeper gorges of the main rivers such as the Jholdaka, Dahina, and Boro Torsa, they would be the more likely to shew, as they do on the Teesta, if nowhere else, but we only find stratified rocks of the most recent formations with the single exception of a small mass of limestone thrust up at a high angle at Balla. The question arises where are these usual formations, they suddenly disappear east of the Teesta, and as suddenly reappear east of the Torsa in equal force. Are they still below the surface over this area, or have they never existed, one of the suppositions brought forward by Mr. Medlicott. If they have ever found a place here, to what forces are we to attribute this single instance of total widespread denudation in so long a line of formations. Taking great physical features into consideration, it may be worthy of remark that the country and its rocks under consideration is to the south and east on the edge of a great natural basin of depression that must have been receiving for ages the drainage of the whole of the Eastern Himalayās, and considering its distance from the sea, the neighbourhood of Kooch Behar is yet one of the lowest in Bengal on the north and east. From Balla there runs in a north-westerly direction a high ridge, 8 to 10,000 feet, given off from the great Himalayan mass of Gyepmochi, and this narrow but high feature runs parallel to the deep transverse valley of the Am Mochu, following in all probability a great fault, and the existence of which is, in a measure, proved by the sudden termination of the limestone in the direction of its strike at Balla, for in the Dootia nulla on the left bank of the Torsa, I was unable to find any, but metamorphic rocks in its bed; and if the limestone be continuous, this ravine would cut through the whole of it. I am, therefore, more of opinion that the elevatory force that has raised the tertiary sandstones into the position they are found along

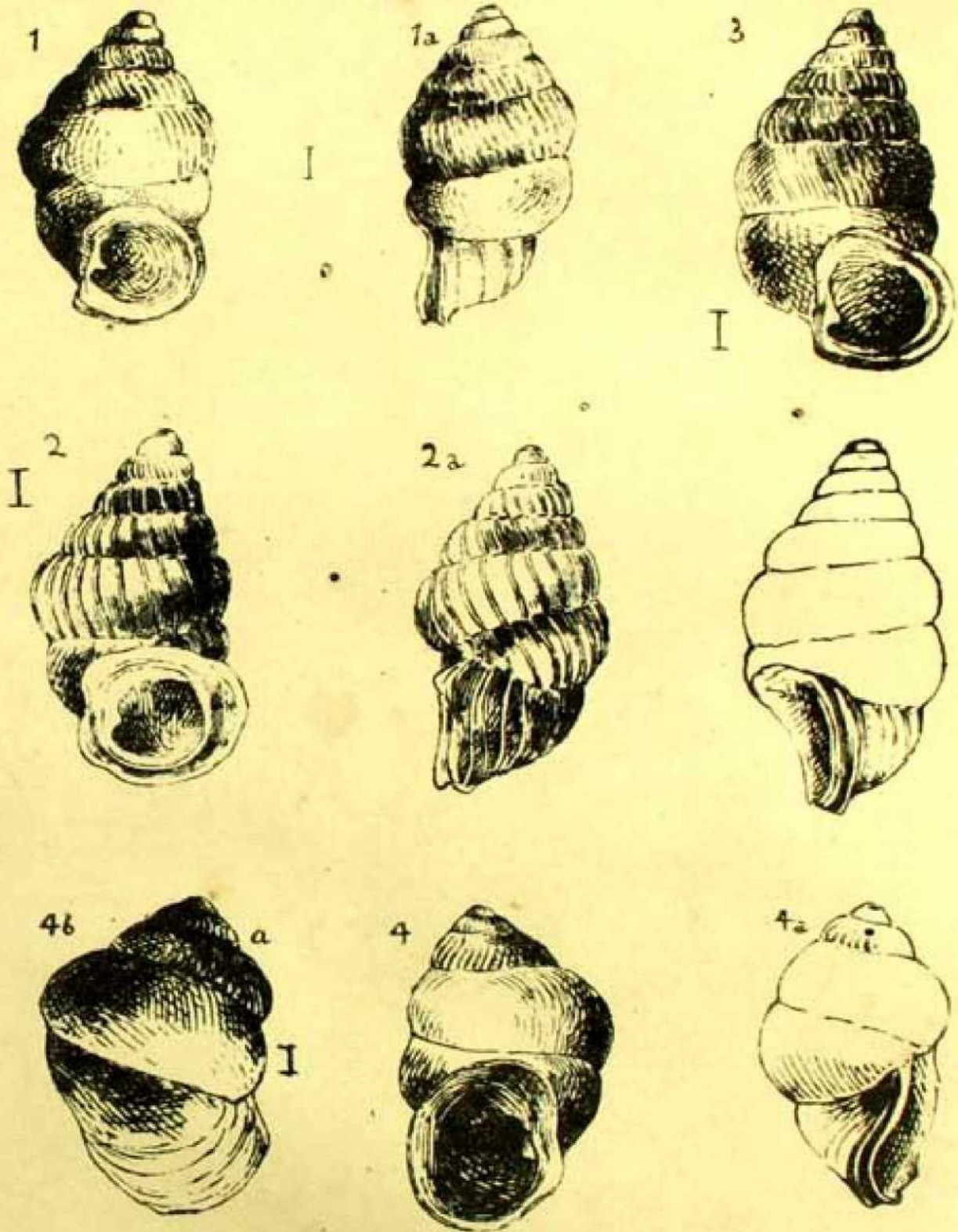
the whole base of the Himalayas, often to a height of nearly 3,000 feet above the sea, has here been exerted in a less degree, and that they are to be sought for yet below the upper conglomerates more or less deeply seated at a short distance from the base of the hills, as I have shewn by the dotted line in map (Plate V). Should further exploration shew more clearly how these sandstones near the Teesta disappear eastwards, how they commence again near and to the west of Buxa, and that they lie deeply seated in the intervening space, it will not a little form a connecting link geologically, though not orographically, with the hill mass south of the Brahmaputra; it is curious to find the last low eminences of gneiss in the Assam valley, *viz.* at Dhoobrie and Mateabug as noticed by Mr. Medlicott, to be upon a line in the direction of this great gneiss mass of the Himalayahs at Gyepmochi, the area so devoid of the tertiary deposits lying between them.

Oct. 1866.



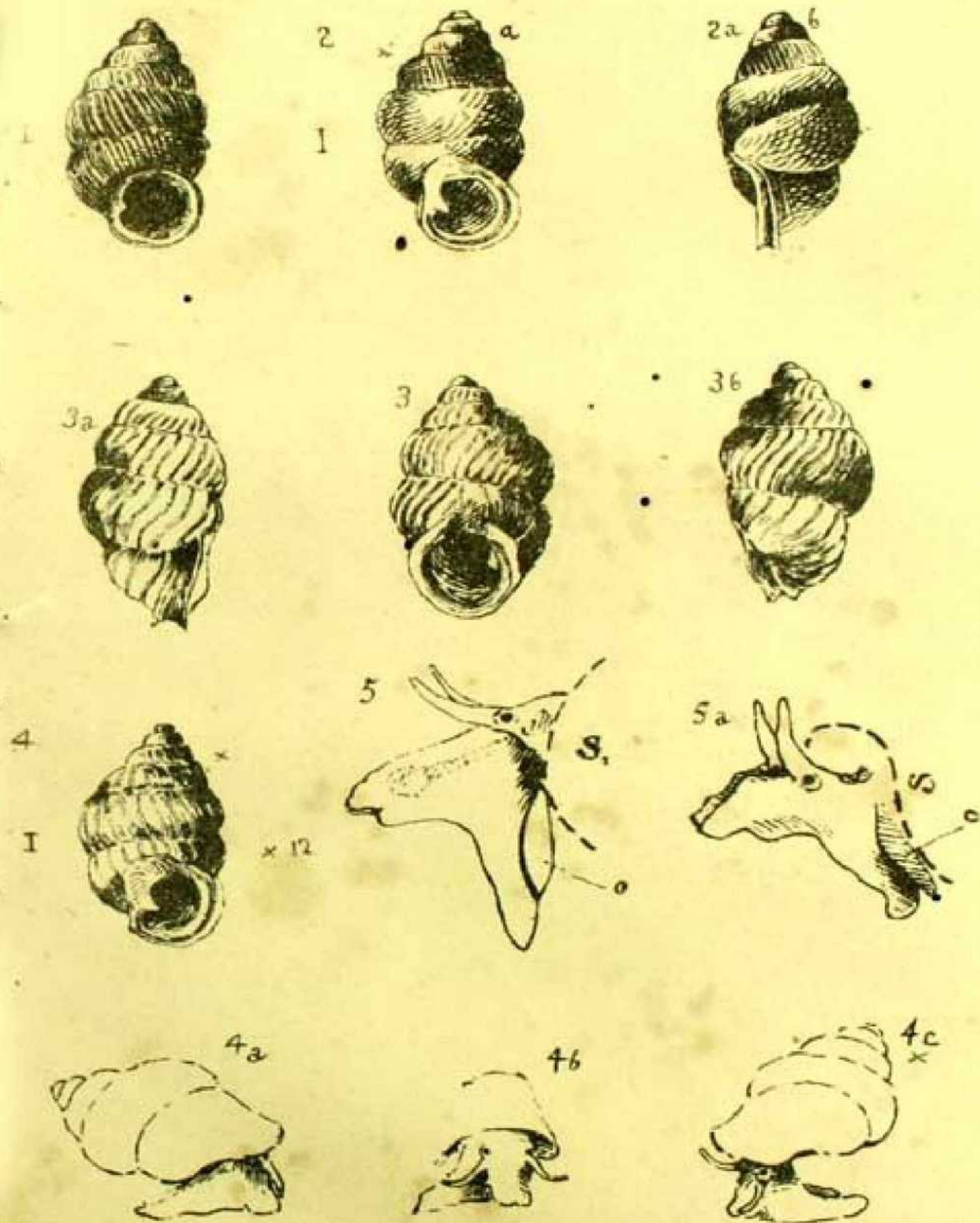
HIMALAYAN SPECIES.

Fig. 1	<i>Diplommatina folliculus</i> Pfr.	5	<i>D. pachycheilus</i> Benson.
" 2	do. do. do. var.	6	<i>D. semisculpta</i> n. sp.
" 3	<i>D. Huttoni</i> , Pfr.	7	<i>D. pullula</i> Bens.
" 4	<i>D. costulata</i> , Hutton.	8	<i>D. Blanfordiana</i> Bens.



KHASHI HILL SPECIES.

- | | | |
|-------------|------------------------|---------------------------------|
| Fig. 1. 1a. | D. diplocheilus. Bens. | „ 3. 3a, D. labiosa. n. sp. |
| „ 2. 2a. | D. scalaria. n. sp. | „ 4. 4a, 4b. D. gibbosa. n. sp. |



KHASHI HILL SPECIES.

- | | | | |
|--------------|-------------------------------|----------------|--------------------------------------|
| Fig. 1 | <i>D. polypleuris</i> . Bens. | 4. 4a. 4b. 4c. | <i>D. oligopleuris</i> . n. sp. |
| " 2. 2a. | <i>D. ————</i> I | 5. 5a. | <i>D. folliculus</i> . Pfr. (animal) |
| " 3. 3a. 3b. | <i>D. n. sp.</i> | | |

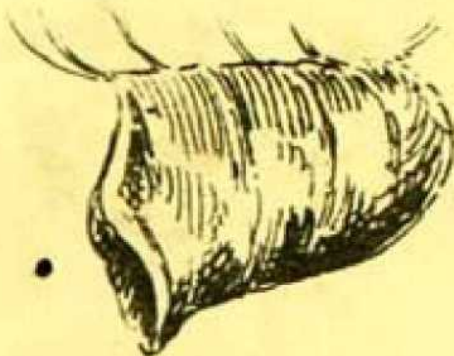
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1a.

3.



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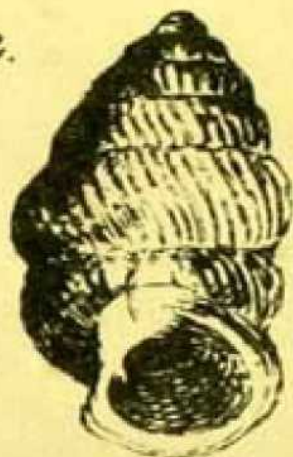
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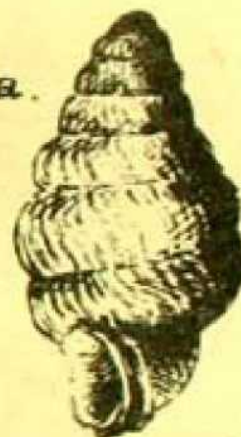
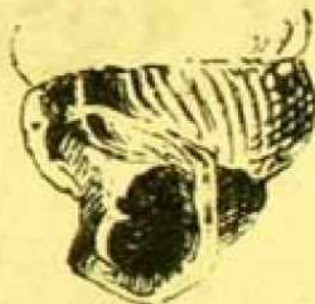
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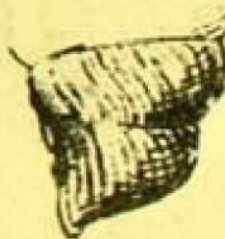


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4a



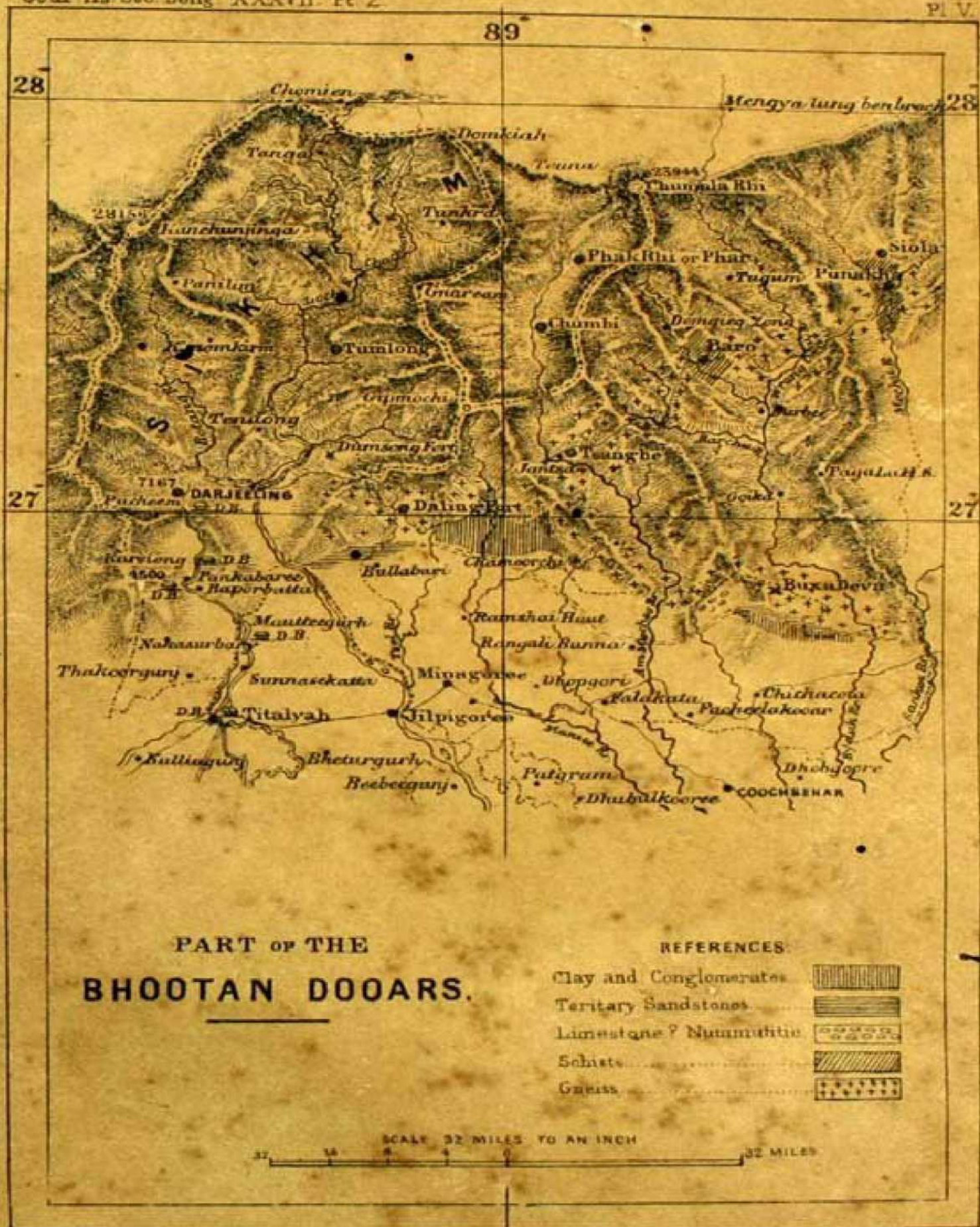
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BURMESE SPECIES.

Fig. 1. 1a. *D. sperata*. W. Blanf.
 „ 2. 2a. *D. Puppensis*. W. Blanf.

„ 3. 3a. *D. exilis* W. Blanf.
 „ 4. 4a. *D. nana* W. Blanf.





JOURNAL

OF THE

ASIATIC SOCIETY.

PART II.—PHYSICAL SCIENCE.

No. III.—1868.

ON DWELLINGS, WORKS OF ART, LAWS, &c. OF THE KARENS; *embracing Query 50 to Query 76*;—by REV. F. MASON, D. D. *Missionary to the Karen people.**

[Received 7th January, 1865].

The following pages contain the answers to "Queries respecting the human race, addressed to travellers, by a Committee of the British Association for the advancement of science," from query 50 to query 76 inclusive, furnished at the request of Col. Phayre, and with the previous sheets, complete the replies.

No answer is given to query 73, for obvious reasons. It asks the results of missionary labours on the people, and for a scientific association, the answer should be furnished by one who is not a Missionary.

Dwellings.

50. The character of the houses the Karens inhabit, varies with the character of the cultivation pursued. Among the Red Karens and Toungthus, where the cultivation is permanent, the same ground being cultivated for a succession of years, the houses are comparatively permanent. But most of the Karen tribes change their fields annually, and move every two or three years to be near their cultivation; and there build temporary houses of bamboos, leaves and ratan. They clear a few acres of land, burn them over near the close of the dry

* This paper is a continuation of the answers to queries 1—50, on the same subject, published in *Journal As. Society, Bengal*, 1866, vol. xxxv. pt. ii. p. 1 &c.

season, the ashes serving as manure; and when the first showers fall, they plant their paddy. They do not scatter it over the ground, as in the cultivation of lowland paddy, but one walks over the field in front with a pointed bamboo, with which he makes holes in the ground, a foot or more apart, and another follows dropping a few grains into the holes; and there they leave them for the showers to fill in the earth. After the harvest has been gathered, the field lies fallow for several years; while crops are raised in like manner in other localities.

Each village has its own lands; and if they are large, in comparison with the inhabitants, they are able to cultivate new fields for six or seven years; but if their lands are small, they are compelled to come back to their former cultivation in three or four years; but after so short a period, the jungle on it is too small to produce any good amount of ashes, and the crops are poor. In this way the Karens move around their scant domains, like the moon in her orbit, so as to present the same phases, after intervals of very few years.

While each village has its own lands and boundaries, as one, and which they call a country, the lands of each village are divided among many owners, as in other countries. Land is often bought and sold, and in the instances that have fallen under my own observation, the price paid has been from two to three rupees per acre. Like other communities, there are some too poor to own land, and these are allowed, by the landowners, to cultivate at a fixed rate of one rupee for every hundred baskets harvested.

In the north, where wars have been prevalent, the people have been necessitated to live close together for mutual protection. The Bghais, Mopghas and some other tribes, have usually but one building for a whole village. It is built like a bazar, with a square in the middle. There is a walk all around the building, with rooms opening into it on each side. Every married couple has a room and a fire-place of their own for domestic purposes, while the hall is common property, to which women often take their weaving, and men their mats and basket-making.

All around the hall is a raised platform, on which the young men of the village sleep, and where strangers are lodged. The building is of bamboo, usually raised some eight or ten feet above the ground, with rows of pig-sties ranged under the rows of rooms, while the

fowls often roost on the beams over the rooms, but sometimes below in connection with the pigs.

Among the southern tribes, each family has commonly a separate house, though sometimes several families of relatives occupy the same building. These houses are built on one plan. The front is at one end, where the ladder, by which they are entered, leads into the hall; which is a verandah, where visitors are received, and where both men and women work. The main body of the building consists of one room, with a fire-place in the middle that serves to divide it into two apartments; in which different members of the family, when large, sleep.

The Pwos of the Tenasserim Provinces have the singular custom of always building their houses so as to face to the east, but they can give no account of its origin; and it is not observed by the other tribes.

The size of Karen villages varies from ten to one hundred houses or families; and in some of the Red Karen villages there are two or three hundred families.

Monuments.

51—52. No monuments of any kind are raised by the Karens, or have ever been known to be raised. They prefer that their localities should be unknown, and wish to ignore their existence to all the outside world.

Works of Art.

The Karens are singularly deficient in works of art. In the Tenasserim Provinces, the only works they can exhibit are baskets and mats, which are very neat. The mats have various forms woven in them, to which they attribute a divine origin. When god was about to die, as the legend runs, he called all nations to him to receive his dying legacies; but the Karens being tardy in coming, they arrived only in time to see his mats burning, and to note the figures on the ashes which had been woven into them; and they have made their mats, they say, after these patterns ever since.

Among the Bghais, we find a few that can work in iron, so as to forge their own axes and bills, hoes and spears. On proceeding to the Red Karens, silversmiths are met with who make all the common female ornaments, as rings, bangles, ear-knobs, and the like. The

Tarus, further north, make matchlocks, some of which that I have seen, are very well done, and sell for thirty rupees each. They display no ingenuity, however, in these works. They are mere imitations of Shan articles. While the Karens originate nothing, they show as great a capability to imitate, as the Chinese. They can learn anything. Boys who never saw a chisel or plane or saw, will readily learn to use them, as well as a Chinaman. Men who were called Loo-yaing, "wild men," by the Burmese a few years ago, can now do all the work of a printing office, as well and as readily as Europeans with the same amount of training. Others can use the chain and the prismatic compass in the field, and the plotting scale and protractor, and paint-box in the house, and produce unaided a very creditable plan of a piece of land, while still others can use the sextant, measure heights and distances, take the sun's meridional altitude, and calculate the latitude.

Karen women can generally weave, and embroider very prettily; but there is a tribe or clan in the valley of the Salween, the We-was, in which there was not a single woman of the whole tribe, when the missionaries went first among them, that knew how to weave. They buy all their clothes from the neighbouring tribes, and have no peculiar dress of their own.

The Karens have a few musical instruments of their own manufacture, but they are quite rude. They make pipes or whistles out of bamboos; and bugles out of buffaloes' horns, or the horns of the antelope. They have also harps, guitars, jews'-harps, and a kind of dulcimer.

They are remarkably fond of the sounds of gongs, and kyee-zees, a taste they have in common with the Shans and Chinese. The Kyee-zee is little known, but it may be described as a large gong, with a cylinder a little less than its own circumference attached to one side; or it may be viewed as a bell-metal drum, with one end open. It is struck like a gong, and gives forth a sound like a gong, but not so shrill. They are manufactured by the Shans, and have ornamental circles and bands with representations of birds and fish; and on the outer circle are four raised frogs, as the figure of the cat sometimes surmounted the ancient sistrum. Whether the sound of the instrument is intended to emulate the voice of the frog or not, must be left to conjecture, for no one can give any reason for the frog being there.

The Karens attach a fabulous value to these instruments, and often pay absurd prices for those that have good tones. They have distinctive names for ten different kinds, which they pretend to distinguish by the sound, the poorest of which sells for one hundred rupees, and the best for a thousand. Besides these, there are several inferior kinds with prices varying from thirty to one hundred rupees. When a good kyee-zee is struck, the Karens say the music softens the heart, and the women weep for the friends they have lost, or from whom they are separated.

The possession of kyee-zees is what constitutes a rich Karen. No one is considered rich without them, whatever may be his other possessions. Every one who has money, endeavours to turn it into kyee-zees, and a village that has many of them is the envy of other villages, and is often the cause of wars to obtain possession of them.

Domestic Animals.

54. The only quadrupeds, entitled to be considered domestic animals among the Karens, are hogs and dogs. The hog is the small Chinese variety, and is very extensively raised, both for food and for sale. It is used in all their offerings as most acceptable to the unseen spirits; and no idea of uncleanness is attached to it, any more than to the ox, the buffalo, or the goat. They are exclusively in charge of the women, and each hog distinguishes the voice of his mistress, though a dozen be calling at the same time, with unerring accuracy, and runs to her with greatest alacrity for the food he expects at her hands.

A few solitary oxen and buffaloes are occasionally seen, purchased from the Shans or Burmese, but they cannot be regarded as Karen domestic animals, any more than the elephant which is met with here and there. The Pakus and Mannepghas raise a few goats, and the Red Karens ponies, as well as oxen quite extensively; but these are local and exceptional.

Dogs are found everywhere, and are eaten by the Bghais as readily as by the Chinese, but not by the southern Karen tribes. The pariah is the most common variety, but the Karens raise also a small dog allied to the smooth-haired terrier, which they use for hunting. It is not abundant, but is highly valued, the price of a good one being equal to that of an ordinary pony or buffalo. Deer, it is said, are so afraid of them, that they lose strength when they find one of these

dogs after them, and become an easy prey to the hunter. When they start anything, they go yelping after it all day, so that a Karen has only to follow on, and he is sure of his game in the end. They will follow a large snake that the Karens eat, as readily as a deer, but they will not attack it. Tiger cats, palm cats, and civet cats they attack and kill. They fear nothing, excepting tigers and leopards. If they come on a tiger's track, they run back.

Cats are not domesticated by the Karens, for they say, "We cannot eat them, while they devour the rats we wish to eat ourselves."

Fowls are raised almost universally. Most of them appear to be the common domestic fowl, but a few are the Burmese domestic race of the wild jungle fowl; and a few are met, in the southern districts, with the membrane that covers the bones black, or nearly so, *Gallus Morio*, Temm. It is not found among the northern Karens.

Government.

55—56. The government of the Karens may be compared to that of the American Indians at present, or to that of the Scottish clans in the days of Rob Roy. As a whole, they are ungoverned and ungovernable. The Pakus are the hereditary enemies of the Pwos, the Bghais of the Pakus, the Gaikhos of the Bghais, and the Red Karens of all. Then there is not a village, perhaps, without an unsettled feud with some other village. Their districts are ill-defined, and they quarrel and fight, like civilized people, over a few roods of land.

If a man is devoured by a tiger, while on a journey, the price of his life is demanded by his relatives of his companion who invited him to take the journey, and they constitute themselves both judge, jury, and executive. Should any one innocently introduce small-pox, or cholera, or be supposed to introduce it, or any other disease into a village, all the deaths are charged to him; and if he has not property to pay, the debt remains for his children or grandchildren to liquidate.

Each village, with its scant domain, is an independent state, and every chief a prince; but now and then, a little Napoleon arises, who subdues a kingdom to himself, and builds up an empire. The dynasties, however, last only with the controlling mind.

Before the country was occupied by the English, Lai-quai, a Bghai chief, ruled all the Bghais, and Gaikhos north of Toungoo. He waged war at will with his subjects on the neighbouring tribes; and by

furnishing the zenanas of the Burmese governors with comely Karen girls, whom he kidnapped, the chieftainship of the Burmese district on the plains was given him, and he reigned a king. He died, and his empire died with him.

Twenty-five years ago, I found some ten thousand Karens in the valley of the Yuneselon, under the rule of a great chief, called La-kee. At his death none of his sons or sons-in-law could keep the kingdom from falling to pieces, or prevent its crystallizing into the same elements in which La-kee found it.

In many districts the chieftainship is considered hereditary, but in more it is elective; as much as the chief of the executive is in America. The people select the man that pleases them best for chief, no matter what his antecedents may have been; and if after a trial, he does not please them, they elect another. In this way divisions sometimes occur, one part of a village adhering to one chief, and another part to another chief, and they perhaps settle the question by a fight.

In many villages that do not pay taxes or tribute, there are no regularly constituted chiefs. The man with the most property, and the largest family possessing the power without the name.

57—59. There are no divisions of caste among the Karens, and though found in many tribes and clans, the division seems to have arisen from the original separation of families, and communities.

Laws.

60. Although there are no written forms of law among the Karens, yet there is in fact a code of laws preserved in the traditionary commands of the elders that meets all the relations of man to man. The elders are the depositories of the laws, both moral and political, both civil and criminal, and they give them as they receive them, and as they have been brought down from past generations. Every village has its elders, who are expected to teach the young people to do good and to avoid evil. A village without an elder well stored with traditionary instruction would be regarded like a parish in England without a clergyman. To indicate their usefulness, the Karens use this saying: "Where there is no smith, the axes are soft; where there is no cock, the rooms are still." That is, the

elder gives efficiency to the people, as the smith does to their axes; and excites them to action, as the cock by crowing arouses the sleepers to their work.

The following lectures are from the lips of Bghai elders. Others might not use precisely the same language, but all would convey the same ideas.

Famines.—Children and grandchildren, you are children. You do not know, and have never yet seen difficulties and trouble. But I am old, difficulties I have seen, troubles I have found. I have been in scarcity and famine. Great waters I have met, and mastered; great fires, I have contended with, and overcome. Momentous feuds I have known; with mighty wars I have been acquainted, I am familiar with heat, and I am familiar with rain. I have seen irruptions of rats destroy the crops; I have seen the Talaings and Burmans overrun the country. I have known famines, when the people had to dig deep to obtain poisonous wild yams; and I have seen them die with exhaustion at the diggings. I have known the famine so severe that a man has deceived his associate, and given him a meal of rice and curry, but no sooner had he done eating it, than he seized him as a thief, declaring that he had stolen the food, and then sold him into slavery for the theft. I have known a kyee-zee sold for a sheaf of paddy, and a basket of paddy for a basket of money.

Industry.—Children and grandchildren, do not be lazy, work hard. If you work hard, you will obtain paddy, you will obtain rice; and you can sell it, and obtain money, and what you have to spare, you can take care of; and when times of scarcity and famine come, you can bring out your stores of paddy, and eat and be satisfied, and have enough for your children and grandchildren.

If you are lazy, you will have no paddy, you will have no agreeable food, and you will have nothing with which to buy. When the famine is unendurable, you will steal to eat; and you will then be sold into slavery; or if you do not steal, you will die.

Observe what I say to you, work and labour with cheerfulness and gladness. Grasp the helve of the cleaver firmly, hold it with a strong grip. Expose yourselves to the heat of the sun, and to the pouring rains, and the fierce winds. Bend down your backs, hold firmly the hoe, and live among the weeds. What you do, do thoroughly,

completely. We love happiness; and our greatest happiness is to clear our fields and to build our houses.

I tell you truly, every thing is in the earth. Therefore I say to you, bend down your backs, grasp the hoe, hoe deep, weed clean; and you will obtain eatables. Then, in times of scarcity and famine you will be able to purchase kyee-zees. Grasp the axe firmly, and clear a wide field; and you will obtain abundance of paddy. Then when times of scarcity and famine come, you will be able to buy buffaloes, and they will be the gains of your labour, the work of your hands.

If you want to obtain gongs, weed and make it all clean around your paddy. Then when times of scarcity and famine come, you will be able to purchase gongs; and they will be the gains of your labour, the work of your hands.

If you want to obtain silver, plant your fields industriously, and when the rains come, your paddy will spring up abundantly, and you will have good crops. Then you will be able to procure silver, and it will be the gains of your labour, the work of your hands.

If you want to obtain hogs and fowls, take cotton and make clothes. Then you will be able to procure hogs and fowls,* and they will be the gains of your labour, the work of your hands.

If you want handsome clothes, spin thread diligently, put in the woof and the warp, and weave. Then you will obtain clothes, and they will be the gains of your labour, the work of your hands.

All things are in the earth, and every one who will work hard, will obtain them; and he will have eatables and drinkables,* and will become rich, and will have in abundance. When he dies, he will leave his property to his children and grandchildren, and they will enjoy it. It will not be like those who obtain property by reprisals and forays. That is ill-gotten wealth, and is accompanied by hatred and malice; and their children never enjoy it. It goes to to their enemies.

Children and grandchildren, work hard, put forth every exertion, and you will obtain everything by the labour of your own hands.

Indolence.—Therefore I say to you concerning the indolent. Lazy people do not like to expose their bodies to the sun, or rain, so their skin and flesh are comfortable, and do not suffer like the skin and

* That is by selling the clothes.

flesh of the industrious ; but though their skin and flesh are comfortable, their stomachs and mouths are often very uncomfortable. Sometimes the mouth of the lazy man eats, and his stomach is satisfied ; but often his mouth finds nothing to eat, and his stomach is in great distress ; and this is because he does not work with his hands. Children and grandchildren, do not become imitators of people like these.

Help the poor.—Children and grandchildren, work, every one of you, and be prepared for a time of famine. Then, when a time of scarcity or famine comes, let not the rich, and those who have all the rice and paddy, reject the poor who have nothing ; that you may not lose your honour, and be abused ; but that you may be honoured and respected.* When hard times come and there is famine in your midst, let the wealthy help those who have nothing with which to buy, and cannot borrow.

Widows and Orphans.—Children and grandchildren, do not forsake the widows and orphans. You must take care of the widows and orphans, you must look after those who have nothing, all that can neither buy nor borrow ; that the poor, the widows and the orphans may not die of hunger nor become slaves. Then it will be noised abroad in other lands, that on your streams, in your land there are many wealthy men, and many elders ; and that they take care of the poor, and the widows and the orphans, and that there none die of hunger, or become slaves among them. When you are thus praised, none will dare to speak evil of you ; and you will become powerful, and be honoured.

But if you do not work, you will have nothing and come to shame because you have nothing. And if you have property, but do not look after each other ; if you are covetous, and do not give compassionately, you will come to shame on that account.

When famine comes among you, if you do not look after the poor, and the widows and the orphans ; if you do not take care of those who have nothing, they will die of hunger or become slaves. Then the inhabitants of other countries will hear and say : “ We hear that in that country the poor, and the widows and the orphans become slaves, or die of starvation.” Then the inhabitants of other countries will abuse you, and speak evil of you and say, “ The people of that land are all the children of poverty. There are no rich men among

them ; or if there be one, he is a covetous fellow, and does not take care of his people ; and he leaves them to die, or become slaves." After you get such a bad character as this, should you become exceedingly wealthy, and exalt yourselves, and set yourselves up for this and that, the people of other lands will not believe you, will not fear you, will not regard you at all.

Love.—Children and grandchildren, love one another. Do not quarrel, do not find fault with each other. When we are in the village we are separate people, but when we go together to clear the fields, we are brethren ; and if one is taken sick on the road, or in the jungle, we must take care of him ; we must look after each other. When we cut fields together, we are brethren, and if one is sick, all are sick ; if one dies, all die, and we must carry his body back to his house, and lay it in the hall, that his brethren may see, and his children may see, and his wife may see that he is dead.

Love peace.—Children and grandchildren, love peace, and you will live in peace, and live to be old. He who loves peace, his house will be established, and it will be permanent. He will sleep in peace and have agreeable food to eat. He who walks in peace, will enjoy peace. He will have associates, he will have friends. His daughters will demean themselves with propriety, and his sons will live happily. He will have no adversaries, he will have no enemies. The lovers of peace will live long and be prosperous.

Evil doers.—The evildoer has no friends ; he has no houses, no fields ; but he has adversaries and enemies. His daughters will become slaves, his sons servants. His wife will become the wife of another, and his kyee-zees and gongs will be all expended. His kyee-zees will become the kyee-zees of others ; his money the money of others. His land will be destroyed, and his country will come to destruction.

Children and grandchildren, take no pleasure in them. Evildoers do not live to be old. Their ways go up quickly to old age and death.

Duty to Parents.—Children and grandchildren, he who does not love his father and mother, will suffer for his sin. When he was small, his mother gave him the milk of her breast to drink, and she bore him about, and carried him pick-a-pack, and cleaned him when

he was dirty ; and when he cried, his mother sympathised with him, and did not laugh at him. Great are the sufferings that his mother endured for him while he was an infant.

Therefore, when a man is grown up, he must take care of his mother ; if he does not take care of his mother, if he does not furnish her food and drink, he will suffer for his sin. He will be afflicted, and become poor.

Your father left your mother in the house to watch you, and he went out and worked hard for you and your mother, that you might have food and grow, and that your mother might have leisure to watch you. If your mother had not had food provided for her, she would have had to leave you in the house, and you might have fallen out of it and been killed. In order therefore that your mother might take care of you, your father went out to work, and endured burning heat, and bore the drenching rain.

Therefore, children and grandchildren, when you grow up, you must take care of your father, and provide him with food and drink. He that does not take care of his father, will suffer for his sin. When the God of heaven and earth looks down upon him, he will punish him for his sin, and he will become poor and wretched. If he works, he will not succeed in obtaining anything, and he will become sickly, weak, and helpless.

Humility.—Children and grandchildren, he who does not humble himself, but exalts himself, and regards his relatives as nobody, and makes forays and extorts from his brethren without cause, and does as he likes, and is proud, and beats others for nothing, he will not live to old age, he will die young.

Because he acts proudly, and extorts from his brethren without cause, the God of heaven and earth will look down upon him, and will say, " This man has done thee no evil, thou oughtest not to have done evil to him." Then the man that exalted himself, and did the evil, will suffer punishment for his sin, and he will become poor and wretched. If he has kyee-zees, he will lose them, if he has money, he will not enjoy it ; and though he should have sons and daughters, they will not live to help him. They will die without apparent cause, and he will be left wretched and childless alone, unhappy, unable to work, and without means to purchase anything.

Swearing.—Children and grandchildren, by no means curse each other. If there be cause for it, swear, but unless your brethren make trouble in your hearts, do not curse and swear causelessly. For I say to you, if your brethren make trouble in your hearts, and you curse them, and imprecate evil on them, the curse will really come upon them. Because they did evil, the evil curse will come upon them.

But if people do not make trouble in our hearts, do not curse them causelessly. For when you curse each other without cause, your curses go from one place to another to see to whom they belong, and when they find no owner, the Lord of the lands and the waters, the God of heaven and earth, is displeased; and he says to the curse, "There is no reason why thou shouldest hit this man; he has done no evil, go back to the man that sent thee." Then the curse returns to the man who sent it, and enters into his boiled rice, and into his water, and under his finger nails, and he eats it; and it hits the man who sent it, and he dies.

Children and grandchildren, this is assuredly true. Anciently there was a man who had ten children, and he cursed one of his brethren, who had done him no injury; but the curse did the man no harm, and he did not die. Then the curse returned to the man who sent it, and all his ten children died. Not a single one survived. Then the man repented, because his children died, and he said; "Hereafter, may I never curse more. That man did me no wrong. I cursed him without reason. There was no cause for it, so the curse returned and came upon my children; and all my ten children have died. The God of heaven and earth, the Lord of the lands and the waters, has killed them, that we may not curse people causelessly."

Covetousness.—Children and grandchildren, do not covet the money, do not covet the kyee-zees of others. Covet not the oxen and buffaloes of your brethren. These things are at your own hands, if you will be careful and work hard.

Partiality.—Children and grandchildren, do not act partially; do not have regard for one more than another.

Backbiting.—Children and grandchildren, do not backbite, do not abuse people who are not present.

Hatred.—Children and grandchildren, do not hate each other, do not give way to hatred.

Exactng Fines.—Children and grandchildren, do not require fines for trespass, for breaking your arbitrary rules or regulations. Though others make you pay fines for trespass, do not you make them pay you for trespasses in return.

Falsehood.—Children and grandchildren, do not testify to words which are false. In buying and selling do not use deception. Do not defraud, do not be dishonest in your transactions.

Quarrelling.—Children and grandchildren, do not do evil to each other, do not strike and beat each other, do not rage against each other. Do not extort from each other. Do not push each other down. Be careful. Do not pull each other's hair, do not slap each other's cheeks. These things are wrong in the sight of the God of heaven and earth. Cultivate adjoining fields, build neighbouring houses. When you eat rice together, do not boast against each other; when you drink whisky together, do not strike each other. The former elders said, "Sleeping together is warmth, eating together is sweet, travelling together is pleasant."

Oppression.—Children and grandchildren, why is it that one and another suffer so exceedingly as they do? It is because he exalted himself at first, and said: "I am a man, and my hands are strong." And he sold into slavery the widow and the orphan, and regarded his relation as nobody. And he extorted money from others, and treated others outrageously; so when he became old, and his strength failed him, his enemies rose up that he had wronged, and retorted on him, and he suffers for his sins. He did evil, and his evil returns upon him; and he grieves, and weeps, and suffers anguish; and when he dies he has no one to bury him, and his body remains in the field, and the birds devour it.

Theft.—Children and grandchildren, do not steal. Those who steal or destroy, defraud or act dishonestly, their deeds are by no means secret. Though the doers say nothing, though their mouths do not speak; their deeds will become manifest in the ordeal by water, and the ordeal of ascending trees. You will be beaten in remaining under water, you will be beaten in ascending trees. You

will dive into the water, and come up to the surface quickly ; you will ascend trees and fall down. It happens so, because you have stolen, and destroyed, and dealt fraudulently, and have displeased the God of heaven and earth. The God of heaven and earth sees, the Lord of mountains and hills sees, Thie-kho Shukha sees.

Children and grandchildren, if you are hungry, bend down your backs, and weed hard. If you want fish, take your hand-net and go fishing. If you want rats, set traps for them ; and if you want to eat beef, deer and stags are abundant in the jungles, and they are to be had without price. They have no owners, no one claims to have nurtured and fed them. Dig deep pits in their paths, that they may fall into them ; and set nooses, by which they may be noosed and sprung up in the air. Feed yourselves and families in this way. Borrow not, go not into debt. By no means leave debts for your children to pay after your death.

Every one that does not work hard with his hands, when he steals or borrows laughs ; but when he is required to pay, and has nothing ; then he weeps. And every one when he steals, and his deeds are hidden, puts himself forward as an honest man, and is bold and laughs ; but when his true character becomes manifest, and he is required to pay, all abuse him and speak evil of him, and call him a robber ; and his honor is destroyed, and he becomes exceedingly ashamed. No one will believe his professions of honesty afterwards. They will say to him ; “ Once honest, ten times honest ; once a thief, ten times a thief.”

Forays.—Children and grandchildren, do not make yourselves wretched by making forays, and taking the property of your brethren for nothing. It is wrong for you to take forcibly the possessions of your brethren. It will be lost in like manner, and your children will not enjoy it. Do not engage in forays ; do not make reprisals for injuries received. Those who make forays make enemies who will never forget them, and the ground around their houses will never be smooth, but will be filled with caltrops* and arrow heads. They

* Not precisely caltrops, but pointed bamboos, a few inches high set firmly in the ground, at an angle of about 45°, to pierce the foot of an enemy while running to or from the house. They are rather formidable weapons in their way. I have seen a man's foot with a hole quite through, made by one that caught him on the top of his foot while running away.

will not be able to sleep, and they will be unhappy while awake. If they obtain kyee-zees or money, they will not use them themselves. If they raise hogs or catch wild fowls, they will not eat them themselves. Their enemies will possess them, and eat them without labour, and they themselves will come to abject wretchedness.

Killing.—Children and grandchildren, do not kill each other causelessly. Man is not like a beast. Man has a Lord and Master ; he is not like the wild animals. We are the children of Thie-kho, the children of Shu-kha ; we are the children of Shie-oo, the children of Yu-wa, and our God created us. Therefore do not kill each other.

The man who kills his brother without reason, who is not angry with him nor hates him ; that man will be killed without cause in like manner.

When a man kills his brother, Thie-kho Shukha sees it, the God of heaven and earth sees it ; and Thie-kho Shukha, and the God of heaven and earth look with compassion, and the tears flow from his eyes, and he says to the murderer : “ Thou hast killed this man and he did thee no harm. Thou oughtest not to have killed him, and thou wilt be killed in return.”

Therefore, he who kills will be given up by the Lord of the lands and the waters into the hands of his enemies, and they will kill him. He will not escape death. Be warned, those who kill, death takes note of them. They will come to want and distress, and be helpless. When night comes, they will long for the day ; and when day comes they will long for the night. They will grieve, and take their full of grief ; they will weep, and take their full of weeping ; and their end will be death. When they die, they will have no children, and there will be none to bury them. Their bodies will be left naked in the fields, and the vultures will devour them. These things I have seen with my own eyes, I know them from my own heart ; and they have often happened among us.

Adultery and Fornication.—Children and grandchildren, do not commit adultery or fornication. If you wish for a wife or husband, take one in an upright way with a marriage feast. Do not act covertly. If you commit fornication, your daughters will die, and your sons will not live ; and the country will be defiled and destroyed on your account.

When you commit adultery or fornication, or have illegitimate children, it is displeasing to Thie-kho Shu-kha, it is displeasing to the God of heaven and earth. Then the rains do not come at the proper time, and the dry season is irregular. The crops are bad, and the hunter is unsuccessful ; and your vegetables do not come up ; because you commit fornication and adultery.

You are poor and become slaves because you do that which displeases the God of heaven and earth. This he makes known to you by bringing on you troubles and difficulties, in order that you may not do evil. Children and grandchildren, be careful.

Suicide.—There is no command against suicide. It is very common where Christianity has not been introduced, and the Karens seem to see little or no guilt in it. It is regarded as an act of cowardice, and the suicide is not awarded an honorable burial ; but we are nowhere told that it is displeasing to the God of heaven and earth.

It is singular that hanging is almost the exclusive way by which Karens commit suicide, while poisoning is the most favourite mode with the Burmese.

If a man has some incurable or painful disease, he says in a matter-of-fact way, that he will hang himself ; and does as he says. If a girl's parents compel her to marry the man she does not love, she hangs herself. Wives sometimes hang themselves through jealousy, sometimes because they quarrel with their husbands, and sometimes out of mere chagrin, because they are subjected to depreciating comparisons. It is a favourite threat with a wife or daughter, when not allowed to have her own way, that she will hang herself.

One of Mrs. Mason's Paku pupils went and taught school in a Bghai village, where she was very popular. The village preacher observing his wife at her toilet one day, remarked jocosely ; "You need not rub your face so much, for you cannot make yourself look as handsome as the Paku girl." She said nothing, but immediately rose up, and went and hanged herself.

A young man in my employ recollects twenty-five persons who have hung themselves within the last fifteen years, in the circle of villages with which he is acquainted, eleven within ten years. Of the whole number, ten were men and fifteen women.

Criminal Law.—The general principle of criminal law, which the Karens recognise as just, is exactly the same as the Mosaic. An eye for an eye, and a tooth for a tooth. The elders said, "If made blind, take out an eye in return; if the ear is cut off, cut off an ear in return; if an arm is broken, break an arm in return."

The elders do not, however, recommend the exaction of these terms. They say again: "In order that we may not subject ourselves to fines and punishment, we must allow others to treat us as they choose. We must humble ourselves; we must not retaliate. If we are struck, we ought not to strike again. If one grasps the head, grasp the floor; if one slaps the face, slap the floor. If we are made blind, we must not make blind in return; if our ears are cut off, we must not cut off the ear in return. The long is before, the short is behind.* Loving peace, gives a wide place; loving evil, gives a narrow space. It is difficult to obtain happiness, easy to get evil. If we want evil, it is at hand before all the water has run out of a vessel that has been upset."

Law of Inheritance.—The father wills his property to his children; and it is the custom to share it nearly equally among them; but always giving the eldest son the largest share, and sometimes giving a little more to the youngest than to those between. Nothing is given to the widow, but she is entitled to the use of the property till her death.

When a Karen of property made his will, before letters were introduced, he killed an ox, or a buffalo, and made a feast at which every inhabitant of the village was invited to attend. At the feast, he declared his wishes, as to the disposal of his property; and prayed that the disposition he had made, might be carried out after his death.

The mother has no property of her own. If she brought property at her marriage, it became her husband's; but at her husband's death, she takes his place, the Karens say, and the property is hers to use till her death; after which, it goes to the children, according to the will of the father. She has no power to make any other disposition of it.

In the event of a second marriage, the children of a mature age take possession of the property their father left them. The second

* That is, the future is long, the past is short.

husband is not allowed to appropriate to himself any part of the property of the first husband ; nor can the children of the second marriage share in it, though in the case of minors it may remain in the mother's hands.

61. *Lawgiver.*—No tradition of any legislator, or lawgiver has been found. The Karens ascribe all their laws, and instructions, to the elders of preceding generations, and have no idea of any period when they did not exist.

62. *Change of Laws.*—The Karens never make any alterations in their laws, or regulations, for the government of their country. They seem to think that everything of the kind has come down to them from the ancients in a state of perfection, requiring neither addition nor alteration.

63. *Observance of their laws.*—In respect to the observance of their laws, or the instructions of their elders, very little can be said in favour of those who have not come under the influence of Christianity ; and many that worship with Christians are Christians in name only.

The truth can be obtained from a Karen much readier than from a Burman, because he is much less artful ; not that he has any more regard for the commands of the elders than the Burman has for the commands of Gaudamaa. I have never yet met with a Karen, in the church or out of it, that when he had committed a wrong, would not tell a falsehood to cover it. They have no regard to their engagements or promises. What a Karen says he will not do to-day ; under a change of circumstances, he will do to-morrow, and seem to think it all right. He has changed his mind, he says, and that is sufficient.

They have no idea of suffering for truth and righteousness. If their leaders or associates do what is confessedly wrong ; they think it quite excusable to go with the multitude. They join themselves to forays, in which they are not concerned, and think they do no wrong, however unjust the attack, because they were hired by others, with whom, they deem, the guilt of their robbery or murder rests.

Theft among themselves is usually discovered and severely punished, so the people are ordinarily honest ; but they have no conscience about abstracting small articles when they are not likely to be discovered.

They are exceedingly vindictive, and demand heavy damages from those who have injured them; and are most implacable enemies. The dying charge of a father to his sons, is often for them to avenge his wrongs, real or imaginary, and should they be unable to do so, to transmit the charge to their posterity. A Gaikho chief was put in jail, and I visited him. He was very humble, and promised every thing to get out. I interceded for him and he was released. He was treated by our Karens with all possible kindness, the few days he staid with them. He soon after died in the jungles, and his last words to his family were, that they should avenge his death on the party that had caused his apprehension.

Natural affection too is weak among them. It is no uncommon thing for a man to curse and strike his mother; and children, notwithstanding the instructions of the elders, take very little care of their parents. I have stood over an old woman dying alone in a miserable shed, and tried in vain to induce her children and grandchildren, close by to come to her help.

The Gho-kho, a Bghai clan, it is said by those who know them, often sell their relations into slavery. If a child is sickly, and the parents think it will not live to advantage, they sell it off, when occasions offer, to strangers. They say among themselves; "This child will never grow up and become our posterity. It is continually sick, and will never be able to do any thing for us. We had better sell it, and then we shall get its price to eat." In seasons of scarcity, they frequently sell their orphan nephews, and nieces to obtain paddy. Occasionally, when a mother gives annoyance to her children by reproving them; one will say: "My mother talks excessively. I shall not be happy till she dies. I will sell her, though I do not get more than a gong or five rupees for her." And he sells her. If an uncle dies, they often sell the widow; and if a brother dies, they demand ten rupees, of the widow as the price of her husband, their brother; and if she has not the means to pay, she is sold into slavery. So also, if a married woman dies, her relatives demand a large price of her husband, which he must either pay or become a slave or fight; and if he has no money, he usually chooses the last alternative.

64—67. *Administration of the Laws.*—It is instructive to see how different the same act looks when viewed from different stand-points.

The forays of the wild Karens appear to civilized people little better than unqualified robbery and murder ; but a Karen looks upon them much as Europeans do suits at law, and the execution of judgments by the sheriff.

If a Karen is defrauded of his money by dishonest debtors, there are no courts of law to which he can appeal for justice ; so he calls on his friends, to go and seize the debtor, and make him pay the debt with interest, or sell him into slavery. Forays of this kind for debts are called small cause actions, and correspond to what we denominate civil suits.

If a man is killed, there is no authority to which a Karen can go, to have the homicide brought to justice. Every family is expected to avenge its own wrongs. Perhaps a man has been mortally wounded in an attack, or quarrel, and he calls his son and says to him ; “ I have been speared and shot without cause. I am very sick. Should I die, get my value, obtain my price. If you can get the living, take the living ; if you can get the dead take the dead.” After this charge, a son deems it his sacred duty to avenge the death of his father, whenever a favourable opportunity occurs. These are called great cause actions, and correspond to criminal suits.

In all cases, it is not the custom for the man who occupies the position of plaintiff to go to the foray himself. He employs others, and stays at home to compensate those that go ; because in the event of his death, there would be no one to pay them their wages, or avenge their deaths, should they fall in the attack. Thus a Karen always thinks himself right in taking the law into his own hands ; for it is the custom of the country, which has the effect of law. He is never interfered with, unless he is guilty of some act contrary to Karen ideas of propriety, when the elders and the villagers interfere and exercise a check upon him.

Civil Suit.—When a Karen has been repeatedly to one that owes him money, without obtaining it, and has perhaps been treated uncivilly, he calls out the *posse comitatus*, so far as his friends constitute the *comitatus*, and when a favourable opportunity occurs, they go and seize the debtor in his house or field and bring him off ; sometimes taking along one or two of his family or friends.

When the debtor is set down bound before his creditor, the creditor

will say to him; "I have no feud with thee. On the contrary I compassionate thee. But thou borrowedst money of me, thou borrowedst kyee-zees of me. The money was in my wallet, and I took it out and gave it to thee; my kyee-zee was in my room, and I tied a string to it, and slung it on thy head, and caused thee to back it away. Therefore I went and asked thee for the return of my money; I went and requested thee the price of the kyee-zee. But thou wouldst not pay me; thou wert abusive to me; thou stirredst up strife. Thy language was contentious; thy words were not peaceable. Thou didst not give me food to eat; thou didst not give me water to drink. Thou wast angry with me, thou didst hate me. I went after thee, and returned hungry and thirsty. I ascended mountains, and descended into valleys; I suffered from heat, and I suffered from cold. Thou didst not repay me my money, thou didst not pay me for my kyee-zee. Many years have now elapsed, many months have past over. So now I have commenced an action against thee; now I have made an attack on thee. Thou didst borrow one kyee-zee of me; now thou must pay me two. Thou didst borrow one share of me, now thou must pay me two. Thou didst borrow one hundred rupees of me, now thou must repay me two hundred. If thou dost not pay me, I will sell thee to repay me for my money, to pay me for my kyee-zee. And when I sell thee, I shall do that which is right and proper."

Criminal suit.—Men are not unfrequently killed in drunken broils; but such cases are not allowed by Karen custom to be a cause of action. No price can be demanded for persons who lose their lives in such circumstances. It is argued there was no malice, no intention to kill; and the person who died was perhaps as much to blame as the man who killed him; and people are not well responsible for what they do in a state of intoxication.

But when a man has had a near relative killed in a foray, it is deemed right that he should have blood for blood, and his friends and others whom he loves, stand ready to avenge him when called upon, and they go and make reprisals.

Theft.—When a thief is discovered, if it be his first act, and he promises to be honest for the future, he is allowed to go free on restoration of the stolen property. But if he be an habitual thief,

he is sold off into slavery among strangers, so that the village may have no more trouble with him.

When a man is suspected of theft, and there is no positive evidence to sustain the charge; if he denies it, recourse is usually had to the water ordeal.

The accused says to the man who brings the charge. "We will decide this matter ourselves by diving under water. If thou beatest me, by remaining under water longer than I do; if I have kyee-zees, I will give them unto thee; if I have slaves, I will give them to thee. If I do not give thee the kyee-zees or slaves, take my body and rip it open, take my head and cut it off. Split me in two from head to foot, and cut me in two across."

Then the man who makes the charge rises up, and replies: "Thou sayest thou art honest, thou art upright. If I have charged thee falsely, and if I do not beat thee, in remaining longest under water, take my wife and live with her, take my kyee-zee and carry it away, split me in two and cut off my head."

Then in the presence of the friends of each party they go down into the water; and a person puts a board over the heads of the two men as they stand together, and puts down the heads of both into the water at the same instant. The man that comes up first to the surface, is regarded as the guilty party; and he pays a kyee-zee, if he has one. If he has none, his friends pay it for him; but if he has neither kyee-zee nor friends, he is put to death, as he adjudged himself before taking the ordeal.

Another ordeal is to ascend a *Steraulia* tree after it has been stripped of its bark, and is very slippery. But I have never known it to be used.

Adultery and Fornication.—When adultery or fornication has been committed, the elders decide that the transgressors must buy a hog, and kill it. Then the woman takes one foot of the hog, and the man takes another, and they scrape out furrows in the ground with each foot, which they fill with the blood of the hog. They next scratch the ground with their hands and pray: "God of heaven and earth, God of the mountains and hills, I have destroyed the productiveness of the country. Do not be angry with me, do not hate me; but have mercy on me, and compassionate me. Now I repair the mountains

now I heal the hills, and the streams and the lands. May there be no failure of crops, may there be no unsuccessful labours, or unfortunate efforts in my country. Let them be dissipated to the foot of the horizon. Make thy paddy fruitful, thy rice abundant. Make the vegetables to flourish. If we cultivate but little, still grant that we may obtain a little."

After each has prayed thus, they return to the house and say they have repaired the earth.

If one is a widow and the other a widower, no fine is required of them, but if one is the wife of another man, the adulterer is required to pay a fine, and he is not allowed to live with the woman till the fine is paid; but after the fine is paid, they are allowed to live together; and the husband takes the money, and with it, they say, procures another wife. He is regarded as having obtained a divorce from the adulteress, and is at liberty to marry again. If a woman has committed adultery with the husband of another woman, then she must pay a fine; and after the fine is paid the injured party is considered as divorced and can take another husband, if she chooses.

Adultery, or fornication, is supposed to have a powerful influence to injure the crops. Hence if there have been bad crops in a village for a year or two, and the rains fail; the cause is attributed to secret sins of this character, and they say the God of heaven and earth is angry with them on this account; and all the villagers unite in making an offering to appease him.

Persons possessed of poisons.—Poisoning is not uncommon. The Karens purchase their poisons of the Shan traders that travel among them. One of the most common is described as a yellow powder, which resembling turmeric is easily mixed with the food of the victim without danger of detection. This is probably yellow orpiment, the yellow sulphuret of arsenic.

Another poison is a root, perhaps the root of *Gloriosa superba*; but the most virulent, the one that produces death the quickest is said to be in little black grains, and is supposed by the Karens to be the gum of a tree; which must be a mistake.

It is said that the hairs of the whiskers of a tiger, if eaten with the food produce death. They are represented as producing coughing and vomiting of blood.

Some persons are said to keep poison fangs in their possession for the purpose of killing people. These they thrust into the foot marks of the person they wish to kill, who soon finds himself with a sore foot, and the marks on it, as if bitten by a dog. The sore becomes rapidly worse and worse till death ensues.

Others are represented as having a poison stone, in the shape of a man's hand, which is called the hand of a demon. This is applied to the image of the person to be killed. An image is made of clay, and placed on the variegated leaf of a plant of the ginger family; and the stone hand is then thrown at the small clay image which it breaks to pieces. This is supposed to represent the destruction of the person represented; who immediately sickens and dies. It is essential to success, however, that the operator sit on watch over his image three days and three nights. If he goes to sleep in that time, his labour is all in vain; and he will wake up with a bit of flesh between his teeth, and become possessed of a demon; so it is about as dangerous an experiment to the operator, as to the one operated upon.

Now it is considered unlawful for a man to have such poisons, real or imaginary, in his possession. If found on a man, he is sometimes, by the voice of the people bound and spread out in the sun three days, and after destroying his poisons, he is made to swear the most solemn oaths that he has no more; and will never procure more; or he is sold off into slavery. If he has been guilty of poisoning, or supposed to have poisoned any one, it is considered a meritorious deed to put him to death.

Cursing.—Cursing is, with the Karens, an organised mode of punishment for crimes that cannot be reached in any other way.

When a man will curse another deliberately, he goes on to the verandah of his house, and curses him three evenings in succession. On the third evening, he takes an expiring faggot, an addled egg, and the last droppings of the dishes, which are usually given to the pigs, and he says: "May his life expire, like this dying faggot; may he be destitute of posterity like this addled egg; and may his end be like this refuse of the dishes."

68. *Geography and Statistics.*—The most southern limit of the Karens is in the province of Mergui, north of Latitude 12°; and they are found, in an uninterrupted line to beyond lake Nyoung Yue in

about Latitude 21° . I have followed up the line myself into Karenee; and have met with Taru Karens from the region near Nyong Yue. Report says they are found much farther north, but they have not yet been verified. On the west they extend to the Aracan hills in Longitude 92° , and on the east to the declivities of the mountains on the right side of the Menam in about Longitude 100° . Thus they are known to be scattered over nine degrees of Latitude, and eight degrees of Longitude. In Siam Proper, at least, the wild tribes on the east side of the Menam are not Karens; for the late Dr. Jones of Bangkok furnished me with a small vocabulary of the language they spoke, and I found it wholly diverse from the Karen. The name of the people which he gave me was *Khà*, and Yule has *Ka-kuas* on his map, near the Cambodia river, who are probably the same people.

69. *Population.*—The Karen population of British Burmah, according to Col. Phayre's last report is 363,756. The Red Karens are estimated at 210,000, which makes upwards of half a million. For Burmah Proper, Siam, and the Shan States we have no data whatever on which to estimate their numbers, but we may hazard a conjecture that they amount to nearly half a million more; and thus we have a million of Karens south of China. It is not probable that there are more; for Dr. Williams ascertained, while in Bamo, that the Ka-khyens in that neighbourhood are identical with the Singhpos; and I have seen Paloungs, from the east of Tagoung who assure me there are no Karens in their neighbourhood. The tribes in the Irrawaddy valley, north of Tagoung, appear to be allied to the Tibetan nations; while the Karen relationship is more with the Chinese. Their languages prove this.

70. The Karen population is certainly not on the increase. In 1831, when I went to Tavoy, the Government census made the Karen population of the province about five thousand; and in 1862, the Deputy Commissioner, Captain Stevenson, reported it at a little less than five thousand. In the interval of thirty-one years, several villagers have immigrated into the district from Siam, and one or two from Yeh, but I am not aware that one has left the province in that time. The most then that can be said for the Karen population of Tavoy is, that it is about stationary.

In Toungoo the births and deaths, for the last four years among the Christian population, show a slight increase of deaths over the births, which brings us to a similar result.* These examples, it must be observed, are from localities where there have been neither wars nor famines in the period under review, and where the people have had all the advantages of living under the protection of the English Government, and have had the help of Missionaries to furnish them with considerable medicine, and medical advice and instruction.

71. In the Yuneselon valley, where there have been wars and consequent scarcity of provisions, the population has been very greatly reduced within a quarter of a century; and in Toungoo, while I know of many villages that are reported as having been much larger than they now are, I know not one that was said to have increased, or that has apparently done so under my own observation.

72. The people appear to be living as they have always lived. Still, the southern Karens have traditions of some of their observances, having been introduced by a man called Mautan; and they have not been universally adopted. There too they burn their dead, which they regard as a modern custom. Tradition says they formerly buried as the Toungoo Karens do now.

74. There is no tendency to union of races. They have an aversion to marrying out of their own tribe even among themselves. Still, those who live near the Burmese, do occasionally form connections with them.

75. *Social Relations.*—The relations of the Karens to the civilized nations around them, are either antagonistic, or that of tributaries. The Burmese and Talaings brought all under tribute in their territories, excepting a few tribes, and parts of tribes in Toungoo, and the neighbourhood, that have succeeded in maintaining an uncertain independence subject to occasional raids upon them by the Burmese, who burnt and destroyed everything before them. In return, if a few scattered Burmans fell among them, they seldom escaped with their lives. It may be remarked in passing that bad as the Burmese government is, the Karens, that have been subjected to it, are more thrifty, more civilised in every respect, and live more comfortably, than

* See Toungoo News Sheet, October, 1864.

those who have ever maintained their independence ; which goes to prove that a bad government is better for a people than no government.

Among themselves, every tribe is antagonistic to each other. In the south, where there are Pwos and Sgaus, one fought against the other. In the Mergui district, the Pwos are not now more than half as numerous as the Sgaus, but the numbers of the two tribes are said to have been formerly about equal ; the present difference being the result of their wars ; and before the English took possession of the country, the Sgaus were preparing for another onslaught on the Pwos.

In Toungoo, the Bghais and Pakus have maintained, from time immemorial, a relation to each other, much like that of the French and English of past centuries ; regarding each other as natural enemies ; and the Bghais being the most addicted to war, were usually the attacking party ; while the Red Karens in the distance, more powerful than either, looked impartially on both contending parties, and plundered each as convenient opportunities offered. While these wars were going on in the east, the Bghais had another enemy to contend with in the Gaikhos, on the north, with whom a petty warfare has been ever maintained. Besides the wars of nations and tribes, each village, being an independent community, had always an old feud to settle with nearly every other village among their own people. But the common danger from more powerful enemies, or having common injuries to requite, often led to several villages uniting together for defence or attack.

Karen Free Masonry.—There are established forms of making covenants of friendship, by which each party pledges himself to the other to be his friend ; and to aid and support him in all circumstances throughout life. There are three grades. *Mghe*, *Tho*, and *Do*. The strongest, and most sacred is the *Do*. The obligations of the *Tho* are less than those of the *Do* ; and of the *Mghe* less than the *Tho*.

When two persons wish to become related to each other, so as to become *Dos* ; the one who is at home takes a hog, or a fowl, and cuts off the hog's snout, or the fowl's bill, and rubs the flowing blood on the front of the legs of the other, and sticks on them some of the feathers or down of the fowl. Then they consult the fowl's bones, and if they give a favourable response ; they say ; " We will

grow old together ; we will visit each other's houses, we will ascend each other's steps."

The visitor next kills a hog or fowl, and performs the same rites on the other. On consulting the fowl's bones he says ; " If the fowl's bones are unfavourable, we will die separate, we will go separate, we will work separate ; we will not visit each other's houses, we will not go up each other's steps, we will never see each other but for a short time."

If the response is favourable, the two have entered into the relation of *Do*, and consider themselves pledged friends, bound to help each other as long as they live, in any way that they may require assistance ; and they no longer call each other by their proper names, but by that of *Do*. In seasons of famine or scarcity, a *Do* helps his colleague to the extent of his ability ; and if a man is abused, and evil spoken of, his *Do* defends him, saying ; " That man is my *Do*, and to speak evil of him, is to speak evil of me. I do not wish to hear it."

Many multiply their *Dos* in different villages, so that wherever they go, they may be sure of hospitable treatment ; and if their enemies plan a foray upon them, and the project becomes known to a *Do*, they are immediately informed of it.

It is said the *Dos* very rarely quarrel, but remain faithful to each other, and the institution seems to exert a very favourable influence in wild Karen society. It may be compared to Masonry without its secrets.

Intercourse by Sea.—Though the Karens have had no intercourse by sea with other nations, yet those near the sea-board have some stories that seem to indicate a knowledge of the existence of Ceylon under the name of *Sàlie*, the name by which Ptolomy designated the inhabitants of Ceylon. One story says :

" The elders relate that anciently there was a white foreigner who went and traded in a city called *Phu-Sà-lie* ; and the inhabitants of *Phu-Sà-lie* are upright. When the white foreigner arrived at *Phu-Sà-lie*, they had heard of the Karens, whom they called elder brother *Paku*, and the Karens in return, called them younger brother. They took the pods of the black and red cotton plants, and scalding to death the insects in them, they prayed thus ; ' If these reach our

elder brother, may they not die ; may every seed vegetate ; but if planted on the ways before reaching him, may they die, and none spring up.' They then took the cotton pods, and gave them to the Captain of the ship, saying to him. ' Take and deliver these to our elder brother Paku.'

" When the Captain of the ship, the white foreigner, got back to his own country, he thought to himself ; ' We will multiply this cotton, and afterwards carry it to its place of destination.' So he planted it, and it all died.

" Subsequently he went trading again to Phu-Sà-lie, and he was asked if he had carried the cotton seed to elder brother Paku. He told them honestly that he had not, that wishing to multiply them, he had planted the seeds, and all died.

" Phu-Sà-lie said : ' We will try you again. Deliver what we give you now, or never come to this place again.' Then they gave him a golden book for the Karens, and a silver book for the white foreigners, but charged them not to open either on the way. The Captain of the ship took the books and departed, but when half way on his return, the ship's crew insisted on opening the book designated for the white foreigners, and after refusing three times, he complied with their wishes. The book taught them how to obtain food and drink. If they did thus, the consequences would be this ; if they did so, the consequences would be that.

" Then the ship's crew said ; ' If our book is so good, how much better the Karens' must be ! and they insisted on opening it. To this the Captain of the ship resolutely refused to consent ; so they killed him, cutting off his head, and throwing him into the sea. Then they opened the book, and found it taught that people should never die.' Then they determined to retain the book, but the ship and all the crew were lost in the midst of the sea, and they never reached their own country again.

" The body of the murdered Captain, however, floated back to the place whence he departed, and the king of Phu-Sà-lie, being on a tower by the sea shore, saw something in the water in the distance, and he ordered his servants to go and see what it was. They returned and reported it to be the body of the ship Captain that had taken away the books, and that it had floated up to the landing-place. The

king commanded ; ‘ Go call him to my presence.’ The messengers went, and in accordance with the king’s command, they said to the corpse. ‘ Arise quickly ! The king calls thee.’ He immediately arose to life and went before the king, who said : ‘ Did I not send thee with the Karens’ book. Why hast thou returned ?’ The Captain replied : ‘ My Lord, the sailors asked to see the book, and when I refused, they plotted together and unanimously determined to cut off my head and kill me. If your majesty doubts it, please look at my neck.’ He showed his neck, and all were convinced of the truth of his statement. The king said : ‘ Remain here at present. Thou shalt return hereafter.’ ”

76. *Treaty, Offensive and Defensive.*—When two or more villages wish to enter into a condition to support each other against any enemy that may arise against either ; they assemble together, and kill an ox or a buffalo, and make a feast. At the close of the feast, the elders take counsel together and say : “ Now we speak to each words of peace. Now our children shall marry together. You shall take wives of us, and we will take wives of you. We are not other peoples, we are brethren. If our enemies come, we will not separate ourselves ; but we will pursue them together till we kill them ; and if we cannot catch them, we will make war upon them, and make reprisals. May we ever support each other, and always be of one heart.”

Mode of Warfare.—The Karens never declare war. The great principle of Karen warfare, is to take their enemy by surprise. Nor is war waged ostensibly between one village and another. There is always an individual at the head of every war, on whose account the war is made, and who acts as the general, but never goes to the fight himself. When he deems it a favourable time for his purpose, he kills a hog, or a fowl, and he takes a bit of the heart, and a bit of the liver, and a bit of the entrails ; and after mincing them up with salt he rolls the mixture up in a leaf. This he calls tying the heads of his enemies, and after finishing his preparations, he prays : “ Lord of the heavens, Lord of the earth ; Lord of the mountains ; Lord of the hills, mayest thou put down the inhabitants of that village ! Make them forgetful, make them to forget themselves, help us, we beseech thee.”

He then gives the roll to two men who have been engaged for the service, and says to them : “ I send you to spy out the road, go

look. Is the village easy or difficult to attack? Has it caltrops planted around it or not? Look accurately. Go up into the village and sleep with the people; and if any one invites you to sit with him, take out this roll and mix up its contents privately with their rice and curry. It will tie their heads. I will tie their heads with it; when they eat, they will forget themselves; and then we will go and attack them. And because they have eaten that which ties their heads, they will forget to seize their swords and spears, and before they can recover themselves, we will grasp their arms, and overcome them, and kill them."

When the spies return, they probably say: "These people have not planted a single caltrop. There is no difficulty about the village whatever. If we go and attack it, we shall take it, and kill all the people."

Then the head of the war sends out his people to collect volunteers for his foray. The matter having been arranged before hand, forty or fifty come from one village, and forty or fifty from another, and when all the fighting men assemble together, if they amount to a couple of hundred, it is quite satisfactory, and they are feasted at the village to which they have been called.

Before handing round the whiskey, the head of the war pours out some slowly on the ground and prays: "Lord of the seven heavens, and the seven earths, Lord of the rivers and streams, the mountains and hills, we give thee whiskey to drink, and rice to eat. Help us, we entreat thee. We will now go and attack that village. We have tied the heads of the inhabitants. Help us. Make their minds forgetful; make them to forget themselves. That they may sleep heavily, that their sleep may be unbroken, let not a dog bark at us, let not a hog grunt at us. Let them not seize a bow, a sword, or a spear. And may the Lord help my children and grandchildren, that are going to attack this village, and deliver them from all harm. May they overcome their enemies and not be lost. May they be delivered from the bow, the sword, and the spear." After the prayer, the elders drink part of the whiskey, and it is then circulated freely among the company.

The head of the war next takes a fowl and after killing it, consults its bones as to the success of the war, if commenced then.

Before the examination, he says; "Fowl, possessor of superhuman powers, fore-endued with divine intelligence, thou scratchest with thy feet, thou peckest with thy bill, thou goest unto Khu-hte (king of death), thou goest unto Tha-ma (monarch of death,) thou goest to She-oo, (the brother of God), thou goest into the presence of God; thou seest unto the verge of heaven, thou seest unto the edge of the horison. I now purpose to go and attack that village. Shall we be hit, shall we be obstructed? If we go, shall we suffer, shall we die by the bow, shall we be pierced by the spear, shall we weary ourselves, shall we exhaust ourselves? If so, reveal thyself unfavourable."

If the omens are unfavourable, he dismisses the troops and each one returns to his home, to wait for a more auspicious opportunity. When he calls them again, he proceeds as before; and on consulting the fowl's bones, prays; "We will go and attack that house. Shall we overcome, shall we utterly destroy? Shall we escape being hit by the bow, and speared by the spear? Shall we not stumble on anything? If they will not resist us, but their lives be destroyed, their village come to utter destruction, then, fowl, reveal thyself favourable."

If the bones give the desired response, the elder that reads it, says: "The bones are good. If we go, we shall meet with no disaster. We shall seize and kill the whole; and if any should remain, they will not be able to resist us."

Then the head of the war leaps up and calls out exultingly to his troops, that they will certainly be victorious. He says; "Soldiers, fear not, nor be anxious. Go fight and be strong. If two or three of you are killed, I am your Lord. If in the battle a spear is broken, bring me the handle; if the barrel of your musket drops out, bring me the stock. I will replace everything. If one or two are killed, bring their bodies to me, I will clothe them, I will give them shrouds and pay their value."

He calls for two to volunteer to be first to go up the ladder into the house first, and these he addresses; "You are a hunting dog, you are a wild boar. If you succeed, you are worthy of a gong, and you shall have it; you are worthy of a buffalo, and you shall have it. If you cannot succeed, if you are killed; let not those you leave behind ask a buffalo of me, let them ask a fowl. Let them not ask of

me a silk garment on account of your death. You say you are bold, you say you are fearless. You go the first, you return the last. Therefore, if our enemies follow, and you run away and become terrified, and anything happens to the people, you are responsible." He closes with the declaration that he will prosecute the war till he overcomes, whatever may be the resistance they meet.

The troops then go off singing war songs, of which the following is a specimen.

WAR SONG.

I go to war, I am sent ;
 I go to fight, I am sent.
 Clothe me with the iron breastplate,
 Give me the iron shield.
 I am not strong, may I make myself strong,
 I am weak, may I make myself powerful.

I go with a multitude, many persons :
 We will go to the house, the foot of the steps :
 We will fire muskets and holloa,
 The people come with wives and children :
 Unsheath the spear, draw the sword ;
 Smite the neck ; spear the side ;
 The blood flows purple.

I go to war, I am employed ;
 I go to fight, I am employed.
 Employer gave me whiskey to drink ;
 I drank till I am dizzy.
 We march in order, like white ants ;
 We cross a stream, and trample it dry :

We arrive at the foot of the house,
 We reach the foot of the ladder :
 We go up into the bedrooms ;
 Blood flows like a stream of water :
 The blood flows down under the house.
 The mother cries herself to death.

The great hawk flies over the house,
 Pounces down on the chief's red cock :

The great hawk sweeps around the house,
Carries off its prey at the foot of the steps;
Seizes the chief's white cock.

The great hawk flies away,
Leaving the chief behind weeping.

When the expedition reaches the house to be attacked, a party rushes into the house killing all the men they meet, while the rest surround the house from below. These intercept all that endeavour to escape, and receive in charge women and children that they wish to bring away alive, and bind them. If the inmates resist, the house is fired, and the people who leap out to escape the flames are killed or taken prisoners. They kill without regard to age or sex. Infants are always killed; as they say they would die if carried away. Children are often massacred with the utmost barbarity. Their hands and feet are cut off, and their bodies hacked into small pieces. Adults are often emboweled, split in two, their ears cut off and put in their mouths; and it is not uncommon to bring away the jaws of their victims as trophies, as the North American Indians bring away scalps. Sometimes, after the house has been burnt up, they sow the seeds of vegetables on the ashes, to indicate the utter destruction they have wrought.

On the return of the expedition with their captives, when they come within hearing of the village from which they were sent, they blow loud their war trumpets, and the villagers know by the peculiar call, that they are returning victors. On their arrival, they place all the captives in the hands of the head of the war, who feasts his troops and then dismisses them to their several homes.

The head of the war keeps the captives a considerable time, when, if none of their friends come to redeem them, he sells them off to other districts for oxen or buffaloes if practicable, that he may have an ox or a buffalo to give to each village that came to his aid.

TREATMENT OF PRISONERS.

Captives are often ill-treated, beaten, wounded, and occasionally killed. When they are brought in bound and fettered to the head of the war, he sometimes addresses one thus: "I did not begin this war. You killed my father, you killed my mother; you have cut off my head, made my tongue to protrude. You have made the blood to flow to the

handle of the cleaver, to the sheath of the spear; you have snapped the bow string, you have broken the spear. You have made my father come to corruption, my mother to rottenness. You have exasperated me, you have made my anger to rise. I have not attacked you without reason; there was a righteous cause. You have dried up the waters, you have made the land barren, the grain unproductive, the barns empty. You have angered the God of heaven, you have provoked the Lord of the earth. You have stopped the rains, and made the dry season irregular. You must now redeem yourselves, you must pay money, you must give kyee-zees. If you do not furnish your price you must become slaves and die slaves."

When captives are sold, it is always difficult to obtain buyers for elderly people at any price; but men and women from thirty to forty years of age will sell for one hundred rupees each; and young men and young women for three hundred. Girls and boys between twelve and fifteen years of age are considered the most valuable, and are purchased at rates as high as four hundred rupees each. Children of three or four years of age fetch thirty or forty rupees a piece. Prices, however, are variable. When I was in Karenee, two Shan women were brought in by some Shans, and sold for fourteen rupees each.

Redeeming Captives.—When part of a village attacked escapes, they usually endeavour to redeem the prisoners that have been taken, before they are sold away to strangers. For this purpose, an elder belonging to a neutral village is hired to go and buy off the captives.

When the messenger comes to the head of the war, and explains his object; if acceptable, he takes a hog, and cuts off its snout, and with the blood that flows from it, he besmears the legs of the messenger, which is the sign that he makes him his friend, and he says he will receive him as an ambassador of peace, and he shall make peace between the belligerent parties, and they will become brethren again.

After being well entertained that day, he is dismissed the next morning with the legs and head of the hog that had been killed; and the sight of these, when he returns, is regarded as legal proof that his mission has been accepted in good faith; and that definite arrangements may be made for the redemption of each captive, if they do not quarrel about the price, which they sometimes do. When every

thing has been arranged satisfactorily, filings are made from a sword, a spear, a musket barrel and a stone, and a dog is killed, these filings are then mixed with a part of its blood, and with the blood of a hog and a fowl; and the whole is put into a cup of water. This is called the "peace-making water." Then the skull of the dog is chopped in two, and one takes the lower jaw, and suspends it with a string around his neck; the other party takes the part of the skull containing the upper jaw, and hangs it around his neck in like manner. They next take in hand the cup of "peace-making water," and say; "We will now make an end of the feud. Hereafter, we will not attack each other; we will not devour each other's property any more, we will become brethren, we will marry into each other's families. We will entertain no hatred, no malice; we will not backbite each other, but we will be happy in each other down to the generations of our children and grandchildren; and our children shall not quarrel, but live in harmony." "If you agree to this," says each party addressing the other, "and will agree to live in accordance with this agreement for ever, unto the generations of our children and grandchildren, then drink of the peace-making water."

After drinking they say: "Now that we have made peace, if any one breaks the engagement, if he does not act truly, but goes to war again and stirs up the feud again, may the spear eat his breast, the musket his bowels, the sword his head; may the dog devour him, may the hog devour him, may the stone devour him! When he drinks whiskey, may it become in him the water that oozes from a dead body, when he eats the flesh of a hog may that hog become the hog of his funeral rites."

After these imprecations, they drink again, and the captives are dismissed.

As they go away a salute of muskets is fired, and a shower of arrows is sent after them, typical of the power of the dismissing party.

Treaty of Peace.—Sometimes when there have been feuds between different villages, and the inhabitants have settled their difficulties, both villages assemble together, and enter into a treaty of peace. Having selected a large and durable tree for a witness, they assemble around it, and each party cuts a deep notch in the tree. When the

"peace-making water" is prepared and drank, and the imprecation spoken, two elders rise up, spear in hand, and address the people saying, "The cause of action is finished this day. Hereafter act in harmony, associate with each other as brethren. Hereafter if any one brings up a cause of contention, this tree is witness against him. If the elders die, the notches in this tree will remain as evidence against him; and let this spear spear him. He shall be fined a chatty of silver and a cup of gold."

Beyond this notch in a tree, no monuments of peace or war are known to exist.

Weapons of War.—Karen weapons of war are the bow and arrow, spears and javelins, small spears that they throw at an enemy; swords, matchlocks, and old muskets. For defence they use breastplates and shields, they plant pointed bamboos rising a few inches above the ground around their houses, which, for the lack of a more appropriate name, I called caltrops.

History.—The first historical notice we have of the Karens is from the pen of Marco Polo in the 13th century. Malte Brun, on the basis of Marco Polo's travels, says: "Thus the country of Caride is the south-east point of Thibet, and perhaps the country of the nation of the Cariaines; which is spread over Ava."

This statement is confirmed by old Bghai poetry, in which we find incidentally mentioned, the town of Bamo, as a place to which they were formerly in the habit of going to purchase axes and bills, or cleavers as they now do at Toungoo. When this poetry was composed, they must have lived five hundred miles north of their present locality.

The Bghais have also traditions of a people corresponding to the Seres of antiquity, who lived below them, towards the mouths of the rivers*, which goes to show that they formerly occupied a more northern region than they do at present.

The Sgaus have traditions that they came from a country north of the Shans, and had to cross what they call "the river of running sand," which I have suggested may be the great desert between China and Tibet, which Fa Hian also designates the river of running sand.

* See Toungoo News Sheet, August, 1864.

It is not known, however, that the Karens are mentioned by any European writer from the days of Marco Polo to the mission of Col. Symmes to the court of Ava, at the close of the last century, who devotes a page to them in his book; and though his account of them is not applicable to the younger Karens, yet it is substantially correct of those in the neighbourhood of Rangoon, of whom he spoke.

Gaikho Tradition.—The Gaikhos trace their genealogy to Adam, and make thirty generations from Adam, to the building of the tower of Babel, at which time they say they separated from the Red Karens. The Sgaus call Adam and Eve Tha-nai and E-u, but both the Gaikhos and the Red Karens denominate them Ai-ra-bai, or E-rai-bai, and Mo-ra-mu or Mo-ren-meu. The antiquity of this Gaikho genealogy seems to me very doubtful; but I give it, as I have received it. Kai-kie, the son of Adam, bears some resemblance to Cain, but the other names have nothing like them in the Bible.

The first man and woman created were Ai-ra-bai and Mo-ra-mu;

and Ai-ra-bai

begot Kai-kie,

„ Kai-Kie

„ Plu-dau,

„ Plu-dau

„ Plau-yu,

„ Plau-yu

„ Po-pan,

„ Po-pan

„ Kan-phieu,

„ Kan-phieu

„ Kabau,

„ Ka-bau

„ Ka-die,

„ Ka-die

„ Ka-dan,

„ Ka-dan

„ Htan-mai,

„ Htan-mai

„ Phieu-shai-du-khu

„ Phieu-Shai-du-khu

„ Yu-mu-du-htwe,

„ Yu-mu-du-htwe

„ A-pha-sau-preu,

„ A-pha-sau-preu

„ A-pha-htu-hta,

„ A-pha-htu-hta

„ A-pha-htu-ke,

„ A-pha-htu-ke

„ A-pha-pe-do,

„ A-pha-pe-do

„ Thie-plau-a-phau-hta,

„ Thie-plau-a-phau-hta

„ Lau-wa-a-pha-htu-ke,

„ Lau-wa-a-pha-htu-ke

„ Dwie-tha,

„ Dwie-tha

„ Pro-ka-phau-ka,

„ Pro-ka-phau-ka

„ Ka-so,

„ Ka-so

„ Pra-so,



and Pra-so	begot Yan-pen-lie,
„ Yan-pen-lie	„ The-phan,
„ The-phan	„ Kan-pyu,
„ Kan-pyu,	„ Pra-den-lie,
„ Pra-den-lie	„ Kle-pha-man,
„ Kle-pha-man	„ Kle-pha-vie,
„ Kle-pha-vie	„ Kle-pha-oo,
„ Kle-pha-oo	„ Pan-dan-man.

In the days of Pan-dan-man, the people determined to build a pagoda that should reach up to heaven. The place they suppose to be somewhere in the country of the Red Karens, with whom they represent themselves as associated until this event. When the pagoda was half way up to heaven, God came down and confounded the language of the people, so that they could not understand each other. Then the people scattered,* and Than-man-rai, the father of the Gaikho tribe, came west, with eight chiefs, and settled in the valley of the Sitang.

Red Karen Tradition.—The Red Karens say they were driven from a place called Ho-htay-lay in the neighbourhood of Ava, sixteen or seventeen generations ago, and preserved an imperfect genealogical tree of the succession of their chiefs from that period. Sixteen or seventeen generations ago would take us back to about A. D. 1400, and that was the period when Ava was founded, which synchronises with the tradition.

Seventeen generations ago, they relate, they were governed by a Queen. This lady once discovered a beautiful silver flower that had sprung up out of the earth in the forest. The people recognised the hand of God in giving it to them, and danced around it, and worshipped.

When this became known, the Burmese came down on the Karens to obtain possession of the silver flower. In the war that ensued, the Queen was killed, and the Karens fled south to the country of Toungoo, where they say they built a city. But the Burmese followed them up, and after a residence of one year in Toungoo they fled each to the region which they now occupy.

Dr. Richardson who visited Eastern Karenee obtained from the people another tradition, in which they represented themselves as

coming originally from China with a large invading force, and when the Chinese were driven back, the Red Karens were left behind. It was about the period referred to above that Burmese history states Ava was besieged by a large Chinese force; which is another coincidence adapted to make the truth of the sixteen generations plausible.

When the Red Karens came to their present locality, they found the country inhabited by Shans, whom they drove out. The first chief that came to the country was Than-krie, or Than-hitsgen.

The descendants of Than-krie reigned for eight generations, but there is no record of their names. In the eighth generation, the people were joined by the descendants of a brother of Than-krie, under Kha-ma Kha-thya, and they usurped the government.

The genealogy of Kha-ma is traced thus:

“Kha-ma Kha-thya begot Rie-men Sa-su, and
Rie-men Sa-su begot Phan-bya.”

This Phan-bya neither eat rice nor drank spirits. He lived on yams and fruit; and assumed the character of one possessed of miraculous powers. He said he could see into the invisible world, was skilled in dreams, understood deep things, and could prophecy things to come. The people conferred upon him the title of San-bwa.

“Phan-bya begot Tho-ray,” and Thoray eat rice, so the title of San-bwa was not conferred upon him.

“Tho-ray begot Bu-phan, and Phan-bya.”

Like their grandfather, Phan-bya, neither of these brethren eat rice; and both were made San-bwas, ruling apparently in conjunction. Bu-phan died without issue; but.

“Phan-bya begot Bu-ray.”

In the days of Bu-ray there was no San-bwa again, for he eat and drank like ordinary people.

“Bu-ray begot Ya-yan.”

Ya-yan did not eat rice, so he was made San-bwa.

“Ya-yan begot Rie-ray.”

There was no San-bwa again in the days of Rie-ray.

“Rie-ray begot Phan-bya.”

Phan-bya eat no rice, so became a San-bwa; but he did not live long. The record says he died young, and that he was contemporary with

Kepho, the present San-bwa of western Karenee who succeeded him. How he came to the government does not appear, but there is strong presumptive evidence that he was a usurper, and probably killed the San-bwa. Kepho has no genealogy to show, but leaps back sixteen generations and says he is the descendant of the first chief Than-krie, but produces no evidence to sustain his pretensions.

Ke-pho eat rice and drank spirits till he was thirty years of age, when he abandoned them and has lived a vegetarian ever since.

Kepho's people close the genealogy saying : "So at last the descendants of Than-krie became San-bwa in the person of Kepho; and Phan-bya who was the first San-bwa prophesied and said : ' Hereafter the descendants of Than-krie will rise to be San-bwas. Then there will be great happiness; and when they become San-bwas do not oppose them.' These words have been fulfilled, for the Ta-lya, the descendants of Phan-bya do not oppose the present San-bwa, Kepho; but they observe the prophetic words of their ancient San-bwa, and receive him."

The division of the Red Karens into two tribes, eastern and western, has been usually regarded as a modern event, and began with the father of the present ruler of Karenee, but this tradition throws it back several generations.

Six generations ago Man-phen appeared among the Red Karens. "He was a Burman who quarrelled with the King of Burmah, and was driven away from Ava, and came and dwelt among the Red Karens; where he succeeded in making himself a ruler.

"Man-phen begot Man-kay, and
Man-kay begot Bu-phan."

Bu-phan took upon him the prophetic character, neither eat rice nor drank spirits, and became a San-bwa. According to some accounts this Bu-phan was the first ruler of Eastern Karenee, and was a son of the King of Ava who fled from his father in disgrace.

"Bu-phan begot Hto-ray, and
Hto-ray begot Tan-ya, and
Tan-ya begot Ya-hta."

Ya-hta is the present ruler of Eastern Karenee, and the man that protects Shan-loung.



This genealogy, as given above, is probably inaccurate, being the first ever obtained, but it may serve as a basis for future correction.

Toungoo Tradition.—Thirty years ago I met with a tradition in Tavoy, that the Karens had formerly a city at the north, called Toungoo. On coming here, I found the Karens in the confident belief that the first city in Toungoo was built by a Karen. This tradition is in a measure confirmed by a Burmese history found in the Kyoungs. It is therein stated that about the year A. D. 1298, a teacher at the town of Htieling said to one of his pupils called Karen-ba, "If you go south, you will become a great man." He went south, and took up his abode in the south-east of Kaylen, naming the place, "Karen City."

His name signifies "Karen father," and the Karens claim him for one of their nation, which some Burmans admit, while others say it was a name bestowed upon him, because he treated the Karens like a father. He subsequently united with two Burmans, the history states, the sons of a former ruler in Toungoo, that the king of Martaban had defeated and carried away captive. The three jointly founded the red city of Toungoo, A. D. 1281. The elder brother of the Burmans was killed by the younger, A. D. 1317. The younger survived seven years, dying, A. D. 1324. Karen-ba then reigned alone, but the son and widow of the younger Burman were discovered in a plot to assassinate Karen-ba, and they were both put to death. He reigned quietly eighteen years longer, and died A. D. 1342. This is the last record of Karen-ba in the Burmese books; and though there is nothing incredible in his being a Karen, yet there is no evidence to show that the Karens had any part in the city.

The Karen traditions are pure myths, without a particle of historic truth. They say that the present city of Toungoo, which they regarded as the largest city in the world excepting Ava, was built by a Karen called "Tan-oo Shan," which signifies, "Ruler of Toungoo," and he had a wife called Khai-pa, but known in tradition under the name of Sa-mu-wa, signifying "White Lady."

Soon after Toungoo was built, the King of Ava came down and fought against it, and killed Tan-oo Shan. His death is attributed to his not listening to his wife. While a personal contest was going



on between the Toungoo ruler and the king of Ava, the White Lady called out to her husband: "Smite him on the neck with your sword and then hit his head with the hilt, and his head will fall off." Tan-oo Shan was paying no attention to his wife, and did not hear; but the King of Ava was more attentive and caught the words, and tried the experiment on Tan-oo Shan, when his head fell to the ground, but it still retained life enough after it was cut off to exclaim: "Toungoo is mine, and when the appointed time arrives, I will return again, and take possession of it with white and black foreigners."

What became of the "White Lady" is not clear from the above legend; but from a single verse that I have met with, it would seem she was neglected and went away, for it is said:

"Sa-mu-wa, we did not believe her,
Sa-mu-wa, we did not obey her:
She returned to her former home.
And long have we looked for her return."

Another prose tradition says: "Anciently Tan-oo Shan, and Ava Shan contended with each other and fought. Tan-oo Shan was a good man, but Ava Shan was fierce and killed him. Before he died, he promised and gave commands and said: "I do not die for ever." He promised that in seven generations, he would return again to Toungoo and look after the city he had built. And the elders charged their children, generation after generation: "When our Tan-oo Shan died, he said he did not die; he only removed towards the mouth of the river below; and that when seven generations, seven ages were completed, he would come up again." Hence the elders commanded and said: "If people say the Tan-oo Shan has appeared, and he comes from the east, or the north, or the west, wherever he may be, do not believe him, do not follow him. He is not our Tan-oo Shan. But when people say the man has come from below, from the mouth of the river; that is indeed our Lord, the Tan-oo Shan risen again and returned. When you hear that he comes up with his wife and children and followers of white and black foreigners, that is our Tan-oo Shan. Go look at him. Go to him quickly. And look at his wife, Sa-mu-wa. Is she white? If she dresses in red or black, or yellow, or

variegated, it is not Sa-mu-wa, it is not the wife of our Lord Tan-oo Shan. Look at her accurately. If she be white and dresses in white, she is the veritable Sa-mu-wa; and he is the true Tan-oo Shan."

ADDITIONS TO THE KNOWLEDGE OF SILK;—by Captain J. MITCHELL,
Superintendent of the Government Museum, Madras.

[Received 9th October, 1865.]

In the year 1859, I had occasion to examine with the microscope several kinds of raw silk, and I then discovered that the silk of *Antherea paphia*, commonly known as Tussah silk, had a very peculiar structure, differing entirely from that of the several species of *Bombyx*.

My duties, up to a very recent date, left me no time for original research and the Tussah silk was consequently put aside. It was not, however, forgotten, and I have taken advantage of the leisure afforded by a holiday to endeavour to elucidate the structure of the filament.

The silk of *Bombyx* is *cylindrical* or nearly so. It is translucent and, apparently, homogeneous. The larva spins a double filament; the two filaments, being laid side by side like two fine glass rods, are held together by a gummy cement which is soluble in water. The silk of *Antherea paphia* is *flat*, and appears to be composed of a number of opaque rods placed side by side, the intervals between the rods being filled in by a translucent cement, very difficult to dissolve.—The filament is evidently compound. Under certain conditions of illumination, it bears considerable resemblance to one of the coarser bands of Hobert's Test Plate.

This very peculiar appearance of the Tussah filament, is readily seen with a quarter or half inch Achromatic; but the demonstration of its compound structure, in that exact way that will alone satisfy the demands of science, is a more difficult matter, on account of the insolubility of the cement which binds the elementary, or primary filaments together. Macerating the silk in water for upwards of a month did not separate them, alcohol did not do so. Acetic acid mixed with alcohol appears to promise well; but the only way in



which I have yet been able to effect a separation is by tearing the silk gently with fine bent needles. In this way, small portions have been opened out, and the compound nature of the filament placed beyond a doubt. I have been able to measure the diameter of the filaments, not very accurately, however, on account of their transparency, but the finest do not exceed $\frac{1}{35000}$ th of an inch.

It is scarcely prudent to speculate upon the kind of organ by which this silk is produced, there is, however, reason to believe, that the silk issues in the form of a hollow, or ribbed cylinder, of which the opaque ribs are the primary filaments, and the interspaces the cement. Such a cylinder, while in a soft state, would collapse, as soon as the central support was withdrawn, and its application to a leaf, or a part of the cocoon already spun, would cause it to be flat. This of course is only surmise, and is only given as a hint to any one who may have the means and inclination to pursue the enquiry. It can only be demonstrated by a careful preparation of the spinning organs of the caterpillar which, if I have guessed rightly, will be found in the form of a ring of minute apertures set round a central papilla.

The silk of the *Actias selene* is flat like Tussah silk, and from its fibrous appearance, there can be little doubt that it also is compound. That of *Attacus atlas* appears to be cylindrical, it is, however, finely grooved on the surface, and is in all probability a compound structure like the other two.

I have examined several kinds of silk, and have invariably found it to consist of two filaments, simple or compound, as the case may be, placed side by side. I mention this because in all the works save one, to which I have been able to refer the silkworm is said to spin a single thread. The exception is "Adam's Essays on the Microscope." Edition of 1798. It is there correctly stated that the filament is double.

A SHORT SKETCH OF THE TRIBES OF BHUTTEANAH AND HURRIANAH;*
—by PETER A. MINAS, G. M. C. B., Honorary Assistant Surgeon;
in Civil Medical charge of the Hissar District.

[Received 10th April, 1866.]

In connection with the recommendation of Dr. J. Fayrer, regarding ethnological exhibition, I have compiled the accompanying laconic sketch of the tribes of Bhutteanah and Hurrianah. In it is embodied all the information that I could collect during my leisure hours. It is a mere attempt and naturally very short, but it may guide others who will have an opportunity of visiting the same districts, and who are desirous to work out their ethnology.

Baniahs.

बनिया. — بنيا.

Origin.—The origin of this tribe is blended into obscurity, but the following is the traditional account: that one, Oogur Sein, a Powar Rajpoot of the Chunderbansee division, took for a wife an Ahir† woman; she bore him 17 sons, and each son became the head of a tribe.

Division into Classes.—The Baniahs are divided into 6 *goths*‡ viz. Aghorwall, Mahasurree, Uswall, Khuttree, Mahar, and Rorah.

The Aborigines of Agroha,—a village 12 miles north of Hissar—the descendants of Oogur Sein are spread far and wide, each as a distinct tribe, and one cannot intermarry with the other.

The Aghorwall is considered the highest in order, and the Rorah the lowest, for the latter eat meat and drink spirits.

Each caste has its *purihit*.§ The Aghorwall can become *Surrougee*, a sect very austere in the ceremonies of religion; they do not eat or

* The MSS. of this paper was accompanied by a series of photograms, representing members of the various tribes. It would be too costly to reproduce them, but the original copies are deposited in the Archives of the Society, and can be inspected by any one interested in the subject.—ED.

† अहिर — अहोर, a caste whose business is to attend to cows; a cowherd caste. Wilson, in his glossary, gives a full account of this tribe.

‡ गोत्र — गोच, pedigree, species, caste, or tribe.

§ प्रहृत — पुरोहित, a family priest, who presides at the performance of religious ceremonies.

drink after sunset; avoid injuring or destroying insects or animals, as far as possible.

Habit.—Settled.

Habitat.—The Baniahs are scattered over every village in the North-Western Provinces, and in the largest commercial towns of Bengal and the Punjab. The cities of Sirsa and Hissar are chiefly inhabited by them.

Occupation.—The chief pursuit is commerce.

Religion.—Hindus, and followers of Vishnu.

Character.—Sly, submissive and very parsimonious. * Peaceful, timid, and particularly usurious. Intelligent, can read and write, and enterprising in trade.

Diet.—Vegetables, milk, and clarified butter, and confectionaries.

Narcotic.—Only tobacco is smoken in hukas.

Longevity.—About 60 years.

Physical Conformation.—Some have dark, others light yellow or coppery complexion. Many shave their heads, and wear a *chontî*; * others allow their hair to grow. They also shave their beard and allow their moustache to grow. Some are spare built, but the richer class are generally *embonpoint*. Their average height is 5 feet 4 inches.

Dress. *Dhotee*,† turban of red colour, but of yellow spotted with red, is worn in the spring season, and chudder; on public occasions, silk, plain or brocaded, velvet shawls, &c. are used. Young lads are seen covered with ear-rings, neck chains, armlets, &c. As a mark of distinction, both social and religious, a circular, and several transverse marks are made on the forehead with sandal wood paste, and vermillion.

Bagrees.

बागरी—باگري.

Origin.—The origin is obscure. The Bagrees are allied to Jauts.

Division into Classes.—There is no division of this tribe known.

Habit.—Migratory.

* *چونٹی*—*चोंटी*, a tuft of hair left at the top of the head, and all the rest is shaved off.

† *دهوتی*—*धोती*, cloth worn round the waist, passing between the legs and fastened behind.

Habitat.—They are chiefly seen towards the desert tract of Bicaner territory, but are also found in the Bhutteanah district from Jamaul to Bicaner, and also in the Hissar district.

Occupation.—Agriculturists, and they also let cattle on hire.

Religion.—Hindus.

Character.—Peaceful, timid, and industrious in their field avocations.

Diet.—Vegetarian. Although animal food is not prohibited, yet they refrain from its indulgence for penurious purposes. Amongst this class, except millet seeds—lentil—no other kind of food is *relished*; this is either eaten separately or mixed, the latter mode is preferred during the hot season only, and is called *rabri*,* which is prepared by mixing with water a sufficient quantity of salt, and boiled. It is eaten by the rich either with ghee, or, by the poor, with *lussee*.†

Longevity.—About 80 years.

Use of Narcotics.—The Bagrees smoke tobacco by fixing a *tawa*‡ or ghutteeah in a chillum, then cover with lighted dried dung of camel or cow. They also use the country spirit, and take it medicinally in Catarrhus, Pleuritis, Pneumonia, and after confinement.

Physical Conformation.—They are of a dark complexion, slender in form, hair black, and wear moustache and beard.

Dress.—The males wear dhotee, white turban, merzai, and a chudder. The females wear ghugrah§ and chudder of wool, either black or red coloured, with a narrow border of some other dye, but generally dotted red, and ungeeah|| after marriage.

Bhuttees.

भट्टी—بهتئی.

Origin.—A portion of the inhabitants of Jesselmeer emigrated during the reign of Allahoodeen Garce, King of Delhi, and settled in a place, where a *bhat*¶ only resided,—and in compliment to the bard, the place was denominated Bhatneer, — and called themselves Bhattees. Here they formed a powerful colony, and continued to be governed

* رابری—रावड़ी, pap, or porridge.

† तवा, a tile.

|| انگيا, boddice or stays.

† लसो—لسي, milk, whey.

§ گھگھرا, petticoat or skirt.

¶ بهات—भात, a family bard.

under the authority of the kings of Delhi. They extended their power, and at last secured the tract of land, which derived its name, and retains to this day after them, Bhutteana.

The Bhuttees are also called Pachaddas, which word is a mere corruption of Pacheemabad, meaning, inhabitants or people of the West, so designated by the inhabitants of Delhi.

Division into Classes.—The Bhuttee caste is divided into 2 *thoks*,* viz. Kulloka and Bhanaku; these are sub-divided into Joiah, Mendival, Luckwarrah, Bherayka, and Wuttoo.

They first settled on the banks of the Sutledge, and finally located at Sookchain, a village 11 miles north of Sirsa. One of their chief Jodh, settled in a village which was named after him Jodhka; Begoo established another village after his name.

Originally, a Chowhan Rajpoot was the first of the Bhanaka party, who settled in Bhutteanah district during the time of Nabob Nussoor Khan, the 11th in descent, and established 3 villages viz. Khyrika, Boodhabhana, and Bunseedhurree.

There are altogether 7 villages now existing in the Sirsa pergunnah of this clan, a few in the Roree pergunnah, but the majority live in the Putteealah states. Besides the above mentioned, there are other subdivisions viz. *Jhorurs*, originally Rajpoots, who came from Bhut-tenda, the *Khurrul*, *Jugrah*, and *Goodharah*.

The previous habit of Bhuttees.—It is said that the Bhuttee population has much diminished since the establishment of British rule, as the pursuits of husbandry are not in accordance with their taste. Those that remain have now quietly settled down as cultivators, but are far from being industrious.

The old people speak of the ancient times with great exultation, alloyed with regret, when they could muster two or three hundred, make raid into the neighbouring foreign states, return with a hundred head of cattle, which were immediately divided, and then disperse with the ill-gotten booty with extreme delight.

Habitat.—The Bhuttees are now found residing near the banks of the Ghuggur, and Choyea in the Sirsa district, also in the Hissar district.

Present occupation.—Agriculturists; but formerly known for their marauding propensities.

* *تہوی*—*थोक*, divisions, parties.

Religion.—Mahomedan.

Character.—Indolent formerly, but are now inclined to earn their livelihood by a reluctant field labour.

Diet.—Animals and vegetables.

Use of Narcotics.—They smoke tobacco in a leathern hooka. Those who live on the borders of Bicaner, indulge in the use of opium.

Longevity.—About 80 years.

Physical Conformation.—Dark brown complexion, wear the jet black hair down to the shoulder, do not shave the whiskers nor moustache; low in the mental scale, and of inferior capacity; and the average height 5 feet, 9 inches.

Dress.—The males wear large turbans of white cloth, a *thymund** or *tybund* of coarse cloth or coloured *loongee*, an *ungerkha* sometimes, and a chudder thrown over all. The females wear until married a *koortee*† and after marriage *ungeeah*, *ghagrah*, with large red prints, and a chudder thrown over the body, covering the head also.

Jauts.

جاؤو—जातू.

Origin.—Traditionally, the Jauts are the offspring of a Rajpoot father, and of an inferior caste of mother—a Sooder.

Division into Classes.—Jauts are divided into several *goths*, viz.: Bynewall, Goodharas, Sohos, &c. They are of two descriptions, the *Dehsee* or settled, and *Bagrees* or wandering. The former has no real caste, but is only a modified Rajpoot.

Habitat.—Bhutteanah and Hissar districts. This tribe is also seen in Kurnaul, but there many have become Mahomedans.

Habit.—Peaceful and settled.

Occupation.—This class confines itself to agricultural pursuits, and may enlist themselves in the Infantry or Cavalry regiments.

Religion.—Hindus. They pray to Ram, their chief object of devotion. Their widows are not allowed to return to their own family, but are married to their next brother-in-law, or the nephew.

Character.—Hard working, truthful, and very thrifty. They make good soldiers, being brave, and not much troubled with caste prejudices.

* *تیمنر*, a broad flowing sheet extending to the ankles and tied at the waist.

† *کورتي*, waistcoat or jacket for females.

Diet.—They principally live on cereals and vegetables; sometimes eat goat meat. The Sikh Jauts eat better and live well.

Use of Narcotics.—Some Jauts serving as peons in the Jehsul Police &c. add churrus to the tobacco they use for smoking. The higher class use in the proportion of 1 seer of tobacco leaf, to 4 chittacks of goor, and well pounded together. Opium is also used by this class, particularly those residing towards the boundary of Bicaner territory. They also, without hesitation, drink country spirits.

Longevity.—60 years.

Physical Conformation.—Coppery complexion; iris dark, conjunctivæ yellowish; they are tall, erect, manly, and robust; their limbs are well shaped; features regular, countenance placid and dignified.

Dress.—The men wear *lengota** or kutch, koortap† and *khesh* or chudder, white or coloured turban. The females use chudder, koortee, trowsers and ghagrah. The last is generally dyed red or yellow and is either striped or dotted.

Rajpoots.

राजपूत—راجپوت.

Origin.—Having been driven out of the Jyepoor territory by Sahabooddeen of the Ghoree dynasty about Sumbut 1234 (A. D. 1177) the Rajpoots took possession of all the district now comprising Hissar, Hansee and Bhewannee pergunnahs.

Feroze Shah in 1371 first began to convert them by force, with more or less success, till the time of Aurungzeb, but this effort was relinquished on the decline of the Mahomedan power.

The independence of the Rajpoots of course was always in inverse ratio to the power of the Dehli potentates. All the Jatu tribes of Bhewannee revolted in 1809, and the town was stormed, and taken by the British troops.

The Rajpoots—Hindus and Mussulman converts—still remain in the proportion of 75 villages or about one quarter of what they formerly consisted of.

Division into Classes.—It is needless here detailing that the Raj-

* *لنگوتا*, a small narrow slip of cloth passed between the thighs and tucked into a waistbelt before and behind.

† *کوٹہ*, a jacket or waistcoat.

poots or Raj-pootras, form one of the highest castes of Hindu religion, belonging to the prince or military order.

Habitat.—They are spread over the Hissar district, their principal residence being Bhewannee, Rysoo, and Dhymull. They reside also in the Bhutteana district, chiefly on the borders of the Bicaner territory.

Habit.—Mostly cultivators. As a class they are brave and proud.

Occupation.—Although particularly fond of land, yet they are indifferent agriculturists. They furnish few men to the Irregular Cavalry.

Religion.—Hindu; Ramchundra is their chief object of worship.

Character.—Domineering, and careful of what they call *izzut*. They are generally addicted to highway robberies, and cattle-thieving; careless of money; decidedly brave.

Diet.—They eat vegetables and all sorts of animals, and pork with delight, but not beef.

Use of Narcotics.—They smoke tobacco, and use opium freely, particularly those living near the Bicaner territory. They do not hesitate to imbibe fermented liquors.

Longevity.—About 60 years.

Physical Conformation.—Dark, or fairish; iris dark, and the conjunctivæ pretty clean; tall, well formed; having regular features, and well limbed.

Dress.—Usually a red turban is used, white ungerkha, and dhotee of various colours, but they are partially red.

Rahees.

राही—راہی.

Origin.—Rahee or Raheen, a denomination said to have been derived from a Punjabee word signifying a gardener, or tiller of the soil, and it is said to be so styled from the following circumstance: The town and citadel of Dach, having fallen into the hands of certain parties who had besieged it, they issued orders for a general massacre, but the labourers, cultivators, and artizans were to be exempted; hereupon the Rahees who bore arms resorted to a device, by which their lives were spared, each threw away his weapon, and in its stead carried on his back a plough, or some implement of husbandry, and hence the appellation which up to this day they bear.



It appears that the territory comprised between Bhutneer in the Bicaner territory, and Futteeabad in the Hissar district, was inhabited from the earliest time by a set of people known under the general name of Rahees, one portion of whom is said to have emigrated from Sindh, and another from Jesselmeer. In its prosperous state this tract contained 1860 villages, with a corresponding population, addicted to agricultural and pastoral pursuits, but in consequence of constant depredations, at a later period by the Bhuttees, and the anarchy and confusion that resulted, the greater part of the population were led gradually to leave the country, some emigrated into Bareilly and others settled in Pasya.

Division into Classes.—None.

Habitat.—This tribe is to be found near the banks of the Sutledge and Ghugger streams; in different parts of the Punjab, and also in the Rohilcund district.

Habit.—Strictly cultivators.

Occupation.—Their principal occupation is husbandry, but they are prone to follow any form of agricultural pursuits.

Religion.—Mahomedan and Hindu converts.

Character.—Docile, religious, but were migratory before to evade persecution, hence the reason of their being so scattered.

Diet.—The Mahomedan portion enjoy animal and vegetable food, but the Hindus avoid the former.

Use of Narcotics.—They smoke tobacco only.

Longevity.—About 50 years.

Physical Conformation.—The same as the Bhuttees.

Dress.—Ditto ditto.

Ranghurs.

Origin.—They are Rajpoot Mussulmans.

Division into Classes.—They are divided into 3 tribes, Jaut, Sutrolah and Ragoo.

Habitat.—Hissar district; and their chief villages are Bullealee, Bas, and Loharroo.

Habit.—Cultivators.

Occupation.—Fond of agriculture, but they are poor, many prefer taking service in the Irregular Cavalry.

Religion.—Mahomedans.

Character.—Brave but violent, and proud of their honour, to which they cling tenaciously.

Diet.—They live on animal and vegetable food.

Use of Narcotics.—They smoke the huka only, and abstain from the use of spirituous liquor.

Longevity.—About 55 years.

Physical Conformation.—Complexion varies much from dark to coppery; iris chiefly dark, and the conjunctivæ frequently yellowish; active and full of fire. They are erect, tall, manly and robust; their limbs well shaped; their features regular, and countenance dignified, stern, with an air of heroism and bravery. Their hair raven, and flows down to the shoulders. Average height 5 feet 11 inches. They are on the whole a very superior set of people to look at.

Dress.—Their usual dress is white or red turban; red dopattas, trowsers, merzai, and chudder.

• *Vishnu.*

विष्णु—विष्णुव.

Origin.—Sprung into existence about A. D. 1485, or about 50 years before the foundation of the Sikh religion. Its founder was Jambajee of Peepassur in Bicaner. They are the followers of Vishnu.

Mode of Worship.—Their mode of worship is to present offering at the shrine, and uttering prayers whilst bathing. Its tenets are to abstain entirely from animal food, to bathe before meals, and to marry none but those of their own persuasion. It is contained in a book called *Jambajee ka bancee*, meaning Jambajee's discourse. They salute each other by expressing *neom-salam*, i. e., I salute you most respectfully, the rejoinder is *Jambajee ko*, signifying, May your salutation be acceptable to Jambajee. They convert others by shaving off the *chontí*. They bury their dead bodies in a cow-yard, or close to their place of residence. Their great temple is at Sameerah Dhul in Bicaner, from which place it is said their first leader took his flight to heaven.

Habitat.—They inhabit Hissar, the neighbouring district of Sirsa; the adjoining foreign territories, and also portions of the North-Western Provinces.

Habit.—Principally cultivators.

Occupation.—Besides using agriculture, they are also good carpenters, and carriers or trainers of camels.

Religion.—Hindus, worshippers of Vishnu.

Character.—Civil and industrious.

Diet.—Chiefly vegetables. They do not touch meat, and as far as possible they never allow any animal or bird to be slaughtered or shot in their neighbourhood.

Use of Narcotics.—The Vishnus use no narcotics. They neither smoke, nor drink any fermented liquor. Such is their aversion, that they consider it a sacrilege to allow fire from their hearth for the purpose of smoking.

Longevity.—About 60 years.

Physical Conformation.—Rather dark, but yellow predominating. The iris dark or grey, sometimes greenish. The conjunctivæ generally yellowish. Average height 6 feet.

Dress.—The males wear coloured chudder of wool or *loe*,* a pugree, ungerkha and dhotee. The females use coloured woollen dhablah generally of purple colour, and red border, and they always wear shoes.

Wuttoos.

Origin.—Allied to the Bhuttees.

Habitat.—Banks of the river Sutledge in the Bhutteana district, also in the Ferozepore, and Montgomery districts, and in the Bhawulpore territory.

Habit.—Settled and fond of agriculture.

Occupation.—Indolent previously, but now they are inclined to be laborious.

Religion.—Mahomedan.

Character.—Submissive and industrious.

Diet.—Animal and vegetable food.

Use of Narcotics.—They smoke the huka only.

Longevity.—About 80 years.

Physical Conformation.—Complexion light brown, black flowing hair, iris black, wear thick beard and moustache; some are well built, tall, strong and able-bodied. Average height 5 feet, 10 inches.

Dress.—Turban, dhotee or tymund, and chudder, generally checked, or striped white and blue.

* لوي - लुइ, blanket or kambal کمال - कम्बल.



JOURNAL OF THE ASIATIC SOCIETY.

PART II.—PHYSICAL SCIENCE.

No. IV.—1868.

THE ADJUSTMENT OF THE HINDU CALENDAR ;—by BÁBU PRATÁPA-
CHANDRA GHOSHA, B. A.

[Received 27th May, 1867.]

Owing to certain causes, presently to be explained, calculations of the Hindus regarding the year are in error. Their calendar in certain points presents a state of things that existed some centuries ago. It is necessary that such corrections be introduced in the elements of their calendar as will make its indications consistent with reality.

The Hindu year is determined by two consecutive conjunctions in longitude of the sun with the star β Arietis. Almost all nations of antiquity have commenced their year from this moment.

By the existing Bengal Calendar, the initial moment of the year is placed on the 13th of April, about seven days earlier than the real conjunction, making the subsequent eleven transits of the sun, the eleven *Saukrántis*, seven days too early.

The initial point of the year has retained in its name the idea of its coincidence with the equinoctial point, a point now removed twenty-one days from the star. The following simple solutions of spherical triangles will show that the ecliptic conjunction of the sun with β Arietis the *Ācvinī Yogatárā* of the Hindus happens between the 20th and 21st of April in 1867.

From the Nautical Almanac we have for β Arietis $R = 1h. 47m. 17s.$ which expressed in degrees of arc $= 26^{\circ} 49' 44''$.

In the same Ephemeris the North declination on the 13th of April is $20^{\circ} 9' 17''$, the obliquity of the ecliptic being $23^{\circ} 27' 15''$.

Then $DN. + \omega = 43^{\circ} 36' 32''$ and $\omega \infty DN. = 3^{\circ} 17' 58''$.

Hence $N. P. D. = 69^{\circ} 50' 43''$.

$$\theta = 116^{\circ} 49' 4'' \dots\dots\dots 58^{\circ} 24' 32''$$

$$\frac{1}{2} (a + \beta) = 21^{\circ} 48' 16''.$$

$$\frac{1}{2} (a - \beta) = 1^{\circ} 38' 59''.$$

$$\frac{1}{2} (a + \beta) \dots\dots\dots \text{Co. Log. Cos.,} \dots\dots\dots 0.03223$$

$$\frac{1}{2} (a - \beta) \dots\dots\dots \text{Log. Cos.,} \dots\dots\dots 9.99982$$

$$\frac{1}{2} \theta \dots\dots\dots \text{Log. Cot.,} \dots\dots\dots 9.78888$$

$$\dots\dots\dots \text{Log. tan.,} \dots\dots\dots 9.82093$$

$$\frac{1}{2} (A + B) \dots\dots\dots 33^{\circ} 30' 30''$$

$$\frac{1}{2} (a - \beta) \dots\dots\dots \text{Log. sin.,} \dots\dots\dots 8.45930$$

$$\frac{1}{2} (a + \beta) \dots\dots\dots \text{Co. Log. sin.,} \dots\dots\dots 0.43082$$

$$\frac{1}{2} \theta \dots\dots\dots \text{Log. Cot.,} \dots\dots\dots 9.78888$$

$$\frac{1}{2} (A - B) = 2^{\circ} 48' \text{ Log. tan.,} \dots\dots\dots 8.68900$$

$$B \dots\dots\dots 30^{\circ} 42' 30''$$

$$59^{\circ} 17' 30'' \dots\dots\dots 3h. 57m. 6s.$$

Hence by the Nautical Almanac the conjunction is between the 20th and 21st April. The Hindu calculations, however, referring the conjunction to the 13th of April, make the year begin at the wrong moment.

In the above rough calculations Aṣvini is assumed as identical with β Arietis. The Suryasiddhānta gives the polar longitudes of stars in a very curious and arbitrary way. The author mentions certain numbers as *bija* or root for each star, which numbers multiplied by the constant 10 will give in minutes the polar longitudes of the asterisms. The following are the *bijas* or roots for Aṣvini and Bharani, 48, 40. Multiplying the *bija* for Aṣvini by the constant 10, we get 480' or 8° the *bhāga* or position of the asterism in its portion of its polar longitude.

Now let π = Polar Longitude.

ω = Obliquity of the ecliptic.

α = Inclination of the declination circle of the star to the ecliptic.

ϕ = Polar Longitude.

λ = True Longitude.

$$\frac{1}{\cos \pi} \cdot \cot \omega = \tan \alpha.$$

$$\sin \alpha \sin \phi = \sin \lambda.$$

$\tan \lambda \cdot \cot \alpha = \sin \mu$, the quantity to be added or subtracted from ϕ to give λ .

Position in its portion or *bhāga*, 8°

Polar Longitude, 8°

Polar Latitude, 10°

From the above we deduce the following by formula for *Āṣvini*.

Lat. $90^{\circ} 11' N$

Long. $11^{\circ} 59'$

This is the position of *Āṣvini* according to the Hindu Tables and astronomical works. This position of the junction star refers us back to the fifth century A. C. In each case, to reduce the distance given in Flamsted's Catalogue for the Vernal Equinox of A. C. 560, we have subtracted $15^{\circ} 40'$ from the longitude there given.

The following, however, are the real position of α and β Arietis by European calculations.

Longitude of β Arietis at about 560 A. C., $13^{\circ} 56'$

Latitude, $8^{\circ} 28' N$

Longitude of α Arietis, $17^{\circ} 37'$

Latitude, $9^{\circ} 57' N$

Comparing these we find that the position of *Āṣvini* coincided more with that of β Arietis than with that of α Arietis. The Hindus used very rude instruments of observation, and an error of even a degree is allowable in their calculations.

The retrograde motion of the equinoxes together with an error in determining the exact length of the year has brought on this difference in their calendar.

The Hindu year, like all solar sidereal years, begins at the moment of the sun's entrance into *Āṣvini*, the first asterism of the constellation Aries, and ends with the moment the luminary leaves *Piscium* to re-enter *Āṣvini*. Such a method of determining the length of the year accompanied by the following easy but ingenious distribution of the fractional parts of a day has saved the Hindu year from the error which was an element in the European years before the Julian correc-

tion. The Hindu civil year differs from the astronomical as regards the fractions of a day. An error, however, in exactly determining the value of this fraction will, following the Hindu method, soon be so accumulated as to necessitate the introduction of a correction that the calculations may agree with actual phenomena. Considering the backwardness of the Hindu Philosophers to profit by recent investigations accompanied by want of that habit of verifying calculations by observations, which Bacon's philosophy alone can teach, it is natural that the Hindu year will represent a state of things that does not really exist.

The motion of the equinoxes in space, though observed in the western world by Hipparchus so early as B. C. 136, was not known to the Hindus in A. C. 400, the earliest date assignable to the *Surya Siddhānta* from the longitudes of stars there noted. A theory of libration of the equinoxes 27° either side of the first point of Aries is stated in certain *Siddhāntas*, and others again calculate a complete revolution of the points, but in no astronomical work of the Hindus is any use made of such oscillation or motion. No work corrects its calculations according to the precession of the equinoxes, though the *Surya Siddhānta* gives a rule for determining the numerical value of the same, and instructs the students to introduce the *bija* necessary for the motion of the equinoxes.

As stated before in reckoning civil time, fractions of a day are rejected. When the fraction is less than 30 Ghadīs (half a Hindu day) the civil year or the month is reckoned as beginning one day later than the astronomical. The year consisting of 365.24486231177907 days, 365 whole days are deducted from it, the fraction, 24486231177907 being carried to the next year forms 365.4897246235814 days. From this again the whole number of 365 days being deducted for the second year leaves a fraction to which the value for another year being added gives 365.7345869352371 days. This sum exceeds 365.5 days and therefore the year is made to commence one day later. Deducting the fractional residue .73... from 366 days and the remainder .26541406466279 being again deducted from two tropical years (of 730.4897246235514 days) leaves 730.22431055889535. Deducting from the above for the 4th and 5th years (730) we carry the remainder .22431055889535 of a day to the 6th year.

Thus the Hindus bring forward the year one whole day every fourth year nearly or 289 days in 1192 years. The system involves the error of the Julian year, which outruns the Hindu solar year (as well as the European solar year with the Gregorian correction) by nearly $10' 44''$ or two days $23' 33''$ in 400 years;

The annual variation of the equinoxes is according to the *Surya Siddhānta* about $54''$. The position of the initial point of the year with reference to the equinox on the 13th of April, 1867, is found from the following proportion given in the *Siddhānta*.

(1577917828 days) the number of days in a great Yuga is to (600) the number of revolutions in it, as (1814605) the sum of the days elapsed since the last epoch of conjunction, is to the number or fraction of revolutions elapsed. This is 0 Rev. $248^{\circ} 23' 59''.7$. The *bhuja* or sine of this, is its supplement $68^{\circ} 23' 59''.7$ for reducing the supplement to an arc of 27° , which is done by multiplying it by 3 and dividing by 10, we get the *ayanānṣa*, the actual distance of the initial point of the sphere from the equinox $20^{\circ} 31' 11''.9$.

One of the apparent reasons for the *Surya Siddhānta*'s not introducing this correction in the calculations is, because the author of the work supports the theory of libration. The colures therefore falling back with respect to the fixed stars in round numbers $50''$ annually, the Hindu system slowly advances beyond the true vernal equinox.

The initial point of the year is called the *Mahāvishuva mesha Sankrānti*, the vernal equinoctial transit of the sun to Aries. As shown before, this moment is no longer the equinoctial point, but is removed from it by a period of about 22 days. To this period adding the distance of the present initial point from β Arietis as calculated before, seven days, we get the actual distance of the β Arietis from the equinox, the difference between the sign and the constellation Aries. The numerical value of this is about 30 and, assuming $50''$ in round numbers being the numerical value of the precession of the equinoxes, we find that about 2260 years before the present time, the Hindu year began with the vernal equinox, and the ecliptic conjunction of the sun with Aṣvini happened at about the same time, or 300 B. C. is the latest period to which the Hindu observations can be referred. It is well to add that such determination of the dates of the *Surya Siddhānta*, and the Hindu observation depends decidedly on partial rea-

soning. All attempts towards accuracy even of centuries must be futile and imperfect. Arguments stated above establish nothing besides what is evident. If the Hindu calculations were as accurate as those of western science, we could then have safely assigned the above given dates to Hindu observations. The above proves that 393 B. C. the initial point of the Hindu year coincided with the first point of Aries and the vernal equinox. Beyond this, we have no reasonable ground to advance. The Hindu observations may have commenced centuries earlier, and the then existing rough methods of observation may have led the credulous Hindu astronomer to believe that the equinox and the first point of Aries were one and the same; when in reality the equinox may have happened on the 4th or 8th day of *Vaiçākha*.

That the Hindu year formerly began about the vernal equinox, and that the moment of such beginning of the year coincided with the moment of the ecliptic conjunction of the sun with Aṣvini, or that the sign and the constellation Aries coincided at a former period with the initial moment of the Hindu year, is unquestionably proved by the Hindu name for that moment, the sun is said to be then in the asterism Aṣvini.

Had no errors entered into the calculations of the Hindus, their year would then have commenced at the present century on the 21st of April, instead of the 13th. The Mahāviśuva Sankrānti then would have differed from the vernal equinox exactly by that amount by which the sign Aries differs from the constellation Aries. But as it is, it involves a double error, and leads one to suppose that about 500 years before the present time, the first day of the Hindu year was brought to coincide with the first point of the constellation Aries (β Arietis) and that since then, owing to the motion of the equinoxes, the initial moment of the year has retrograded 7 degrees. Such a supposition is the only explanation that can at present be offered regarding this anomalous position of the initial point of the year; now that the first of Vaiçākha is placed between the points with which it coincided when the constellations were formed, and in which it should be, if the calendars had received proper corrections. The values of the *bijas* or corrections subsequently added to the Hindu tables as calculated by Mr. Burgess in his notes to the *Surya Siddhānta*, refers us to the 16th century after Christ. Making due allowance for errors of Hindu

calculations, this may well be transferred to a century, when Jaya Siñha, it is said, translated the Logarithmic Tables into Sanscrit, and introduced many corrections into the Hindu Science of Astronomy. But the exact date of the correction of the Hindu year cannot be ascertained before the Sanscrit works of Jaya Siñha are brought to light.

The table shows the Hindu months with the corresponding English months at two different epochs.

Precession of the equinoxes $0^{\circ} 0' 0''$.		Precession $3^{\circ} 10'$.
Vaiçákha, ♈	March and April,	April and May.
Jyaishtha, ♉	April and May,	May and June.
Āshādha, ♊	May and June,	June and July.
Āravana, ♋	June and July,	July and August.
Bhādra, ♌	July and August,	August and Sept.
Āvina, ♍	August and Sept., ...	Sept. and Oct.
Kārtika, ♎	Sept. and Oct.,	Oct. and Nov.
Agrahāyana, ♏	Oct. and Nov.,	Nov. and Dec.
Paūsha, ♐	Nov. and Dec.,	Dec. and Jan.
Māgha, ♑	Dec. and Jan.,	Jan. and Feb.
Phālgūna, ♒	Dec. and Feb.,	Feb. and March.
Chaitra, ♓	Feb. and March,	March and April.

In A. C. 538 when the Hindu year commenced with Vaiçákha in Āvini the sun's longitude was $0^{\circ} 0'$ and that of the moon $2^{\circ} 12'$.

That the year should begin in one of the equinoxes or solstices is very natural, they are the four principal points in the heavens. The commencement of the year from the vernal equinox dates from great antiquity. The era of *sālivāhana* begins with the vernal equinox or full moon upon or next it. The Hindu year, however, in earlier times began with the winter solstice. The derivation of the name Āvina speaks a history. Āvini being the first of the 27 asterisms and the one supposed by the Hindus to be coincident with the sign Aries, determines the beginning of the year. The month having a full moon in this asterism is called Āvina. The conjunction in longitude of the three, the moon, the sun and the asterism may naturally be looked upon as the starting point of heavenly motion. The explanation given by Amara Siñha, the lexicographer, that the month in which the full moon happens in Āvini is Āvina clears all doubt.

It is rather improbable that the Hindus would wait for a conjunction of the three to begin their observations. Amara Siṅha's explanation quite negatives all such suppositions, as it is impossible that the moon should have the same longitude with the sun and be still a full moon.

To correct then the Hindu Almanac, so as not to violate the Hindu idea of *Mahāvishuva mesha Sankrānti* is utterly impossible. The year must be made to begin at one or the other of two points. It is proposed therefore to begin the civil year from the vernal equinox or the sign Aries. Though this method enforces the change of the order of the asterisms making Revati (ζ Piscium) the first and Āṣvini the second, we have yet the advantage conferred by European calculation to support our view. On the other hand, the change of the beginning of the year from the vernal equinox to the 13th of April, is a strong recommendation for bringing the initial point of the year to the moment of ecliptic conjunction i. e. on the 21st of April. A change of the order of the asterisms is not new to the śāstras. Kṛitikā (η Tauri, Pleiades) now third, formerly occupied the position of Āṣvini.

The Hindu calendar is now in one view 22 days in advance, and in another about 7 days behind the real state of things. It is proposed to eject 21 days from the month *Chaitra* and thus to bring the *vishuva* or *mesha Sankrānti* back to the equinoxes. Such an innovation or correction of the calendar, involves serious difficulties; the conservative habit of the Hindu mind and the confusion in a political point of view of the dates of payment of rents, &c., are serious, but may be overcome.

The Hindu calculations, owing to the errors of tables made up some centuries past are all defective and need correction. But these are secondary to the correction of the year.

To sound the Hindu opinion on the subject, a circular in Sanscrit was issued by me in October last. There I have quoted most authoritative passages showing that such change of the beginning of the year on account of the precession of the equinoxes is not contrary to the śāstras. With a Hindu, authority of the śāstra is the only argument.

I append a partial translation of the principal points of the Sanscrit circular.

The Dharma Śāstras say—

मेवादे। शक्रवा देया वारिपूर्णा च गर्गरो ।

“that at the beginning of Aries (Vaiçákha) presents of flour and of jugs filled with water are to be made to Bráhmaṇas.”

This ceremony is now performed on the 12th of April. Some doubts as to the propriety of performing the ceremony *Ghatotsarga* on this date having arisen, Professor Bápû Deva of Benares was addressed on the subject. The errors of the Hindu calendar were pointed out in the letter, and he was requested to give his opinion on the proposition of changing the beginning of the Hindu year from the 13th of April to the real *mesha* Sankranti, or the vernal equinox.*

The proposed change of the beginning of the year from the 13th of April is not contrary to the Çástras. Surya Siddhánta, the highest authority in questions of Hindu astronomy, acknowledges in the following, that time effects great changes in calculations.

शृणुष्वैकमनाः पूर्वं यदुक्तं ज्ञानमुत्तमं ।
युगे युगे महर्षीणां स्वयमेव विवस्वता ॥ ८
शास्त्रमाद्यन्तदेवेदं यत् पूर्वं प्राह भास्करः ।
युगानां परिवर्त्तेन कालभेदोऽत्र केवलं ॥ ९

“(O Maya,) hear attentively the excellent knowledge (of the Science of Astronomy) which (the) Sun Himself formerly taught to the saints in each of the Yugas.”

“I teach you the same ancient science which was formerly told by (the) Sun Himself. (But) the difference (between the present and the ancient works) is caused only by time, on account of the revolution of the Yugas.”

Vaṇishṭha says—

इत्थं माण्डव्यसंचेपादुक्तं शास्त्रं मयोदितं ।
विश्वस्तोरविचन्द्राद्यैर्भविष्यति युगे युगे ॥

An examination of the Púrānas will show at once that the Çástras and the ceremonies are changed in time, the gods, and the ceremonies (व्रतक्षासादि) of the Vedas are now forgotten.

The Rig Veda mentions the 27 stars as being married to the moon and the astronomical phenomena recorded there, show that the vernal equinox happened in *Krittiká* and the autumnal, in *Rádhá* or *Viçákha* (γ Libræ).

* His favourable reply with the original letter of query was noticed in the original circular.

Amar Singha states that the equinox and the Vishuva are synonyms. So does the lexicographer Hemachandra.

अथने द्वे गतिरुदग्दक्षिणार्कस्य वत्सरः ।
समराविन्दिवे काले विषुवत् विषुवच्च तत् ॥
इत्यमरः ॥

ध्वान्तं भूच्छायान्धकारं तमसं समवान्ततः ।
तुल्यनक्तं दिने काले विषुवत् विषुवच्च तत् ॥
इति हेमचन्द्रश्च ॥

The above authors in naming the twelve months of the year, begin from Agrahāyana (near the winter solstice).

मार्गशीर्षे सहामार्गे आग्रहायनिकश्च सः ।
पौषेतेषु सहस्रैस्तैः तपः साधेय फाल्गुणे ॥
इत्यमरः ॥

पक्षौ मासौ वत्सरादिमार्गशीर्षस्सहस्सहः ।
आग्रहायनिकश्चाथ पौषेतेषु सहस्य वत् ॥
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Laughākshi on the authority of Somākara Kalpa Sutra begins the year four days before the full moon of Māgha.

माघ्याः पौर्णमास्याः चतुरहः पुरस्तात् संवत्सराय दीक्षन्ते ॥

In the Ṣatapatha and Sāṅkhāyana Brāhmanas we see the year begin on the full moon of Phālgūn.

यावैषा फाल्गुणी पौर्णमासी संवत्सरस्य प्रथमा रात्रिः ॥

The astronomy of the Rig Veda begins the year on the light fortnight of Māgha, and ends on the dark half of the month of Pausha.

माघशुक्लप्रपन्नस्य पौषकृष्णसमापिनः ।
युगस्य पञ्चवर्षस्य कालज्ञानं प्रचक्षते ॥
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Authorities were quoted from the Golādhyāya of Bhāshkarāchārya, the Sūrya Siddhānta, the Soma Siddhānta, the Ṣākalya Sanhitā, the Laghūvācishṭa Siddhānta, Āryabhaṭṭa, Varāha Mihira and Brahma

Sphūta Siddhānta to show that these authors admit of and give rules for determining the value of the precession of the equinoxes.

The position of Agastya (Canopus) given in the Vishnū Pūrāna and in the Parāsara and Garga Sanhitās show that the asterisms have moved from their original position in the heavens.

प्रथमे कृत्तिकाभागे यदा भास्वान् तदा शशी ।

विशाखायाश्चतुर्थ्यांशे मुने तिष्ठत्यसंशयं ॥

इति विष्णुपुराणे ॥

दृश्यते स किल हस्तगतैर्के रोहिणीमुपगतेऽस्तमुपैति ॥

इति पराशरसंहिता ॥

आसन् मघासु मुनयः शासति पृथ्वीं युधिष्ठिरे नृपतौ ।

सहद्विकपच्चद्वियुतः शककाल तस्य राज्यस्य ।

एकैकस्मिन् ऋचे शतं शतनै चरन्ति वर्षाणां ।

प्रागुदयतोऽस्तुविवराद्य उदयं तत्र संयुक्ता ॥

इति गर्गः ॥

The retrograde motion of the equinoxes has brought a change of the seasons—Vaiçākha and Chaitra constituted the spring of former times.

मधुश्च माधवश्च वामनिकाष्टतू । शुक्रश्च शुचिश्च द्रैयाष्टतू ॥

इति तैत्तिरीयसंहिता ॥

Lastly the practical proof of the effects of the errors in calculations is given by directing the Pandit to observe the heavens just after sunset in the month of Vaiçākha.

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The Himalaya mountains, so far as they form the northern boundary of Assam, are inhabited by two distinct races of men. Originally, probably one and the same race, they seem to have undergone a change sufficiently marked to authorize their being considered at the present moment, as two distinct races.

The mountaineers who occupy the eastern half of those frontier-hills seem to be original occupants, or first arrivals, and to have retained their original habits and customs. Those who live to the west, appear to belong to a later period of immigration, subsequent to their descent from Central Asia. When they drove out from before them the first occupants, say the Dimasa and Boro, or Lalong, now living in the plains of Assam, they seem to have come in contact with a certain degree of civilization which effected that change both of feature and habits and customs which is so striking to the beholder.

The last mentioned of these two races are the people commonly called Butias or Butanese—this name applying to all the various and numerous tribes who belong to the same race. These, however, having served our purpose thus far, we may leave for the present, while we turn our attention more in particular to their less civilized brethren to the east.

Unlike the Butias, these possess no common name. The region they occupy, is fully as large as Butan, and equally as interesting. Indeed, little as we know of the people, the country they occupy, is still less known: as much a *terra incognita*, in fact, as the interior of Africa. The few Europeans who have crossed the frontier, have barely done more than skirted this unknown region: none have ever penetrated to the snowy range; none ever crossed its entire width from Assam to Tibet proper. All we know about the country and its inhabitants, we have learnt from the latter, who are, however, not in all cases reliable informants. Until, therefore, a Livingstone or a Wilcox will undertake to traverse its cane-bridged mountain

torrents, its snow-capped heights, and brave leeches, dum-dam and cannibal Abors,—in order to confirm or otherwise, the statements of native informants,—we shall have to rest satisfied with our present stock of information.

From all, then, we have hitherto been able to collect, it would appear, that that portion of the Eastern Himalayas which lies between the $92^{\circ} 40'$ and $95^{\circ} 30'$ East Long., or between the eastern boundary line of the country of the Tauwang and Kampá Butias, and the Dibong river,—having Assam on its south, and Tibet proper on its north side,—constitutes the home of four peoples, known to the inhabitants of Assam by the names of Aka, Miji, Dafla, and Abor.

Three of these tribes, the Aka, Miji and Dafla, occupy the hills on the southern side of the backbone of the Himalayas, the snowy range. The water of their rivers flows down into Assam *direct*. I make use of the expression *direct*, because I thereby wish to explain the more immediate proximity of their mountain-homes to Assam; for, properly speaking, the rivers that run down the northern slopes of the snowy range pour their waters likewise into the same big river which passes through Assam, viz. the Sampo of Tibet. The Abors alone, in some of their northern clans, are said to dwell on both sides of the snowy mountains, and they are thus in intercourse both with Tibet and Assam.

The seats of these four principal tribes may be defined as follows: commencing from the west or the frontier of Butan we come first upon the Akas. Their country is situated so as to have Assam on the south, Butan on the west, the Miji territory on the north, and the Dafla east. The Buruli river forms the boundary of the Aka and Dafla country, or rather hills. The Mijis again have Butan to the west, and probably north, but the Buruli river running round the northern side of their country until it enters Butan, the Daflas to the east, and their friends and neighbours, the Akas to the south.

The Daflas like the Akas have the valley of Assam for their southern limit, the Akas and Mijis, with the Buruli river intervening, on their west, and the Abors both north and east,—the Subonsiri river running up between the hills of the Abors and Daflas. Then the Abors themselves occupy the whole of the remaining ex-

tremity of the eastern Himalayas. They inhabit all the country lying between the territories of the Daflas on the southern face of the snowy range, and the Kampo-Butias on the northern face of the same snowy ridge; Tibet on the north, Assam on the south, and the Mishmi-tribes on the east, the Dibong river forming the line of demarkation between the villages of the Abors and Mishmis.

Of all the four tribes above enumerated, the Abors are by far the most important, both as to their numerical strength and their war-like propensities, as well as through the extent of their territory.

In the present communication I shall restrict my remarks to one of the tribes only, namely—

The Akas.

The Akas or Angkas live on hills of moderate height, the highest probably not exceeding 6,000 feet, in the angle formed, as before mentioned, by Assam and Butan. Three to four days climbing over thickly wooded hills, nearly pathless, stumbling up the dry bed of the Buruli and other less important watercourses, thickly strown with large boulders, clambering up the steep faces of rocks, holding on by a cane-rope, bring the traveller to the small settlement of the Akas. The Miri elephant-hunters follow up the bed of the Buruli river, taking a small light boat along with them, which they lift over the water-falls, and so reach the Aka country. There is, however, a better road but somewhat circuitous. This road takes the traveller first to Butan to the settlement of the Sat-rajas due north, after a march of about four days, and then goes on to the Aka country due east which you reach in another two days. This is a road which the Aka women and children, and their ponies travel.

The name Aka, or Angka,—even Angka—is given to them by their neighbours; they themselves do not use it, but speak of themselves as Hrusso.

The Hrusso do not pretend to be aborigines of the country they now inhabit. They are unable to tell where the real home of their tribe is. They pretend to have been inhabitants of the plains. Our ancestors, they say, lived in Partabgor on the banks of the Giladhari river, north of Bishnath, but were driven out from thence by Krishna and Bolorám.

The language of the Aka, however, tells a tale, and so does their national character. Their language contains more words which can be traced to the valleys south of the Patkoi range, joining the Shan and Manipuri countries, than words indicating a closer affinity with the Dafla and Abor tribes. They differ mentally and physically from their mountain neighbours to the same degree.

The truth seems to be, that the Hrusso entered Assam about the same period when the far more numerous and daring Ahoms burst from their hills into the valley. Probably the Akas preceded them, and having been driven from place to place, they finally settled on the hills where they now still live. As to numerical importance, the Angkas would barely deserve any notice at all. They do not number more than one thousand souls.

This handful of hill people live in two detached villages. The greater one is inhabited by Akas who have earned for themselves the *sobriquet* of cotton thieves, or Kapás-chor. The smaller is peopled by a less offensive clan called the Hazarikhuka, or breakfast-eaters.

There is a third class of Angkas spoken of by the people of the plains who go by the name of Angka Miris. Old maps have them located beyond the snowy range on the Tibet side. But by all accounts, these Angka Miris live to the east of the Kapás-chor Angkas. The Miris of the plains who are in the habit of hunting for elephants, deny having ever heard of Angka Miris. Further enquiry, however, may enable me to throw more light upon this tribe.

The importance which attaches to the Akas is first the bad name which they bear among the people of the valley, who inhabit the tracts of country bordering on the Aka hills. For the Akas, few as they are in number, make up for this deficiency by being bold and daring robbers and cut-throats. Next in importance is their situation between the people of the valley of Assam and the powerful and very numerous clans of the Miji tribe. The Mijis, it would seem, are not in the habit of visiting Assam, except only one small chief; but they highly prize the silk and cotton cloth the Akas are able to procure from the plains, and for which these demand from the Mijis exorbitant prices. As a third cause of their importance may be adduced the fact that, although powerless themselves, they know how to make themselves formidable,

through the influence they manage to exercise over the Mijis, whose countless hosts they would be able without much difficulty to lead any day against any foe.

There are about ten clans for which the term households, or families, would be the more appropriate one to use; yet each of these petty clans has a chief whom they style Raja, like their neighbours, the Butias,—not Gam, like their other neighbours, the Daflas.

These clans are so small, that they find room each in a house by themselves. Some clans number only thirty souls, others sixty to one hundred, and according to the number of inmates is the size of each house. The most numerous clan boasts of a chief, who is but too well known among the Assamese, and the neighbouring hillmen, and no doubt the Bengal Government too has learnt to know his name. This is Tagi Raja. This man has succeeded in obtaining the hegemony over all the Kopás-chor Akas, and as he exercises great influence over the Mijis also, he is able to intimidate the rest of the Aka people, and thus may be said to be the head of all the Hrusso.

The Hazarikhuka Akas live in three clans on a separate hill from the Tagi's people.

Internal feuds are numerous. It is a matter of no rare occurrence to see clan against clan, *i. e.* family against family enlist the aid of the Mijis and carry on a miniature warfare.

The Hrusso use the cross-bow and poisoned arrows; a light spear for the purposes of throwing, and a narrow sword, about four feet long. They manufacture their own arms; the iron and steel, however, they buy in Assam. They use neither shield nor helmet. Their tactics are simple; like all the hill-tribes, they rely upon sudden surprise, they lie in ambush and fall upon their foes unawares.

The Assamese Buruas of the days of the native rulers used the Akas for purposes of revenge and intrigue. And it was through the party-spirit of one of the Buruas, or governors of Chardoar in the days of Gaurinath, the last real king of Assam, that the Akas obtained the privilege of levying pieces of Eria silk (Bambyz), and cotton cloth from every household in the Balipara mehal, which they continue to do unto this day. The only occasion on which the Akas have come

“that at the beginning of Aries (Vaiçákha) presents of flour and of jugs filled with water are to be made to Bráhmaṇas.”

This ceremony is now performed on the 12th of April. Some doubts as to the propriety of performing the ceremony *Ghatotsarga* on this date having arisen, Professor Bápû Deva of Benares was addressed on the subject. The errors of the Hindu calendar were pointed out in the letter, and he was requested to give his opinion on the proposition of changing the beginning of the Hindu year from the 13th of April to the real *mesha Sankrānti*, or the vernal equinox.*

The proposed change of the beginning of the year from the 13th of April is not contrary to the Śāstras. Surya Siddhānta, the highest authority in questions of Hindu astronomy, acknowledges in the following, that time effects great changes in calculations.

शृणुध्वैकमनाः पूर्वं यदुक्तं ज्ञानमुत्तमं ।
युगे युगे मरुर्षीणां स्वयमेव विवस्वता ॥ ८
शास्त्रमाद्यन्तदेवेदं यत् पूर्वं प्राच भास्करः ।
युगानां परिवर्त्तेन कालभेदाच्च केवलं ॥ ९

“(O Maya,) hear attentively the excellent knowledge (of the Science of Astronomy) which (the) Sun Himself formerly taught to the saints in each of the Yugas.”

“I teach you the same ancient science which was formerly told by (the) Sun Himself. (But) the difference (between the present and the ancient works) is caused only by time, on account of the revolution of the Yugas.”

Vaṇishṭha says—

इत्थं माण्डव्यसंक्षेपादुक्तं शास्त्रं मयोदितं ।
निश्चस्तेरविचन्द्रायै भविष्यति युगे युगे ॥

An examination of the Púrānas will show at once that the Śāstras and the ceremonies are changed in time, the gods, and the ceremonies (व्रतक्षासादि) of the Vedas are now forgotten.

The Rig Veda mentions the 27 stars as being married to the moon and the astronomical phenomena recorded there, show that the vernal equinox happened in *Krittikā* and the autumnal, in *Rádhā* or *Viçákhā* (γ Libræ).

* His favourable reply with the original letter of query was noticed in the original circular.

Amar Singha states that the equinox and the Vishuva are synonyms. So does the lexicographer Hemachandra.

अयने द्वे गतिरुदग्दक्षिणार्कस्य वत्सरः* ।
समरात्रिन्दिवे काले विषुवत् विषुवच्च तत् ॥
इत्यमरः ॥

ध्वान्तं भूच्छायान्धकारं तमसं समवान्धतः
तुल्यनक्तं दिने काले विषुवत् विषुवच्च तत् ॥
इति हेमचन्द्रश्च ॥

The above authors in naming the twelve months of the year, begin from Agraaháyana (near the winter solstice).

मार्गशीर्षे सहामार्गे आग्रहायनिकश्च सः ।
पौषेतेषु सहसोदौ तपा माघेष्ट फाल्गुणे ॥
इत्यमरः ॥

पक्षौ मासौ वत्सरादिमार्गशीर्षस्सहस्सहाः ।
आग्रहायनिकश्चाथ पौषेतेषु सहस्य वत् ॥
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Laughákshi on the authority of Somákara Kalpa Sutra begins the year four days before the full moon of Mágha.

माघ्याः पौर्णमास्याः चतुरहः पुरस्तात् संवत्सराय दीक्षन्ते ॥

In the Çatapatha and Sánkhyána Bráhmaṇas we see the year begin on the full moon of Phálgūn.

यावैषा फाल्गुणी पौर्णमासी संवत्सरस्य प्रथमा रात्रिः ॥

The astronomy of the Rig Veda begins the year on the light fortnight of Mágha, and ends on the dark half of the month of Pausha.

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युगस्य पञ्चवर्षस्य कालज्ञानं प्रचक्षते ॥
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विशाखायाश्चतुर्थ्यांशे मुने तिष्ठत्यसंशयं ॥

इति विष्णुपुराणे ॥

दृश्यते स किल दृष्टगतेर्के रोहिणीमुपगतेऽस्तमुपैति ॥

इति पराशरसंहिता ॥

आसन् मघासु मुनयः शासति पृथ्वीं युधिष्ठिरे नृपते ।

सहद्विकपच्चद्वियुतः शककाल तस्य राज्यस्य ।

एकैकस्मिन् ऋचे शतं शतान्ने चरन्ति वर्षाणां ।

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The retrograde motion of the equinoxes has brought a change of the seasons—Vaiçákha and Chaitra constituted the spring of former times.

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Lastly the practical proof of the effects of the errors in calculations is given by directing the Pandit to observe the heavens just after sunset in the month of Vaiçákha.

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The name Aka, or Angka,—even Angka—is given to them by their neighbours; they themselves do not use it, but speak of themselves as Hrusso.

The Hrusso do not pretend to be aborigines of the country they now inhabit. They are unable to tell where the real home of their tribe is. They pretend to have been inhabitants of the plains. Our ancestors, they say, lived in Partabgor on the banks of the Giladhari river, north of Bishnath, but were driven out from thence by Krishna and Bolorám.

The language of the Aka, however, tells a tale, and so does their national character. Their language contains more words which can be traced to the valleys south of the Patkoi range, joining the Shan and Manipuri countries, than words indicating a closer affinity with the Dafla and Abor tribes. They differ mentally and physically from their mountain neighbours to the same degree.

The truth seems to be, that the Hrusso entered Assam about the same period when the far more numerous and daring Ahoms burst from their hills into the valley. Probably the Akas preceded them, and having been driven from place to place, they finally settled on the hills where they now still live. As to numerical importance, the Angkas would barely deserve any notice at all. They do not number more than one thousand souls.

This handful of hill people live in two detached villages. The greater one is inhabited by Akas who have earned for themselves the *sobriquet* of cotton thieves, or Kapás-chor. The smaller is peopled by a less offensive clan called the Hazarikhuka, or breakfast-eaters.

There is a third class of Angkas spoken of by the people of the plains who go by the name of Angka Miris. Old maps have them located beyond the snowy range on the Tibet side. But by all accounts, these Angka Miris live to the east of the Kapás-chor Angkas. The Miris of the plains who are in the habit of hunting for elephants, deny having ever heard of Angka Miris. Further enquiry, however, may enable me to throw more light upon this tribe.

The importance which attaches to the Akas is first the bad name which they bear among the people of the valley, who inhabit the tracts of country bordering on the Aka hills. For the Akas, few as they are in number, make up for this deficiency by being bold and daring robbers and cut-throats. Next in importance is their situation between the people of the valley of Assam and the powerful and very numerous clans of the Miji tribe. The Mijis, it would seem, are not in the habit of visiting Assam, except only one small chief; but they highly prize the silk and cotton cloth the Akas are able to procure from the plains, and for which these demand from the Mijis exorbitant prices. As a third cause of their importance may be adduced the fact that, although powerless themselves, they know how to make themselves formidable,

through the influence they manage to exercise over the Mijis, whose countless hosts they would be able without much difficulty to lead any day against any foe.

There are about ten clans for which the term households, or families, would be the more appropriate one to use; yet each of these petty clans has a chief whom they style Raja, like their neighbours, the Butias,—not Gam, like their other neighbours, the Daflas.

These clans are so small, that they find room each in a house by themselves. Some clans number only thirty souls, others sixty to one hundred, and according to the number of inmates is the size of each house. The most numerous clan boasts of a chief, who is but too well known among the Assamese, and the neighbouring hillmen, and no doubt the Bengal Government too has learnt to know his name. This is Tagi Raja. This man has succeeded in obtaining the hegemony over all the Kopás-chor Akas, and as he exercises great influence over the Mijis also, he is able to intimidate the rest of the Aka people, and thus may be said to be the head of all the Hrusso.

The Hazarikhuka Akas live in three clans on a separate hill from the Tagi's people.

Internal feuds are numerous. It is a matter of no rare occurrence to see clan against clan, *i. e.* family against family enlist the aid of the Mijis and carry on a miniature warfare.

The Hrusso use the cross-bow and poisoned arrows; a light spear, for the purposes of throwing, and a narrow sword, about four feet long. They manufacture their own arms; the iron and steel, however, they buy in Assam. They use neither shield nor helmet. Their tactics are simple; like all the hill-tribes, they rely upon sudden surprise, they lie in ambush and fall upon their foes unawares.

The Assamese Buruas of the days of the native rulers used the Akas for purposes of revenge and intrigue. And it was through the party-spirit of one of the Buruas, or governors of Chardoar in the days of Gaurinath, the last real king of Assam, that the Akas obtained the privilege of levying pieces of Eria silk (Bambyz), and cotton cloth from every household in the Balipara mehal, which they continue to do unto this day. The only occasion on which the Akas have come

into hostile collision with the present government of Assam, occurred some twenty-five years ago when their daring raids led to the capture of the young Tagi Raja and, after his liberation, to the massacre of the garrison of a stockade close to the pass which leads into their hills.

All attempts to punish this bold and blackguardly act remained unsuccessful, at last the little war seems not to have been carried on with much spirit, and matters between the Hrusso and the British Government were left in *statu quo*.

Since that revengeful and treacherous act, however, the Akas have been content to levy their silk and cotton pieces, and to accept Rs. 860 of black mail per annum, without any further deeds of robbery and murder.

They now pay their annual visit to Assam in the months of February and March; take their due; make their purchases in iron, steel and brass vessels, in beads and other articles of luxury, and, after the above mentioned levying of cloth, return the way they came.

The Aka, though uncivilized, is not devoid of religious ideas. He has no written castas or religious books of any kind, it is true; he has no system of religion and knows nothing of caste. But the Aka fears the high mountains which tower aloft over his dwelling, and from the snow-clad sides of which leaps the thundering avalanche; he fears the roaring torrents of the deep glen which interposes between him and his friends beyond; and he fears the dark and dense jungles in which his cattle lose their way.

These dark and threatening powers of nature, he invests with supernatural attributes. They are his gods. Thus there is *Fuxu*, the god of jungle and water; *Firan* and *Siman*, the gods of war, and *Satu*, the god of house and field.

Over all these gods the modern Aka places *Hori Deo*, a Hindu deity. This is an innovation, introduced by Tagi Raja after his imprisonment. For whilst a captive, he became a disciple, as it were, of a Hindu guru, who in his turn obliged Tagi, by giving security for his new convert's future good behaviour.

All these gods have their little temples or rather puja-huts, which contain representations of them, some are said to be of silver and gold. These latter most probably would turn out to be Buddhist images, obtained from the Butias.

Near the puja-houses lives the Deori or sacrificing priest. He is always chosen from among the other Aka by divine tokens, it does not matter whether he is a bachelor or married. This Deori has to perform the daily worship for all the people, and on all special occasions he has to sacrifice the requisite number of mithuns, cows, goats, fowls and pigeons. Geese and ducks there are none to be found in all the settlements of either Aka or Miji. The Aka entertain some crude notions of a state of punishment and reward after death.

To follow an Aka through his domestic and public life, I shall have to begin with the erection of the dwelling-house. The Hrusso cannot build a house where he pleases, for the spot on which he intends to erect his future dwelling must first be ascertained to be a lucky spot. The Deori therefore has to be consulted, animals slain as sacrifices, and the place pronounced to be propitious. Then the felling of timber, and the collecting of the other building materials may be proceeded with. All having been collected, *Fuxu* receives his offerings, part of which consist in a portion of the building materials.

The house itself is generally very substantially constructed. It is built on piles from 5 to 7 feet above the ground; boarded and comfortably walled in, with carefully planed planks, in this respect resembling the houses of the Kassias. The roof is thatched with a kind of broad leaf, and on account of the strong winds, mats are firmly, but neatly, fastened all over it. The houses of the Dasas and Abors, including other hill-tribes besides, are less substantially constructed.

All the members of one family or clan, including the slaves, live under the same roof. The size of an Aka dwelling varies therefore with the size of the family. The house of Tagi Raja is 200 feet long and 40 feet broad, a long row of separate compartments running the whole length of the building.

No earthen vessels are used by the Aka for household purposes. They possess huge copper jars to hold the water supplies of the family, and for cooking and eating, they use the brass pots and plates which they obtain in the Tezporé bazar.

The copper jars are not procured by them in Assam, but most likely bartered from the Mijis, who again must have brought them from Butan. The granaries and stables are always built at some distance from the dwelling house for fear of fire.

The Akas are polygamists : they can marry as many wives as their means allow. A marriage among them is contracted in this wise : The parents or relatives select the future wife from among the female friends of the family, those friends may be either Aka or Miji, for Mijis and Hrusso intermarry. On the day appointed for the wedding, the services of the Deori are again called into requisition ; partly with a view to obtain the favour of the gods, but chiefly, I guess, in order to provide an abundance of meat for the hundreds of guests who are to partake of the marriage-feast, and for whom great numbers of mithuns, cows, goats and fowls have to be killed. The festivity, *i. e.* the eating and drinking— for the Akas, like all hill-people indulge in ardent spirits—are to last at least five days and nights uninterruptedly.

The nuptials having thus been duly initiated, the bride and bridegroom are placed by the Deori beneath the canopy, formed of a piece of cloth spread out over them, he then winds another piece of cloth round both, thereby indicating their union, and this ceremony over, they are declared to be man and wife.

At the birth of a child, again sacrifices are brought, but no distinction is made between the sexes : a girl is considered as much a blessing as a boy ; the murder of female infants, therefore, is fortunately not known amongst them, although they welcome the birth of a son with the same degree of joy, with which such an event is hailed among far more civilized nations.

In like manner are the gods to be propitiated when the ground is hoed and the seed sown, and also at harvest-time.

Seasons of sickness too require the services of the Deori, for the Aka is not in the habit of resorting to medicines of any kind to effect a cure. If a Hrusso falls ill, fowls &c. are offered to *Fuxu*, and the patient is mesmerised ; but should this prove unavailing, matters are left to the good pleasure of *Fuxu* alone.

The dead among the Akas are not burnt, but buried. A grave is dug four to five feet deep and the body reverently deposited therein. Then a share of all his valuables is placed by the side of the dead, including his spear, bow and arrows. Next a platform is raised over the body to keep the earth from falling upon it, and finally the grave is filled in and over it a small stockade of bamboos and sticks erected,

and—Hindu fashion—a piece of cloth is spread out over the whole.

The Aka, although given to loot and robbery, is yet no idler : he is a great agriculturist. Unlike the Butias, the Akas import no grain from Assam, but subsist on the fruits of their own labour. They cultivate the fine plateaux on the backs of their broad hills, and some of those smiling valleys that stretch themselves out between their hills, miles in length and width.

They hoe the ground and beat the surface fine ; then pierce holes with a pointed stick, and drop into each hole 3 to 4 grains of rice (dhan). Their rice-crops they declare to be as good as, if not superior to those of the best parts of Assam. Beside the common kinds of rice, they cultivate a kind of grain, called Dafla-dhan, of a small size but growing in numerous clusters ; it is a grain, in fact, resembling millet. Also vegetables of the same description as those which are found in Assam, and pulses of various kinds are cultivated by the Akas.

There are, however, neither cotton, nor hemp and flax-plantations, to be met with ; the only fibre used by them and the Mijis, as well as all the other hill-tribes, is that derived from the rind of a tree known in Assam by the name of Odal, and used for nets and ropes. The consequence is, that the women of the Akas neither spin nor weave, but rely for their cotton cloth on the plains, as already mentioned. Nor do they breed the silkworms known to the Assamese. Though they covet the Eria Bor-Kapors of Assam, and the finer silk dhuties, yet they have never taken the trouble of introducing the silkworm into their hills.

The Akas keep large flocks of mithuns or mithans, and cows—their flesh is eaten, but the milk of mithuns, cows and goats they never touch. They breed pigs and rear fowls and pigeons in great numbers, but geese and ducks are forbidden to them by the gods.

The Hrusso pride themselves on being better feeders than any of the other hill-men. They eat the food of civilized people ; never touch the flesh of dogs, or elephants, or other objectionable animals. They indulge in the use of opium and tobacco—in fact, the pipe seldom leaves the mouth of an Angka man or woman. Such a pipe is generally a bit of bamboo with a reed inserted into it at a right angle. Now and then, however, Tibetan pipes of composition metal

may be seen in use amongst them. They likewise chew betel which they obtain in the plains, but tea as a beverage is not in use among them, although they keep up a constant intercourse with their Butan neighbours. The well-known ardent drink however—a species of beer, called Mod—prepared by all the aborigines of Assam and its frontier hills, the Akas too drink to excess.

The dress of the Angka has nothing national, or nothing that could distinguish them from other hill-men that border on Assam, except the profusion of Eria-cloth wound round their bodies in all manner of ways, and a kind of half-trousers which consist in a piece of Eria cloth tied in such a fashion beneath the knee, as to allow the fringes to hang down over the ankles. When they move, the ample folds of this kind of legging, keep swinging and flying about their feet, and thus this piece of garment seems to answer admirably the purpose for which it is intended, namely to keep off the leeches and stinging insects, such as the musquitoes and the dum-dam.

As a head-dress the Aka often wears a kind of ring-cap or crown made of cane, three inches high with one or two tall feathers in front. However the felt-caps of the Butias are as commonly met with, while those who claim the rank of a raja sport rings or crowns such as those alluded to, only made of thin wood instead of cane, and covered with embossed silver. Tagi himself, however, never appears in the plains without his Tibetan hat of japanned wood of a bright yellow with a glass-knob on top, and a blue silk damask robe of state, of Chinese manufacture, but rather faded. All are fond of beads, and they wear them in profusion. Thus dressed up, they appear on state occasions only, the long sword at their side, and one or two minor weapons for cutting besides. When at home, the Aka looks more the savage, and dispenses with most of his garments. But winter is severe, and then he appreciates the neighbourhood of Assam, and the cloth of the rayats of Balipara.

In appearance, the Angka bears the same family-likeness with the other Turanian hill-tribes; he is a well-made and strongly built man, with more of daring and defiance in his look than the Dafia or even the Naga.

He is ignorant of the art of reading and writing, and though he covets the productions of art which Assam and Butan supply,

including Tibetan oil-paintings of Buddhist deities, yet does he look down upon books. The offers of opening a school in their villages, have repeatedly been made to Tagi, but as often politely refused. Tagi dreads the approach of the schoolmaster to his hills, for he knows, that with the schoolmaster there would come a different code of morals and ethics; and he fears, that the English will succeed the schoolmaster, and thus put an end to Tagi, and the selfish aims of the Angka people, as regards the Mijis and the inhabitants of the Balipara Mehal.

ALPHABET.

Showing the Orthoepey of the Dialects spoken by the Hill-tribes of Assam.

- a. = Fäther.
- o. = all.
- ä. = ever.
- e. = may.
- i. = be.
- o. = no.
- ö. = deux, Fr.; or böse, Ger.
- u. = too.
- ü. = tu, Fr., or über, Ger.
- f. or ph. = Father, or *Philosophy*.
- g. = go and give.
- h. = house.
- k. = cat.
- s. = so.
- z. = zeal.
- th. = *thaler* in German.
- ch. = *church*.
- j. = joy.
- x. = *Loch*, Scotch, or *gleich*, German.
- v. = very.

	<i>English.</i>				<i>Hrusso or Angka.</i>
one,	a.
two,	'kse.
three,	'tse.

<i>English.</i>	<i>Hrusso or Angka.</i>
four, ...	pferi.
five, ...	pfumu.
six, ...	'ri.
seven, ...	'muc.
eight, ...	'xi or ksi.
nine, ...	sthö.
ten, ...	erh or 'rr.
twenty, ...	b'sha.
fifty, ...	serre.
hundred, ...	purrua.
I, ...	'nyo or no.
of me, ...	nathi or nadei.
we, ...	ni.
of us, ...	nithi.
thou, ...	ba.
of thee, ...	bathi.
you, ...	jö or jõe.
of you, ...	bathi.
he, ...	phö or pfö.
of him, ...	öthi.
they, ...	b'góuna.
of them, ...	b'góunathi.
hand, ...	gsi.
foot, ...	'ssi.
nose, ...	nüsü.
eye, ...	ni.
mouth, ...	'nsu.
tooth, ...	thu.
ear, ...	phu or pfu,
hair, ...	kechü.
head, ...	khie.
tongue, ...	jabla.
belly, ...	negujü.
back, ...	subúe.
iron, ...	'ssü.
gold, ...	shü.

<i>English.</i>	<i>Hrusso or Angka.</i>
silver, ...	lüm-mä.
Father, ...	án.
Mother, ...	áni.
Brother, ..	'nyu.
Sister, ...	nümi.
man, ...	nüna.
woman, ...	pfümi.
wife, ...	gsi.
child, ...	angasa.
son, ...	sau.
daughter, ...	sami.
slave, ...	khla.
cultivator, ...	viddóu.
shepherd, ...	füdsusuen.
god, ...	shemüzü.
sun, ...	dsu.
moon, ...	xubie.
star, ...	litsie.
fire, ...	mi.
water, ...	xu.
house, ...	'nie.
horse, ...	fugra.
cow, ...	fuluxu.
dog, ...	sülö.
cat, ...	ashasa.
cock, ...	damrou,
duck, ...	ossa.
ass, ...	fub-abu.
bird, ...	düö.
go, ...	khábue.
eat, ...	chaue or tsanue.
sit, ...	riue or röue.
come, ...	agekhane.
beat, ...	güga.
stand, ...	güdzülue.
die, ...	büdzibi or büjibi.

<i>English.</i>	<i>Hrusso or Angka.</i>
give, ...	dziba or jiba.
run, ...	godzoe or godzue.
up, ...	rafu.
down, ...	ramge.
near, ...	enisa.
far, ...	aniera.
before, ...	avva.
behind, ...	fumu.
who, ...	aninashe.
what, ...	} hando.
why, ...	
and, ...	} hamso.
but, ...	
if, ...	soio.
yes, ...	ö.
no, ...	ma.
alas ! ...	ah ! ah ! kinia ! dunia !
father, ...	áu.
of a father, ...	authi.
to a father, ...	au.
from a father, ...	audin.
fathers, ...	auangie.
of fathers, ...	auangithi.
to fathers, ...	auangie.
from fathers, ...	auangidin.
a daughter, ...	sami.
of a daughter, ...	samithi.
to a daughter, ...	sami.
from a daughter, ...	samidin.
daughters, ...	samiangie.
of daughters, ...	samiangithi.
to daughters, ...	samiangie.
from daughters, ...	samiangidin.
a good man, ...	nūnauh.
a good woman, ...	fūmiuh.
a bad boy, ...	angasa mikzi.

<i>English.</i>				<i>Hrusso or Angka.</i>	
a bad girl,	...	...	...	...	nimie mikzi.
good,	...	...	...	...	uh.
better,	...	...	...	...	angie uh.
high,	...	...	...	...	linjue.
higher,	...	...	...	...	angie linjue.
horse,	...	...	...	...	fugra.
mare,	...	...	...	...	emini.
horses,	...	...	...	...	fugra angie.
mares,	...	...	...	...	emini angie.
bull,	...	...	...	...	ombu.
bulls,	...	...	...	...	ombu angie.
cow,	...	...	...	...	fullu.
cows,	...	...	...	...	fullu angie.
dog,	...	...	...	...	sülö.
bitch,	...	...	...	...	sülö angie.
he-goat,...	...	...	...	...	kissiglo.
she-goat,	...	...	...	...	kissiemie.
deer,	...	...	...	...	shu.
I am,	...	...	...	...	na éidu.
thou art,	...	...	...	...	ba du.
he is,	...	...	...	...	i or fö dua.
we are,...	...	...	...	...	ni éidu.
you are,	...	...	...	...	jö or ze du.
they are,	...	...	...	...	nadu.
I was,	...	...	...	...	na dusö.
thou wast,	...	...	...	...	ba duso.
he was,	...	...	...	...	i or fö duso.
we were,	...	...	...	...	ni duso.
you were,	...	...	...	...	jö or ze duso.
they were,	...	...	...	...	na duso.
be,...	...	...	...	...	adaue.
I may,	} be,	...	...	...	na danie.
I shall,					
I should,					
beat,	...	...	...	...	gue.
I beat, ...	...	...	...	...	na gümbi.

<i>English.</i>				<i>Hrusso or Angka.</i>
thou beatest,...	...	...	...	ba gūmbi.
he beats,	...	...	...	i or fō gūmbi.
we beat,	...	...	...	ni gūmbi.
you beat,	...	...	...	jō or ze gū.
they beat,	...	...	...	na gū.
I may,	} beat,	...	...	na gūnie.
I shall,				
I should,				
I am,	} beaten,	...	...	na gūda.
I was,				
I shall be,				
I go,	...	...	...	na khanie.
thou goest,	...	...	...	ba khanie.
he goes,	...	...	...	i or fō khanie.
we go,	...	...	...	ni khanie.
you go,	...	...	...	jō or ze khanie.
they go,	...	...	...	na khanie.
I went,	...	...	...	na khabse.
thou do,	...	...	...	ba khabse.
he do,	...	...	...	i or fō khabse.
we do,	...	...	...	ni khabse.
you do,	...	...	...	jō or ze khabse.
they do,	...	...	...	na khabse.
What is your name?	...	...	...	Banini hathi aue?
How old is this horse?	...	...	...	Fugra oddia khiniavo?
How many sons are there in your father's house?	...	...	...	Bo iniase isa kinia duvo?
The son of my uncle is married to her sister,	...	...	...	Avoessau eniu enūmi ksidani.
How far is it from here to Kashmir?	...	...	...	Aio bege Kashmir khimia radavo?
I have walked a long way to-day,	...	...	...	'Yo angiera dim doui.
In the house is the saddle of the white horse,	...	...	...	Fugra gro dsimie duma nie.
Put the saddle upon his back,	...	...	...	Dsimie niva.

<i>English.</i>	<i>Hrusso or Angka.</i>
He is grazing cattle on the top of the hill,	Semifu khakus, done fu.
He is sitting on a horse under that tree,	Shōni elo fugra idsuze nuna rōda.
His brother is taller than his sister,	Enūmise eama pshūfada.
The price of that is two rupees and a half,	Tokar pūkse adulia.

ON THE BIRDS OF THE GOONA DISTRICT; *by* GEORGE KING, M. B.,
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[Received 10th March, 1868.]

Goona is a small station in Central India on the Agra and Bombay mail road, 200 miles south of Agra. It is situated in the territory of H. H. the Maharajah of Gwalior, and in a very thinly populated and comparatively little known part of the country. Having been attached from the months of March to December of the past year, to one of the regiments of Central India Horse stationed there, I took the opportunity of noting the birds of the surrounding district, thinking that a list of them might have some interest with respect to the geographical distribution of species. Not having remained a full year in Goona, the list subjoined is necessarily incomplete in respect of some of the migratory species, especially of water-fowl and waders, and I feel sure that an observer resident there for several years, would be able to add the names of many occasional visitants and *very* local species.

Every care has been taken in the identification of the species given, and the names of none have been inserted on hearsay. I have the authority of the sportsmen of the station for believing that the names of Red Spur-fowl, the Indian Bustard, the Golden Plover, the Kulan, the European Bittern, and the Barred-headed Goose, might have been added, as occasionally occurring in the district, but not having myself shot or seen specimens, I have excluded them. The book chiefly used in identifying the species has been Dr. Jordon's admirable



"Birds of India," a book which puts within the easy reach of every resident of India, the means of pursuing the study of a most delightful branch of Natural History.

Goona is too unimportant a place politically or commercially to give its name to a district, but I have used the term "Goona District" as a convenient designation for the tract of country lying between the rivers Scinde on the east, and Parbutty on the west, and bounded on the north and south by lines connecting these two streams, 10 miles distant from the station in either direction. Although I believe the *fauna* of this district to be typical of that of a much wider area, I profess in the present paper only to give a list of the birds found within the limits just indicated.

In respect of climate and physical features, the Goona district may be taken as a type of the north-western part of Central India. Passing south from Gwalior, which is very little higher above the sea than Agra, the land gradually ascends, until at Goona a height of about 1400 feet is attained, and the elevation increases towards the east and south in the directions of Saugor, Bhopal and Indore, while towards the west, the country slopes gently until the sandy plains of Eastern Rajpootana are reached. The surface of this part of Central India is undulating and hilly. Few of the hills, however, rise more than 400 or 500 feet above the plain, and the majority are much lower. They are mostly rounded or flat-topped, and many are thickly strewn with loose stones. In the rains they are green to their summits, and the lower slopes of most are clothed with a dense growth of bushes and low trees. The geologic structure of these hills is chiefly laterite, a term rather vaguely applied to a reddish-brown deposit, which varies in character from masses of hard though often cellular rock* of a jaspery appearance, to beds of loose angular rubble.

The valleys and plains are covered with deep black soil, interspersed here and there with mounds and slopes of reddish gravel and sandy earth, the *debris* of laterite. Scattered over the country there are a considerable number of small natural lakes and streams, many of which, though much reduced in size, retain some water during the hot weather.

* Probably trap.

The climate gradually increases in moisture south of Gwalior, and at Goona the rainfall is from 40* to 50 inches. Though the hot weather may be said to be comparatively mild, the draught is sufficiently great to burn up all herbaceous plants, except those growing near water. The rains extend from the middle of June to September, and towards the end of that month the cold weather birds begin to appear.

Cultivation is the exception in these regions. Here and there all through the jungle are scattered small hamlets, each with its little patch of cultivation, but on all sides of these *oases* there stretch thousands of acres of grassy plain and bushy downs, over the remoter parts of which even the village buffaloes and goats never stray. Grain-feeding birds are therefore not numerous, and the country is a bad one for small game.

The prevailing trees and bushes are *Butea frondosa*, *Acacia Catechu*, *Buchanania latifolia*, *Ægle Marmelos*, a *Diospyrus* and several species of *Zizyphus*, with *Carissa Carandas* in the moister valleys; and the prevailing grass is that known as "spear-grass," a term including several species of *Apluda* and *Andropogon*. I always found that spear-grass gives cover to extremely few birds of any kind, and indeed I was often struck by the scarcity of animal life in the jungle generally. Near villages there are Tamarind, Peepul, Banyan, and Mowa* trees, but there are very few gardens.

The subjoined list includes the names of 21 Raptorial species. Of the two larger carrion-feeders given the Black Vulture (*Otogyps calvus*) and the Common Brown Vulture (*Gyps Bengalensis*)—the former is by far the more common, and the latter does not occur at all during the hot weather. Of the predatory species that arrive in the cold weather, the first to come are the various species of *Circus*, and *Haliastur Indus*. *Circus cyaneus*, Linn., a bird which in India does not usually extend to the plains, is inserted on the strength of a single female bird which I shot near the Parbutty river early in December. Towards the end of October, *Poliornis teesa* arrives in large numbers, and is by far the commonest bird of prey during the cold season. Previously to October, I did not observe the tawny eagle (*Aquila fulvescens*) bu.

* *Bassia latifolia*, from the flowers of which a spirit is distilled.

during that and the succeeding months I noted a good many, and in November I found two pairs breeding in tall trees near a village. The common kite (*Milvus Govinda*) is a permanent resident. I have not seen it recorded anywhere that this bird bathes* in water, but this I once saw one do. I was unfortunate in procuring owls, and I feel sure that there must be others in the district besides the two that appear in my list.

The *Insessores* are of course the most numerous group. These include 85 species. Of swallows, *H. filifera* and *daurica* are about equally common, and both reside in the district during the hot weather and the rains, as well as in the cold season. *H. filifera* breeds in the district, for although I never found the nest, very young birds were not uncommon in April and May. *Cotyle concolor* and *Cypselus affinis* are also permanent residents and breeders. I found nests of the former containing young, in the walls of an old fort early in September.

The only Hornbill inhabiting the district is the *Meniceros bicornis*, and that is very common, but it occurs only in the cold weather. Of *Tockus gingalensis*, I saw but one individual, which I shot. It occurred early in April, and was a sickly bird in very bad plumage and evidently a straggler.

The rose-ringed Paroquet (*Palæornis torquatus*) is extremely numerous at all seasons. During the hot weather, a colony of many hundreds established themselves in a clump of Tamarind trees near the village of Goona. These quarters, however, were occupied only during the night, for regularly every morning, after much preliminary chattering, the whole flock betook itself, in parties of from twenty to thirty, to the jungles, returning again about sunset in like manner but flying at a greater height.

Taccocua affinis, the only species of the genus in the list, is not uncommon in the district. It frequents low bushy jungle when feeding, but perches on trees. I have frequently met with it associating with flocks of the common blue Pigeon near wells.

With the cold weather, large numbers of two species of *Pratincola* (*P. caprata* and *P. Indica*) appear. *Saxicola ænanthe* also comes,

* The bathing may be almost daily witnessed on the Calcutta maidan, during the cold and hot weather. (Ed.)

though not in abundance. In marching westward from Goona to Rajpootana, I was much struck by the change in the common species of *Saxicoline* birds. The two *Pratincolas* just mentioned continue numerous as far west as Koth and Boondée, but there they begin to be replaced by *Saxicola leucoroides*, a bird I never saw near Goona. Towards Deolee *S. deserti* begins to appear, and in Marwar, both this species and *P. leucoroides* are as common as the two *Pratincolas*, common at Goona, are scarce; and a still more western species, namely *P. leucomela*, is found in small numbers.

The occurrence of the common Starling so far south as Goona, has not often been noted. It is by no means common there, unless indeed flocks arrive subsequently to December. In January last, I saw near Ajmere large numbers both of this species and of *Pastor roseus*, and both are numerous in Marwar. I observed only a single flock of *P. roseus* near Goona. It contained a number of young birds, and arrived early in September, but remained only a few days. Rain crops (which ripen in the early part of the cold weather) are by no means largely cultivated in the district, and I fancy this bird chiefly frequents districts where, as in Marwar, a great extent of land is laid down in these cereals.

The rasorial group is represented by only 10 species, and of these the only one very common is the Peafowl, which being sacred, is protected and even fed, and consequently lives much about villages. The scarcity of other species is no doubt owing to the small amount of cultivation, and the number of carnivorous mammals abounding in these wild regions.

Of *Grallatores* there are 36 species. The two lapwings, the red and yellow-wattled, are very, and about equally, common. To the westward, the latter gradually disappears, and in Rajpootana it is replaced by *Chettusia gregaria*.

Twenty-two species of *Natatores* occur in the district. As a rule, ducks and geese are but winter visitants in India. Two, however, remain in the tanks near Goona all the year round. These are that pretty little goose *Nettapus Coromandelianus* (the cotton teal of sportsmen), and the whistling teal, *Dendrocygna awsuree*. I have no doubt these two species breed, but I never succeeded in finding their nests. The rainy season was introduced last

year at Goona by a storm of wind and rain, which filled in a day many tanks and nullahs that had been dry for months. The storm was succeeded by a week of cloudy but dry weather, during which the newly filled tanks were frequented by large flocks of the two species just mentioned, and also by smaller parties of *Anas pæcilorhyncha* and *Sarcidiornis melanotus*; at the same time perfect crowds of *Buphus coromandus* and *Threskiornis melanocephalus* were collected by the grassy banks of a nullah, which had not been dried by the hot weather sun. In a few days all had gone, [except a few of the cotton and whistling teal which, as just mentioned, remained during the rains] and I did not observe a single individual of any of them until the cold weather had begun. These sudden movements were, I dare say, an episode in some general migration.

List of Birds of the Goona District.

• RAPTORES.

- Otogyps calvus, *Scop.*
- Gyps Bengalensis, *Gmel.*
- Neophron Ginginianus, *Lath.*
- Lithofalco subbuteo, *Linn.*
- Chicquera, *Daud.*
- Tinnunculus alaudarius, *Briss.*
- Micronisus badius, *Gmel.*
- Aquila fulvescens, *Gray.*
- Eutolmaetus Bonelli, *Temm.*
- Poliornis teesa, *Frankl.*
- Circus cyaneus, *Linn.*
- Swainsonii, *A. Smith.*
- cineraceus, *Montague.*
- melanoleucos, *Gmel.*
- æruginosus, *Linn.*
- Haliastur Indus, *Bodd.*
- Milvus Govinda, *Sykes.*
- Pernis cristata, *Cuvier.*
- Elanus melanopterus, *Daud.*
- Bulaca ocellata, *Lath.*
- Athene Brama, *Temm.*

INSESSORES. •

- Hirundo rustica*, Linn.
 — *filifera*, Stephens.
 — *erythropygia*, Sykes.
Ptinoprogne concolor, Sykes.
Cypselus affinis, Gray.
Caprimulgus Asiaticus, Lath.
Merops viridis, Linn.
Coracias Indica, Linn. •
Halcyon Smyrnensis, Bodd. • •
Alcedo Bengalensis, Gmel.
Ceryle rudis, Linn.
Meniceros bicornis, Scop.
Tockus gingalensis, Shaw.
Palæornis torquatus, Bodd.
 — *rosa*, Bodd. •
Picus Mahrattensis, Lath.
Xantholæma Indica, Lath.
Cuculus micropterus, Gould.
Coccytes melanoleucos, Gmel.
Centropus rufipennis, Illiger.
Taccocua affinis, Blyth.
Arachnechthra Asiatica, Lath.
Upupa epops, Linn.
Lanius lahtora, Sykes.
 — *erythronotus*, Vigors.
 — *Hardwickii*, Vigors.
Tephrodornis pondiceriana, Gmel.
Graculus Macei, Less.
Pericrocotus erythropygius, Jerdon.
Dicrurus macrocerus, Vieill.
Tchitrea paradisi, Linn.
Leucocera pectoralis, Jerdon.
Cryptolopha cinereocapilla, Vieill.
Cyornis banyumas, Horsf.
Petrocossyphus cyaneus, Linn.
Pyctorhis sinensis, Gmel.

- Dumetia albogularis*, *Blyth*.
Malacocircus terricolor, *Hodgs*.
 — *Malcolmi*, *Sykes*. *
Chatarrhoea caudata, *Dum*.
Pycnonotus pusillus, *Blyth*.
Oriolus Kundoo, *Sykes*.
Copsychus saularis, *Linn*.
Thamnobia fulicata, *Linn*.
 — *Cambaiensis*, *Lath*.
Pratincola caprata, *Linn*.
 — *Indica*, *Blyth*.
Saxicola œnanthe, *Linn*.
Ruticilla rufiventris, *Vieil*.
Orthotomus longicaudata, *Gmel*.
Prinia socialis, *Sykes*.
 — *gracilis*, *Frankl*.
Cisticola schaenicola, *Bonap*.
Drymoipus inornatus, *Sykes*.
 — *longicaudatus*, *Tickell*.
 — *neglectus*, *Jerdon*.
Phylloscopus Indicus, *Jerdon*.
Motacilla Maderaspatana, *Briss*.
 — *Dukhunensis*, *Sykes*.
Budytes viridis, *Gmel*.
Zosterops palpebrosus, *Temm*.
Machlolophus xanthogenys, *Vigors*.
Corvus culminatus, *Sykes*.
 — *splendens*, *Vieill*.
Pendrocitta rufa, *Scop*.
Sturnus vulgaris, *Linn*.
Sturnopastor contra, *Linn*.
Acridotheres tristis, *Linn*.
Temenuchus pagodarum, *Gmel*.
Pastor roseus, *Linn*.
Ploceus baya, *Blyth*.
Munia Malabarica, *Linn*.
Estrellda amandava, *Linn*.

Estrela formosa, *Lath.*
Passer Indicus, *Jard.* and *Selby.*
 — *flavicollis*, *Frankl.*
Euspiza luteola, *Sparr.*
Melophus melanicterus, *Gmelin.*
Mirafra Assamica, *McL.*
 — *erythroptera*, *Jerd.*
Ammomanes phænicura, *Frankl.*
Pyrrhulanda grisea, *Scop.* •
Calandrella bracydactyla, *Temm.* • •
Spizalanda deva, *Sykes.*
Alauda gulgula, *Frankl.*

GEMITORES.

Crocopus phœnicopterus, *Lath.*
Columba intermedia, *Strickl.*
Turtur Cambayensis, *Gmel.* •
 — *Suratensis*, *Gmel.*
 — *risoria*, *Linn.*

RASORES.

Pterocles fasciatus, *Scop.*
 — *exustus*, *Temm.*
Pavo cristatus, *Linn.*
Francolinus pictus, *Jard.* and *Selby.*
Ortygornis Ponticeriana, *Gmel.*
Perdica Cambayensis, *Lath.*
 — *Asiatica*, *Lath.*
Coturnix communis, *Bonat.*
 — *Coromandelica*, *Gmel.*
Turnix Sykesii, *A. Smith.*

GRALLATOIRES.

Sypheotides auritus, *Lath.*
Cursorius Coromandelicus, *Gmel.*
Aegialitis Philippensis, *Scop.*
Lobivanellus Goensis, *Gmel.*
Sarciophorus bilobus, *Gmel.*
Œdienemus crepitans, *Temm.*
Esacus recurvirostris, *Cuvier.*

- Grus Antigone*, Linn.
Gallinago scolopacinus, Bonap.
 — *gallinula*, Linn.
Rhynchæa Bengalensis, Linn.
Philomachus pugnax, Linn.
Actitis glareola, Gmelin.
 — *ochropus*, Linn.
 — *hypoleucus*, Linn.
Totanus glottis, Linn.
 — *stagnatilis*, Bechst.
 — *fuscus*, Linn.
Himantopus candidus, Bonnat.
Metopidius Indicus, Lath.
Leptoptilos argala, Linn.
Mycteria Australis, Shaw.
Ciconia leucocephala, Gmelin.
Ardea cinerea, Linn.
 — *purpurea*, Linn.
Herodias alba, Linn.
 — *garzetta*, Linn.
Buphus Coromandus, Bodd.
Ardeola leucoptera, Bodd.
Butorides Javanica, Horsf.
Nycticorax griseus, Linn.
Tantalus leucocephalus, Gmel.
Platalea leucorodia, Linn.
Anastomus oscitans, Bodd.
Threskiornis melanocephalus, Linn.
Geronticus papillosus, Temm.

NATATORES.

- Sarcidiornis melanonotus*, Penn.
Nettapus Coromandelianus, Gmel.
Dendrocygna awsuree, Sykes.
Casarca rutila, Pallas.
Spatula clypeata, Linn.
Anas pœcilorhyncha, Penn.
Chaulelasmus streperus, Linn.

- Dafila acuta*, Linn.
Querquedula crecca, Linn.
 — *circia*, Linn.
Aythya ferina, Linn.
 — *nyroca*, *Güldenst.*
Fuligula cristata, Ray.
Gallinula chloropus, Linn.
Podiceps Phillipensis, Gmelin.
Sylochelidon caspius, Lath.
Hydrochelidon Indica, Stephens.
Seena aurantia, Gray.
Graculus Sinensis, Shaw.
 — *Javanicus*, Horsf.
Plotus melanogaster, Gmel.
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*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of January 1868.*

Latitude 22° 33' 1" North. Longitude 88° 20' 34" East.

Height of the Cistern of the Standard Barometer above the sea level, 18.11 feet.

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.

Date.	Mean Height of the Barometer at 32° Fahr.	Range of the Barometer during the day.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture during the day.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	°	°	°	°
1	30.097	30.161	30.040	0.121	65.5	73.5	58.0	15.5
2	.120	.185	.071	.114	64.2	71.8	58.2	13.6
3	.088	.176	.008	.168	63.0	72.2	55.4	16.8
4	.048	.125	29.987	.138	65.4	74.5	57.4	17.1
5	29.996	.094	.928	.166	67.8	77.5	59.0	18.5
6	.988	.064	.935	.129	70.3	79.5	64.7	14.8
7	30.001	.072	.955	.117	71.8	78.5	66.5	12.0
8	.030	.120	.988	.132	69.9	76.3	65.4	10.9
9	.003	.077	.948	.129	67.0	75.0	59.5	15.5
10	.027	.111	.972	.139	66.2	74.7	58.5	16.2
11	.072	.166	30.019	.147	65.4	74.5	58.0	16.5
12	.101	.177	.037	.140	66.3	76.0	58.2	17.8
13	.101	.184	.053	.131	68.2	76.5	61.0	15.5
14	.103	.171	.052	.119	69.7	78.2	62.7	15.5
15	.122	.207	.047	.160	67.9	76.4	60.5	15.9
16	.071	.164	29.996	.168	66.9	75.4	59.5	15.9
17	.014	.109	.951	.158	66.6	76.0	60.4	15.6
18	.013	.083	.964	.119	67.0	76.5	58.8	17.7
19	.035	.126	.975	.151	68.2	76.7	60.5	16.2
20	.075	.151	30.017	.134	68.8	77.2	61.6	15.6
21	.078	.166	.012	.154	67.4	76.2	59.2	17.0
22	.039	.122	29.969	.153	68.1	78.3	58.8	19.5
23	29.962	.045	.877	.168	69.8	79.9	59.6	20.3
24	.984	.071	.916	.155	70.9	79.0	63.0	16.0
25	30.022	.085	.968	.117	70.2	79.9	62.0	17.9
26	.037	.128	.983	.145	70.2	78.0	62.5	15.5
27	29.992	.086	.907	.179	71.2	79.2	64.4	14.8
28	.943	.017	.879	.138	73.1	80.0	67.5	12.5
29	30.015	.106	.966	.140	72.0	80.0	65.5	14.5
30	.011	.091	.938	.153	70.3	80.0	62.5	17.5
31	.001	.088	.950	.138	65.9	69.7	62.0	7.7

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb Thermometer Means are derived, from the hourly observations, made during the day.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of January 1868.*

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued.)

Date.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satu- ration being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
1	59.9	5.6	55.4	10.1	0.449	4.98	2.00	0.71
2	58.0	6.2	52.4	11.8	.405	.51	.18	.67
3	57.2	5.8	52.0	11.0	.400	.46	1.99	.69
4	59.0	6.4	53.9	11.5	.426	.73	2.22	.68
5	64.2	3.6	61.3	6.5	.546	6.03	1.45	.81
6	67.1	3.2	64.5	5.8	.607	.68	.40	.83
7	67.5	4.3	64.1	7.7	.599	.56	.89	.78
8	63.0	6.9	57.5	12.4	.481	5.30	2.68	.66
9	59.1	7.9	52.8	14.2	.411	4.55	.75	.62
10	58.6	7.6	52.5	13.7	.407	.51	.61	.63
11	58.2	7.2	52.4	13.0	.405	.50	.45	.65
12	59.8	6.5	54.6	11.7	.437	.84	.31	.68
13	62.3	5.9	57.6	10.6	.483	5.32	.26	.70
14	63.2	6.5	58.0	11.7	.489	.38	.55	.68
15	60.0	7.9	53.7	14.2	.423	4.69	.82	.63
16	59.7	7.2	53.9	13.0	.426	.72	.56	.65
17	60.3	6.3	55.3	11.3	.447	.96	.25	.69
18	59.5	7.5	53.5	13.5	.421	.66	.64	.64
19	61.0	7.2	55.2	13.0	.445	.92	.66	.65
20	61.8	7.0	56.2	12.6	.461	5.07	.64	.66
21	59.4	8.0	53.0	14.4	.414	4.58	.81	.62
22	60.3	7.8	54.1	14.0	.429	.74	.81	.63
23	61.7	8.1	55.2	14.6	.445	.90	3.05	.62
24	62.6	8.3	56.0	14.9	.458	5.02	.21	.61
25	62.9	7.3	57.1	13.1	.475	.22	2.83	.65
26	62.5	7.7	56.3	13.9	.462	.08	.97	.63
27	63.3	7.9	57.0	14.2	.473	.19	3.11	.63
28	66.8	6.3	61.8	11.3	.555	6.07	2.72	.69
29	64.9	7.1	59.2	12.8	.509	5.58	.92	.66
30	61.9	8.4	55.2	15.1	.445	4.90	3.18	.61
31	62.5	8.4	59.8	6.1	.520	5.76	1.30	.82

All the Hygrometrical elements are computed by the Greenwich Constants.



*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of January 1868.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.

Hour.	Mean Height of the Barometer at 32° Fahr.	Range of the Barometer for each hour during the month.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture for each hour during the month.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	°	°	°	°
Mid- night.	30.038	30.136	29.954	0.182	65.1	70.5	59.8	10.7
1	.033	.139	.940	.199	64.3	70.0	58.7	11.3
2	.025	.138	.933	.205	63.6	70.0	59.0	11.0
3	.017	.124	.921	.203	62.8	69.0	57.5	11.5
4	.012	.119	.913	.206	62.3	68.5	56.8	11.7
5	.023	.136	.922	.214	61.8	67.5	56.2	11.3
6	.038	.154	.934	.220	61.3	67.6	55.7	11.9
7	.059	.170	.946	.224	61.2	67.6	55.4	12.2
8	.085	.192	.969	.223	63.2	70.0	57.6	12.4
9	.110	.207	30.000	.207	66.5	72.7	61.0	11.7
10	.119	.198	.017	.181	69.5	74.5	63.2	11.3
11	.102	.177	.013	.164	72.2	76.5	65.0	11.5
Noon.	.074	.156	29.985	.171	74.1	78.0	68.5	9.5
1	.037	.121	.936	.185	75.2	78.7	66.5	12.2
2	.007	.109	.909	.200	76.1	80.0	68.0	12.0
3	29.989	.074	.891	.183	76.6	80.0	68.7	11.3
4	.982	.073	.879	.194	75.6	79.0	69.4	9.6
5	.986	.078	.877	.201	74.5	78.5	69.7	8.8
6	.996	.094	.890	.204	72.3	76.5	67.6	9.9
7	30.015	.112	.910	.202	70.2	74.7	65.0	9.7
8	.034	.132	.945	.187	68.9	73.5	64.0	9.5
9	.045	.142	.959	.183	67.9	72.8	62.5	10.3
10	.049	.153	.967	.186	66.8	72.5	61.7	10.8
11	.044	.151	.960	.191	65.9	71.6	60.6	11.0

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb
Thermometer Means are derived from the observations made at the several
hours during the month.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of January 1868.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued.)

Hour.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of Vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satura- tion being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
Mid- night.	61.0	4.1	57.7	7.4	0.485	* 5.38	1.51	0.78
1	60.4	3.9	56.9	7.4	.472	.25	.47	.78
2	59.9	3.7	56.6	7.0	.467	.21	.36	.79
3	59.2	3.6	56.0	6.8	.458	.11	.30	.80
4	58.6	3.7	55.3	7.0	.447	.00	.31	.79
5	58.3	3.5	55.1	6.7	.444	4.97	.24	.80
6	57.9	3.4	54.8	6.5	.440	.91	.21	.80
7	58.0	3.2	55.1	6.1	.444	.98	.12	.82
8	59.0	4.2	55.2	8.0	.445	.97	.52	.77
9	60.6	5.9	55.9	10.6	.456	5.05	2.14	.70
10	61.8	7.7	55.6	13.9	.452	4.98	.90	.63
11	62.9	9.3	55.5	16.7	.450	.93	3.62	.58
Noon.	63.5	10.6	56.1	18.0	.459	5.01	4.06	.55
1	63.7	11.5	55.6	19.6	.452	4.92	.45	.53
2	64.1	12.0	55.7	20.4	.453	.92	.71	.51
3	64.3	12.3	55.7	20.9	.453	.91	.86	.50
4	63.7	11.9	55.4	20.2	.449	.88	.60	.52
5	63.9	10.6	56.5	18.0	.465	5.07	.11	.55
6	64.1	8.2	57.5	14.8	.481	.27	3.31	.61
7	63.5	6.7	58.1	12.1	.491	.40	2.65	.67
8	63.2	5.7	58.6	10.3	.499	.51	.23	.71
9	62.6	5.3	58.4	9.5	.496	.47	.04	.73
10	62.1	4.7	58.3	8.5	.494	.46	1.80	.75
11	61.5	4.4	58.0	7.9	.489	.42	.64	.77

All the Hygrometrical elements are computed by the Greenwich Constants.



Meteorological Observations.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta;
in the month of January 1868.*

Solar Radiation, Weather, &c.

Date.	Max. Solar radiation.	Rain Gauge 1 ft. 2 in. above Ground.	Prevailing direction of the Wind.	Max. Pressure of Wind.	General aspect of the Sky.
	°	Inches		lb	
1	112.0	...	N. N. W. & N.	...	Clear. Slightly foggy at mid-night.
2	112.0	...	N.	...	Clear.
3	...	...	N. & N. N. W.	...	Clear.
4	110.7	...	N. W.	...	Clear.
5	112.2	...	N. W. & S W.	...	Clear to 7 A. M., \i to 3 P. M., clear afterwards.
6	114.5	...	W. & S. W.	...	Chiefly clear. Foggy from 2 to 9 A. M.
7	111.5	...	N. N. W.	...	Stratoni to 7 A. M., clear afterwards. Foggy at midnight & from 7 to 10 P. M.
8	112.0	...	N.	...	\i to 8 A. M., clear to 2 P. M., \i to 5 P. M., \i afterwards. Foggy at 1 A. M., & from 9 to 11 P. M.
9	112.0	...	N. N. E. & N.	...	Chiefly clear. Slightly foggy at midnight.
10	112.0	...	N.	...	Clear to 11 A. M., \i to 4 P. M., clear afterwards. Foggy from 7 to 10 P. M.
11	114.0	...	N. N. W. & N.	...	Clear to 6 A. M., \i to 6 P. M., clear afterwards. Slightly foggy at 8 & 9 P. M.
12	111.5	...	N.	...	Clear to 5 A. M., \i & \i to 10 A. M., \i & \i to 5 P. M., clear afterwards.
13	108.5	...	N.	...	\i to 4 A. M., \i to 10 A. M., stratoni afterwards.
14	111.0	...	N.	...	\i & \i to 7 A. M., clear afterwards.
15	113.0	...	N.	...	Clear.
16	108.6	...	N.	...	Clear
17	112.8	...	N.	...	Clear. Slightly foggy at 2 & 3 A. M.
18	112.0	...	N.	...	Chiefly clear.
19	116.0	...	N.	...	Clear to 11 A. M., \i to 6 P. M., clear afterwards.
20	112.4	...	N.	...	Clear to 5 A. M., \i to 9 A. M., clear afterwards.
21	112.8	...	N. & N. E.	...	Clear.
22	114.7	...	N.	...	Clear.
23	114.4	...	N.	...	Clear to 3 P. M., \i to 6 P. M., stratoni afterwards.
24	113.2	...	N.	...	\i to 5 P. M., clear afterwards.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of January 1868.*

Solar Radiation, Weather, &c.

Date.	Max. Solar radiation.	Rain Gauge 1 ft. 2 in. above Ground.	Prevailing direction of the Wind.	Max. Pressure of Wind.	General aspect of the Sky.
	^o	Inches		lb	
25	114.4	...	N.	...	Clear to noon, scatd. \sim i to 5 P. M., clear afterwards.
26	113.4	...	N. & N. E.	...	Clear.
27	111.4	...	N.	...	Clear to 3 A. M., \sim i to 7 P. M., strati afterwards.
28	120.0	...	N. W. & N.	...	Strati to 6 A. M., scatd. \sim i to 5 P. M., clear afterwards.
29	114.3	...	N.	...	Clouds of different kinds to 5 P. M., clear afterwards.
30	117.0	...	N. E. & N. N. E.	...	Clear to 5 A. M., scatd. \sim i & \sim i to 9 A. M., \sim i afterwards. Strong wind at 6 $\frac{1}{2}$ P. M.
31	...	0.05	N.	...	Strati to 10 A. M., overcast to 5 P. M., clear afterwards. Slightly foggy at 8 & 9 P. M. Drizzled at 6 $\frac{1}{2}$ & 11 A. M. & at 1 P. M.

\sim i Cirri, — i Strati, \sim i Cumuli, \sim i Cirro-strati, \sim i Cumulo strati, \sim i Nimbi
 \sim i Cirro cumuli.

*Abstract of the Results of the Hourly Meteorological Observations
 taken at the Surveyor General's Office, Calcutta,
 in the month of January 1868.*

MONTHLY RESULTS.

	Inches.
Mean height of the Barometer for the month...	30.038
Max. height of the Barometer occurred at 9 A. M. on the 15th	30.207
Min. height of the Barometer occurred at 5 P. M. on the 23rd.	29.877
Extreme range of the Barometer during the month	0.330
Mean of the daily Max. Pressures ...	30.120
Ditto ditto Min. ditto ...	29.978
Mean daily range of the Barometer during the month ...	0.142

Mean Dry Bulb Thermometer for the month ...	68.3
Max. Temperature occurred at 2 & 3 P. M. on the 28th, 29th, & 30th	80.0
Min. Temperature occurred at 7 A. M. on the 3rd.	55.4
Extreme range of the Temperature during the month	24.6
Mean of the daily Max. Temperature ...	76.6
Ditto ditto Min. ditto, ...	61.0
Mean daily range of the Temperature during the month...	15.6

Mean Wet Bulb Thermometer for the month ...	61.6
Mean Dry Bulb Thermometer above Mean Wet Bulb Thermometer	6.7
Computed Mean Dew-point for the month ...	56.2
Mean Dry Bulb Thermometer above computed mean Dew-point...	12.1

	Inches.
Mean Elastic force of Vapour for the month ...	0.461

	Troy grain.
Mean Weight of Vapour for the month ...	5.08
Additional Weight of Vapour required for complete saturation ...	2.52
Mean degree of humidity for the month, complete saturation being unity	0.67

	Inches.
Rained 1 day,—Max. fall of rain during 24 hours ...	0.05
Total amount of rain during the month ...	0.05
Total amount of rain indicated by the Gauge attached to the anemo- meter during the month ...	0.02
Prevailing direction of the Wind...	N.



*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of February 1868.*

Latitude $22^{\circ} 33' 1''$ North. Longitude $88^{\circ} 20' 34''$ East.

Height of the Cistern of the Standard Barometer above the sea level, 18.11 feet.

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.

Date.	Mean Height of the Barometer at 32° Fah.	Range of the Barometer during the day.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture during the day.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	°	°	°	°
1	29.987	30.079	29.928	0.151	66.9	73.5	61.0	12.5
2	.988	.070	.918	.152	66.3	76.5	57.4	19.1
3	.969	.034	.906	.128	65.0	70.0	62.0	8.0
4	.997	.070	.929	.131	66.3	72.5	61.0	11.5
5	30.017	.097	.948	.149	66.0	74.0	58.5	15.5
6	29.994	.080	.921	.159	66.9	76.4	58.5	17.9
7	.999	.064	.948	.116	68.4	77.8	59.5	18.3
8	30.045	.135	.975	.160	69.9	77.5	63.5	14.0
9	.067	.155	30.010	.145	70.5	78.5	64.0	14.5
10	.055	.124	.001	.123	69.9	76.8	62.0	14.8
11	.035	.106	29.969	.137	71.2	79.2	63.6	15.7
12	29.995	.069	.949	.120	72.8	81.7	67.0	14.7
13	.942	.001	.882	.119	75.4	84.3	69.3	15.0
14	30.006	.083	.954	.129	76.2	83.6	71.2	12.4
15	.064	.146	30.021	.125	74.9	82.5	67.5	15.0
16	.059	.142	29.997	.145	73.2	81.4	65.5	15.9
17	29.993	.067	.922	.145	72.8	83.0	64.0	19.0
18	.963	.028	.894	.134	74.1	83.0	65.2	17.8
19	.922	.025	.844	.181	73.0	80.5	67.5	13.0
20	.838	29.893	.743	.150	75.9	84.6	70.2	14.4
21	.873	.962	.810	.152	78.0	88.5	70.5	18.0
22	.933	30.009	.869	.140	79.6	87.0	73.0	14.0
23	.859	29.935	.756	.179	76.7	86.7	71.5	15.2
24	.745	.811	.694	.117	76.8	82.5	71.6	10.9
25	.855	.930	.794	.136	75.4	82.6	69.0	13.6
26	.922	30.013	.870	.143	73.1	80.0	68.0	12.0
27	.920	.005	.855	.150	71.2	80.7	62.6	18.1
28	.872	29.944	.771	.173	72.3	83.7	61.5	22.2
29	.807	.892	.723	.169	72.6	82.8	64.5	18.3

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb Thermometer Means are derived, from the hourly observations, made during the day.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of February 1868.*

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued.)

Date.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satu- ration being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
1	60.1	6.8	54.7	12.2	0.438	4.85	2.43	0.67
2	58.8	7.5	52.8	13.5	.411	.55	.60	.64
3	60.1	4.9	56.2	8.8	.461	5.12	1.75	.75
4	60.3	6.0	55.5	10.8	.450	4.99	2.16	.70
5	58.7	7.3	52.9	13.1	.412	.58	.50	.65
6	60.1	6.8	54.7	12.2	.438	.85	.43	.67
7	61.5	6.9	56.0	12.4	.458	5.06	.56	.66
8	64.2	5.7	59.6	10.3	.516	.68	.30	.71
9	64.3	6.2	59.3	11.2	.511	.61	.52	.69
10	63.0	6.9	57.5	12.4	.481	.30	.68	.66
11	65.6	5.6	61.1	10.1	.543	.96	.34	.72
12	68.0	4.8	64.2	8.6	.601	6.57	.14	.75
13	70.5	4.9	67.1	8.3	.661	7.20	.23	.76
14	71.7	4.5	68.5	7.7	.692	.53	.13	.78
15	66.4	8.5	60.4	14.5	.530	5.77	3.51	.62
16	62.6	10.6	54.1	19.1	.429	4.69	4.13	.53
17	63.3	9.5	55.7	17.1	.453	.96	3.75	.57
18	64.9	9.2	58.5	15.6	.498	5.42	.65	.60
19	67.5	5.5	63.1	9.9	.580	6.34	2.42	.72
20	71.7	4.2	68.8	7.1	.699	7.60	1.97	.79
21	71.3	6.7	66.6	11.4	.651	.05	3.14	.69
22	71.2	8.4	65.3	14.3	.623	6.74	.95	.63
23	71.9	4.8	68.5	8.2	.692	7.53	2.27	.77
24	72.9	3.9	70.2	6.6	.732	.94	1.89	.81
25	67.4	8.0	61.8	13.6	.555	6.04	3.39	.64
26	62.4	10.7	53.8	19.3	.425	4.65	4.14	.53
27	60.5	10.7	51.9	19.3	.398	.38	3.92	.53
28	61.8	10.5	53.4	18.9	.419	.59	.99	.54
29	63.3	9.3	55.9	16.7	.456	.98	.68	.58

All the Hygrometrical elements are computed by the Greenwich Constants.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of February 1868.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.

Hour.	Mean Height of the Barometer at 32° Fah.	Range of the Barometer for each hour during the month.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture for each hour during the month.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	°	°	°	°
Mid- night.	29.966	30.078	29.774	0.304	68.5	76.5	62.0	14.5
1	.957	.066	.801	.265	68.0	76.5	61.5	15.0
2	.945	.057	.761	.296	67.4	76.3	60.7	15.6
3	.935	.050	.746	.304	67.1	76.0	60.0	16.0
4	.929	.052	.722	.330	66.5	76.0	59.0	17.0
5	.938	.060	.709	.351	66.1	75.5	58.0	17.5
6	.953	.073	.717	.356	65.7	74.5	57.5	17.0
7	.974	.095	.737	.358	65.6	73.5	57.4	16.1
8	30.003	.119	.741	.378	67.8	75.0	60.0	15.0
9	.020	.135	.758	.377	70.9	78.8	63.7	15.1
10	.030	.155	.772	.383	73.7	80.6	64.5	16.1
11	.016	.136	.774	.362	75.9	83.5	66.7	16.8
Noon.	29.984	.111	.751	.360	77.6	85.3	68.2	17.1
1	.956	.078	.730	.348	78.7	86.5	69.5	17.0
2	.924	.042	.708	.334	79.7	86.5	70.0	16.5
3	.905	.031	.695	.336	80.2	88.5	69.7	18.8
4	.896	.022	.694	.328	79.7	87.3	68.5	18.8
5	.901	.026	.697	.329	78.8	86.5	67.4	19.1
6	.914	.036	.708	.328	76.1	84.4	65.5	18.9
7	.929	.053	.730	.323	73.9	81.4	64.0	17.4
8	.952	.068	.761	.307	72.4	80.0	63.5	16.5
9	.967	.080	.781	.299	71.1	78.0	62.5	15.5
10	.973	.090	.798	.292	70.1	77.0	62.0	15.0
11	.971	.083	.800	.283	69.3	76.5	62.5	14.0

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb Thermometer Means are derived from the observations made at the several hours during the month.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of February 1868.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued.)

Hour.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of Vapour.	Mean Weight of Vapour • in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satura- tion being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
Mid- night.	64.5	4.0	61.3	7.2	0.546	6.03	1.62	0.79
1	64.6	3.4	61.9	6.1	.557	.16	.37	.82
2	64.2	3.2	61.6	5.8	.552	.10	.29	.83
3	63.9	3.2	61.3	5.8	.546	.05	.27	.83
4	63.6	2.9	61.3	5.2	.546	.06	.13	.84
5	63.2	2.9	60.9	5.2	.539	5.98	.12	.84
6	62.7	3.0	60.3	5.4	.528	.87	.15	.84
7	62.6	3.0	60.2	5.4	.527	.85	.15	.84
8	63.6	4.2	60.2	7.6	.527	.79	.69	.77
9	64.7	6.2	59.7	11.2	.518	.69	2.54	.69
10	65.3	8.4	59.4	14.3	.513	.60	3.36	.63
11	65.8	10.1	58.7	17.2	.501	.45	4.12	.57
Noon.	66.0	11.6	57.9	19.7	.488	.27	.80	.52
1	66.2	12.5	57.4	21.3	.480	.18	5.23	.50
2	66.5	13.2	57.3	22.4	.478	.15	.57	.48
3	66.6	13.6	57.1	23.1	.475	.11	.77	.47
4	66.5	13.2	57.3	22.4	.478	.15	.57	.48
5	66.3	12.5	57.5	21.3	.481	.20	.24	.50
6	66.4	9.7	59.6	16.5	.516	.60	4.03	.58
7	66.3	7.6	61.0	12.9	.541	.90	3.11	.66
8	65.9	6.5	60.7	11.7	.536	.86	2.74	.68
9	65.4	5.7	60.8	10.3	.537	.90	.38	.71
10	65.0	5.1	60.9	9.2	.539	.93	.10	.74
11	64.9	4.4	61.4	7.9	.548	6.04	1.79	.77

All the Hygrometrical elements are computed by the Greenwich Constants.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of February 1868.*

Solar Radiation, Weather, &c.

Date.	Max. Solar radiation.	Rain Gauge 1 ft. 2 in. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
	^o	Inches		lb	Miles	
1	112.0	...	N. N. W.	...	...	Chiefly clear. Foggy from 8 to 11 p. m.
2	112.0	...	N. N. E.	...	...	Chiefly clear.
3	...	...	N. E.	...	...	Overcast to noon, \sim i to 5 p. m., \sim i afterwards. Light rain at 7 & 8 a. m., & at noon.
4	114.0	...	N. and variable.	...	...	\sim i to 10 a. m., \sim i to 5 p. m., clear afterwards. Light rain at 3 a. m.
5	113.0	...	N. & N N. W.	...	...	Clear. Foggy from 8 to 11 p. m.
6	111.8	...	N. W. & N. N. W.	...	...	Clear. Foggy at midnight & 1 a. m., & from 8 to 11 p. m.
7	120.8	...	N.	...	...	Clear to 10 a. m., \sim i to 3 p. m., clear to 7 p. m., scatd. clouds afterwards. Slightly foggy from midnight to 5 a. m., at 7 & 8 a. m., & from 7 to 10 p. m.
8	114.5	...	N. E. & N.	...	...	Chiefly scatd. \sim i
9	122.0	...	N. E. & N.	...	...	\sim i to 8 a. m., clear to 11 a. m., \sim i to 5 p. m., clear afterwards.
10	119.0	...	N. W. & S. W.	...	...	Clear to 3 a. m., scatd. \sim i to 7 p. m., clear afterwards.
11	119.0	...	S. S. W. & W. by N.	...	...	Clear to 9 a. m., scatd. \sim i to 4 p. m., clear afterwards. Slightly foggy at 8 a. m.
12	112.6	...	W.	...	...	Clear to 4 a. m., overcast to 10 a. m., scatd. \sim i to 6 p. m., clear afterwards. Foggy from 3 to 6 a. m., & at 8 p. m.
13	120.0	...	S. W.	...	...	Clear to 2 a. m., scatd. \sim i to 5 p. m., clear afterwards.
14	126.6	...	Variable.	...	...	Scatd. \sim i & stratoni to 10 a. m., \sim i to 6 p. m., clear afterwards. Slightly foggy at 8 p. m.
15	123.0	...	Variable.	...	...	Chiefly clear.
16	120.0	...	N. N. W. & N.	...	...	Clear.
17	119.0	...	W. & N. W.	...	...	Clear.
18	121.0	...	N. W. & W.	...	...	Chiefly clear. Slightly foggy at 8 a. m.
19	117.6	...	W.	...	...	Clear to 4 a. m., stratoni to 10 a. m., overcast to 1 p. m., scatd. \sim i to 8 p. m., clear afterwards.
20	125.8	...	S.	...	...	Clear to 2 a. m., stratoni to 6 a. m., \sim i to 11 a. m., \sim i to 6 p. m., clear afterwards. Lightning at 7, 10 & 11 p. m.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of February 1868.*

Solar Radiation, Weather, &c.

Date.	Max. Solar radiation.	Rain Gauge 1 ft. 2 in. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
	°	Inches		lb	Miles	
21	125.5	...	S. & W.	...	131.1	Chiefly clear.
22	123.8	...	N.	...	72.7	Clouds of different kinds to 7 A. M., clear to 11 A. M., ~i to 6 P. M., clear afterwards.
23	120.0	...	S.	...	98.4	Stratoni to 8 A. M., scatd. clouds to 4 P. M., overcast with Thunder and Lightning afterwards. High wind at 6 P. M. Slight rain at 5, 6, 9 & 11 P. M.
24	122.5	0.18	Variable.	...	186.2	Overcast to 1 A. M., scatd. clouds afterwards. Thunder at midnight. Lightning to E. Rain with hail at 1 A. M.
25	121.0	...	N.	...	91.5	Clear.
26	117.0	...	N.	...	72.5	Chiefly clear.
27	118.5	...	N. & N. W.	...	55.0	Clear.
28	121.8	...	N. W. & W.	...	52.0	Clear.
29	...	...	N.	...	54.1	Clear.

~i Cirri. — i Strati, ~i Cumuli, ~i Cirro-strati, ~i Cumulo strati, ~i Nimbi
~i Cirro cumuli.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of February 1868.*

MONTHLY RESULTS.

	Inches.
Mean height of the Barometer for the month...	29.956
Max. height of the Barometer occurred at 10 A. M. on the 9th	30.155
Min. height of the Barometer occurred at 4 P. M. on the 24th.	29.694
<i>Extreme range</i> of the Barometer during the month	0.461
Mean of the daily Max. Pressures	30.033
Ditto ditto Min. ditto	29.890
<i>Mean daily range</i> of the Barometer during the month	0.143

	°
Mean Dry Bulb Thermometer for the month	72.1
Max. Temperature occurred at 3 P. M. on the 21st.	88.5
Min. Temperature occurred at 7 A. M. on the 2nd.	57.4
<i>Extreme range</i> of the Temperature during the month	31.1
Mean of the daily Max. Temperature	80.4
Ditto ditto Min. ditto	65.2
<i>Mean daily range</i> of the Temperature during the month	15.2

Mean Wet Bulb Thermometer for the month	65.0
Mean Dry Bulb Thermometer above Mean Wet Bulb Thermometer	7.1
Computed Mean Dew-point for the month	59.3
Mean Dry Bulb Thermometer above computed mean Dew-point	12.8

	Inches.
Mean Elastic force of Vapour for the month	0.511

	Troy grain.
Mean Weight of Vapour for the month	5.59
Additional Weight of Vapour required for complete saturation	2.94
Mean degree of humidity for the month, complete saturation being unity	0.66

	Inches.
Rained 4 days,—Max. fall of rain during 24 hours	0.18
Total amount of rain during the month	0.18
Total amount of rain indicated by the Gauge attached to the anemometer during the month	0.13
Prevailing direction of the Wind	N. & N. N. W.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of March 1868.*

Latitude 22° 33' 1" North. Longitude 88° 20' 34" East.

Height of the Cistern of the Standard Barometer above the sea level, 18.11 feet.

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.

Date.	Mean Height of the Barometer at 32° Fahrt.	Range of the Barometer during the day.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture during the day.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	°	°	°	°
1	29.809	29.876	29.748	0.127	74.5	86.0	63.5	22.5
2	.893	.968	.831	.137	76.2	85.5	67.0	18.5
3	.931	30.005	.879	.126	77.8	89.2	69.5	19.7
4	.885	29.978	.814	.164	78.3	90.8	68.5	22.3
5	.782	.868	.719	.149	79.9	92.7	71.5	21.2
6	.810	.904	.747	.157	78.4	89.0	69.5	19.5
7	.807	.868	.738	.130	74.9	83.0	68.5	14.5
8	.857	.923	.798	.125	71.6	81.0	62.7	18.3
9	.935	30.018	.881	.137	74.7	86.0	65.0	21.0
10	.907	29.989	.799	.190	75.6	86.1	68.0	18.1
11	.915	.995	.849	.146	73.0	82.0	65.7	16.3
12	30.010	30.105	.954	.151	73.9	83.0	64.5	18.5
13	29.974	.050	.907	.143	75.8	87.0	65.5	21.5
14	.891	29.962	.814	.148	79.3	90.0	72.0	18.0
15	.846	.924	.780	.144	80.9	90.5	74.6	15.9
16	.918	.991	.849	.142	79.9	88.8	73.0	15.8
17	.974	30.052	.883	.169	81.3	92.0	72.2	19.8
18	.969	.037	.899	.138	77.5	88.0	68.5	19.5
19	.890	29.979	.799	.180	79.1	89.0	71.0	18.0
20	.887	.971	.831	.140	80.7	91.0	72.4	18.6
21	.912	.985	.845	.140	82.5	93.5	74.5	19.0
22	.909	30.011	.828	.183	83.5	95.3	74.5	20.8
23	.857	29.920	.805	.115	84.2	95.5	74.4	21.1
24	.848	.924	.790	.134	84.3	94.5	75.5	19.0
25	.873	.955	.808	.147	84.5	94.9	76.0	18.9
26	.860	.938	.784	.154	83.2	95.0	76.0	19.0
27	.843	.898	.796	.102	83.0	92.0	77.0	15.0
28	.851	.937	.775	.162	84.0	95.7	74.8	20.9
29	.859	.938	.781	.157	84.7	96.7	75.0	21.7
30	.847	.907	.793	.114	83.4	91.5	77.3	14.2
31	.885	.962	.826	.136	84.9	94.5	76.5	18.0

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb Thermometer Means are derived, from the hourly observations, made during the day.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of March 1868.*

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued.)

Date.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satu- ration being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
1	65.7	8.8	59.5	15.0	0.515	5.61	3.57	0.61
2	69.1	7.1	64.1	12.1	.599	6.51	.15	.67
3	71.2	6.6	66.6	11.2	.651	7.05	.08	.70
4	70.1	8.2	64.4	13.9	.605	6.55	.73	.64
5	70.6	9.3	64.1	15.8	.599	.46	4.32	.60
6	69.9	8.5	63.9	14.5	.595	.43	3.88	.62
7	68.7	6.2	64.4	10.5	.605	.59	2.69	.71
8	60.1	11.5	50.9	20.7	.385	4.22	4.18	.50
9	66.7	8.0	61.1	13.6	.543	5.91	3.32	.64
10	68.6	7.0	63.7	11.9	.591	6.43	.05	.68
11	64.3	8.7	57.3	15.7	.478	5.22	.54	.60
12	63.4	10.5	56.0	17.9	.458	4.99	4.02	.55
13	66.2	9.6	59.5	16.3	.515	5.60	3.94	.59
14	73.6	5.7	69.6	9.7	.717	7.74	2.85	.73
15	75.2	5.7	71.2	9.7	.756	8.13	.97	.73
16	74.8	5.1	71.2	8.7	.756	.15	.63	.76
17	74.9	6.4	70.4	10.9	.736	7.92	3.32	.71
18	68.7	8.8	62.5	15.0	.568	6.16	.88	.61
19	69.6	9.5	62.9	16.2	.576	.22	4.31	.59
20	72.5	8.2	66.8	13.9	.655	7.06	3.98	.64
21	73.5	9.0	67.2	15.3	.664	.13	4.51	.61
22	74.4	9.1	68.0	15.5	.681	.29	.71	.61
23	72.9	11.3	65.0	19.2	.617	6.61	5.63	.54
24	73.5	10.8	65.9	18.4	.636	.81	4.47	.60
25	74.9	9.6	68.2	16.3	.686	7.34	5.01	.60
26	76.7	6.5	72.1	11.1	.778	8.34	3.55	.70
27	73.0	10.0	66.0	17.0	.638	6.84	4.98	.58
28	70.8	13.2	61.6	22.4	.552	5.90	6.27	.49
29	76.2	8.5	70.2	14.5	.732	7.81	4.61	.63
30	77.5	5.9	73.4	10.0	.811	8.69	3.27	.73
31	72.3	12.6	63.5	21.4	.588	6.27	6.22	.50

All the Hygrometrical elements are computed by the Greenwich Constants.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of March 1868.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.

Hour.	Mean Height of the Barometer at 32° Fahit.	Range of the Barometer for each hour during the month.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture for each hour during the month.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	°	°	°	°
Mid- night.	29.889	30.023	29.782	0.241	74.5	81.5	67.7	13.8
1	.879	.005	.772	.233	73.8	80.5	67.0	13.5
2	.867	29.989	.759	.230	73.2	80.0	66.5	13.5
3	.858	.980	.747	.233	72.8	79.5	66.0	13.5
4	.856	.990	.762	.228	72.2	78.5	65.0	13.5
5	.870	30.004	.776	.228	71.8	77.5	64.0	13.5
6	.889	.025	.794	.231	71.4	77.3	63.0	14.3
7	.910	.042	.814	.228	71.9	78.2	62.7	15.5
8	.937	.076	.846	.230	74.9	80.0	66.7	13.3
9	.955	.101	.857	.244	78.5	84.0	69.8	14.2
10	.960	.105	.863	.242	81.7	88.6	73.4	15.2
11	.948	.093	.848	.245	84.6	91.5	75.5	16.0
Noon.	.923	.065	.828	.237	86.6	92.9	77.0	15.9
1	.895	.033	.795	.238	88.1	94.0	78.4	15.6
2	.864	29.993	.769	.224	89.2	95.2	80.0	15.2
3	.840	.973	.732	.241	89.6	96.0	80.5	15.5
4	.828	.958	.722	.236	89.3	96.7	81.0	15.7
5	.827	.954	.719	.235	88.1	95.5	79.0	16.5
6	.834	.963	.722	.241	85.1	91.5	76.5	15.0
7	.849	.967	.730	.237	81.9	88.0	74.4	13.6
8	.872	.979	.750	.229	79.7	86.2	71.5	14.7
9	.891	.995	.762	.233	77.8	84.5	70.5	14.0
10	.900	30.011	.769	.242	76.5	82.6	69.6	13.0
11	.897	.031	.763	.268	75.5	81.0	68.2	12.8

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb Thermometer Means are derived from the observations made at the several hours during the month.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of March 1868.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued.)

Hour.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of Vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satura- tion being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
Mid- night.	70.6	3.9	67.9	6.6	0.679	7.40	1.78	0.81
1	70.4	3.4	68.0	5.8	.681	.44	.54	.83
2	70.1	3.1	67.6	5.6	.672	.35	.47	.83
3	69.8	3.0	67.4	5.4	.668	.32	.39	.84
4	69.5	2.7	67.3	4.9	.666	.30	.25	.85
5	69.2	2.6	67.1	4.7	.661	.25	.20	.86
6	68.9	2.5	66.9	4.5	.657	.21	.14	.86
7	69.3	2.6	67.2	4.7	.664	.28	.20	.86
8	70.8	4.1	67.9	7.0	.679	.40	.88	.80
9	71.8	6.7	67.1	11.4	.661	.16	3.19	.69
10	72.0	9.7	65.2	16.5	.621	6.68	4.69	.59
11	72.0	12.6	63.2	21.4	.582	.22	6.17	.50
Noon.	72.2	14.4	63.6	23.0	.590	.27	.87	.48
1	72.4	15.7	63.0	25.1	.578	.13	7.59	.45
2	72.2	17.0	62.0	27.2	.559	5.92	8.24	.42
3	72.1	17.5	61.6	28.0	.552	.83	.50	.41
4	72.0	17.3	61.6	27.7	.552	.83	.38	.41
5	71.0	17.1	60.7	27.4	.536	.68	.04	.41
6	71.6	13.5	62.1	23.0	.561	.98	6.59	.48
7	71.5	10.4	64.2	17.7	.601	6.45	4.99	.56
8	70.9	8.8	64.7	15.0	.611	.60	.12	.62
9	70.9	6.9	66.1	11.7	.640	.93	3.20	.68
10	71.0	5.5	67.1	9.4	.661	7.19	2.56	.74
11	70.9	4.6	67.7	7.8	.674	.34	.12	.78

All the Hygrometrical elements are computed by the Greenwich Constants.



*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of March 1868.*

Solar Radiation, Weather, &c.

Date.	Max. Solar radiation.	Rain Gauge 1 ft. 2 in. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
	°	Inches		lb	Miles	
1	124.6	...	Variable.	...	30.5	Clear to 11 A. M., scatd. \nearrow i to 4 P. M., clear afterwards. Slightly foggy at 8 P. M.
2	128.8	...	S.	...	35.2	Clear to 10 A. M., scatd. \nearrow i to 4 P. M., clear afterwards.
3	126.0	...	...	...	85.8	Clear.
4	127.5	...	S.	...	125.4	Clear to noon, scatd. \searrow i to 6 P. M., clear afterwards.
5	130.0	...	S. & W.	...	159.3	Clear.
6	127.2	...	S. & variable.	...	130.4	Clear.
7	122.0	...	W. by S. & variable.	...	96.1	Scatd. from S to 7 A. M., \nearrow i afterwards.
8	122.0	...	N., W. S. W. & S.	...	126.4	Clear.
9	125.0	...	S. & S. by E.	...	84.2	Clear nearly the whole day.
10	125.0	...	S. & S. S. W.	...	127.2	Clouds of different kinds.
11	123.4	...	S. W. & variable.	...	204.6	Clear.
12	122.0	...	W. by S.	...	93.5	Clear.
13	127.0	...	W. S. W. & S. by W.	...	81.4	Clear.
14	129.5	...	S. S. W. & S. by W.	1.8	151.3	Chiefly clear.
15	130.0	...	S. S. W. & S.	2.0	267.9	Chiefly \searrow i.
16	126.0	...	E. S. E.	0.1	120.4	Clear to 5 A. M., scatd. \searrow i to 10 A. M., scatd. \nearrow i to 6 P. M., clear afterwards.
17	130.0	0.16	Variable.	12.0	85.7	Clouds of different kinds to 8 A. M., scatd. \nearrow i to 6 P. M., overcast afterwards. High wind, thunder & rain at 8 P. M. Lightning from 7 to 9 P. M.
18	...	...	N. W. & N. N. E.	2.0	174.0	Chiefly clear.
19	...	...	Variable.	0.6	96.6	Scatd. \nearrow i to 3 A. M., clear to 11 A. M., scatd. \nearrow i to 3 P. M., clear afterwards.
20	136.0	...	S. S. W. & S. by W.	0.8	140.9	Clear to 8 A. M., scatd. \searrow i & \nearrow i to 6 P. M., clear afterwards.
21	135.7	...	S. W. & S. by W.	0.3	166.0	Clear to 5 A. M., scatd. \searrow i to 6 P. M., clear afterwards.
22	136.0	...	S. by W. & W.	0.4	117.2	Clear to 4 A. M., scatd. \searrow i to 8 A. M., clear afterwards.
23	139.0	...	W. by N. & variable	0.2	97.0	Clear to 10 A. M., scatd. \searrow i to 7 P. M., clear afterwards.
24	133.5	...	S. by W. & variable.	0.1	100.8	Clear to noon, \searrow i to 6 P. M., clear afterwards.
25	135.0	...	S. by W.	...	75.0	Clear to 5 A. M., scatd. \searrow i to 11 A. M., stratoni to 3 P. M., \searrow i afterwards.
26	134.0	...	S. S. W. & S. by E.	...	126.7	Clear to 5 A. M., scatd. \searrow i to 7 P. M., clear afterwards.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of March 1868.*

Solar Radiation, Weather, &c.

Date.	Max. Solar radiation.	Rain Gauge 1 ft. 2 in. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
	°	Inches		lb	Miles	
27	130.0	...	S. by W. & N. N. W.	2.3	164.9	Stratoni nearly the whole day.
28	135.8	...	S. S. W.	0.2	140.0	Scatd. \i to 6 P. M., clear afterwards.
29	139.0	...	SSW, W & S by W	1.0	149.4	Clear to 11 A. M., scatd. \i afterwards.
30	118.0	...	S. S. W. & S. by W.	0.4	170.0	Clear to 5 A. M., stratoni af- terwards.
31	132.4	...	S. S. W. & N. W.	0.7	162.5	Scatd. \i to 11 A. M., scatd. \i to 5 P. M., \i afterwards.

\i Cirri, — i Strati, ~i Cumuli, \i Cirro-strati, ~i Cumulo strati, ~i Nimbi
~i Cirro cumuli.



*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of March 1868.*

MONTHLY RESULTS.

	Inches.
Mean height of the Barometer for the month...	29.885
Max. height of the Barometer occurred at 10 A. M. on the 12th	30.105
Min. height of the Barometer occurred at 5 P. M. on the 5th.	29.719
Extreme range of the Barometer during the month	0.386
Mean of the daily Max. Pressures	29.962
Ditto ditto Min. ditto	29.818
Mean daily range of the Barometer during the month	0.144

	°
Mean Dry Bulb Thermometer for the month	79.5
Max. Temperature occurred at 4 P. M. on the 29th.	96.7
Min. Temperature occurred at 7 A. M. on the 8th.	62.7
Extreme range of the Temperature during the month	34.0
Mean of the daily Max. Temperature	90.0
Ditto ditto Min. ditto	71.1
Mean daily range of the Temperature during the month	18.9

Mean Wet Bulb Thermometer for the month	71.0
Mean Dry Bulb Thermometer above Mean Wet Bulb Thermometer	8.5
Computed Mean Dew-point for the month	65.0
Mean Dry Bulb Thermometer above computed mean Dew-point	14.5

	Inches.
Mean Elastic force of Vapour for the month	0.617

	Troy grain.
Mean Weight of Vapour for the month	6.66
Additional Weight of Vapour required for complete saturation	4.00
Mean degree of humidity for the month, complete saturation being unity	0.63

	Inches.
Rained 1 day.—Max. fall of rain during 24 hours	0.16
Total amount of rain during the month	0.16
Total amount of rain indicated by the Gauge attached to the anemometer during the month	0.10
Prevailing direction of the Wind...	S. S. W. & S.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of April 1868.*

Latitude 22° 33' 1" North. Longitude 88° 20' 34" East.

Height of the Cistern of the Standard Barometer above the sea level, 18.11 feet.

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.

Date.	Mean Height of the Barometer at 32° Fahr.	Range of the Barometer during the day.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture during the day.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	°	°	°	°
1	29.928	30.016	29.861	0.155	84.7	94.8	76.5	18.3
2	.898	29.983	.823	.160	85.2	95.2	76.8	18.4
3	.846	.917	.773	.144	85.3	95.4	76.0	19.4
4	.869	.949	.802	.147	85.2	97.5	76.5	21.0
5	.920	.980	.841	.139	73.1	78.5	67.5	11.0
6	.897	.976	.803	.173	77.6	89.8	67.5	22.3
7	.842	.907	.741	.166	81.4	90.5	74.0	16.5
8	.796	.856	.712	.144	82.1	90.0	75.5	14.5
9	.776	.845	.686	.159	83.0	93.0	77.0	16.0
10	.765	.814	.674	.140	83.2	91.0	77.0	14.0
11	.746	.824	.652	.172	82.9	91.0	74.0	17.0
12	.737	.803	.644	.159	81.4	92.0	75.0	17.0
13	.742	.797	.684	.113	82.3	90.4	75.0	15.4
14	.740	.808	.671	.137	83.6	90.0	79.0	11.0
15	.781	.849	.721	.128	84.2	90.6	78.6	12.0
16	.784	.937	.664	.273	82.4	90.4	70.4	20.0
17	.801	.870	.733	.137	81.0	90.5	71.4	19.1
18	.762	.833	.696	.137	83.5	93.4	75.6	17.8
19	.714	.784	.632	.152	85.4	94.0	79.0	15.0
20	.684	.750	.615	.135	86.3	94.5	80.5	14.0
21	.683	.783	.608	.175	87.3	98.0	80.5	17.5
22	.650	.707	.569	.138	88.0	97.8	80.0	17.8
23	.736	.818	.681	.137	87.3	96.0	80.9	15.1
24	.798	.854	.693	.161	82.6	93.5	73.0	20.5
25	.810	.847	.749	.098	73.3	86.7	68.7	18.0
26	.783	.862	.700	.162	76.6	84.5	68.4	16.1
27	.733	.812	.656	.156	82.6	91.0	75.0	16.0
28	.663	.724	.571	.153	85.3	91.5	80.0	11.5
29	.639	.689	.578	.111	88.3	97.4	82.5	14.9
30	.706	.790	.646	.144	88.7	98.5	81.5	17.0

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb Thermometer Means are derived, from the hourly observations, made during the day.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of April 1868.*

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued.)

Date.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satu- ration being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
1	75.5	9.2	69.1	15.6	0.706	7.53	4.89	0.61
2	75.2	10.0	68.2	17.0	.686	.32	5.29	.58
3	71.8	13.5	62.3	23.0	.565	6.02	6.62	.48
4	74.0	11.2	66.2	19.0	.642	.85	5.76	.54
5	69.3	3.8	66.3	6.8	.644	7.05	1.74	.80
6	73.1	4.5	69.9	7.7	.725	.85	2.22	.78
7	76.4	5.0	72.9	8.5	.797	8.57	.70	.76
8	76.9	5.2	73.3	8.8	.809	.68	.83	.75
9	77.2	5.8	73.1	9.9	.803	.61	3.21	.73
10	78.0	5.2	74.4	8.8	.838	.99	2.90	.76
11	77.4	5.5	73.5	9.4	.814	.74	3.05	.74
12	75.4	6.0	71.2	10.2	.756	.13	.14	.72
13	77.9	4.4	74.8	7.5	.840	9.11	2.47	.79
14	78.8	4.8	75.4	8.2	.865	.28	.75	.77
15	78.4	5.8	74.3	9.9	.835	8.94	3.30	.73
16	76.9	5.5	73.0	9.4	.801	.60	.01	.74
17	74.0	7.0	69.1	11.9	.706	7.59	.55	.68
18	77.6	5.9	73.5	10.0	.814	8.72	.28	.73
19	80.5	4.9	77.1	8.3	.913	9.76	2.92	.77
20	81.5	4.8	78.1	8.2	.943	10.06	.96	.77
21	78.2	9.1	72.7	14.6	.792	8.42	4.99	.63
22	78.4	9.6	72.6	15.4	.790	.40	5.28	.61
23	76.9	10.4	70.7	16.6	.744	7.90	.51	.59
24	77.1	5.5	73.2	9.4	.806	8.66	3.02	.74
25	70.6	2.7	68.4	4.9	.690	7.54	1.30	.85
26	72.1	4.5	68.9	7.7	.701	.62	2.15	.78
27	77.0	5.6	73.1	9.5	.803	8.61	3.07	.74
28	81.3	4.0	78.5	6.8	.955	10.21	2.43	.81
29	83.2	5.1	80.1	8.2	1.005	.67	3.13	.77
30	81.4	7.3	77.0	11.7	0.910	9.65	4.31	.69

All the Hygrometrical elements are computed by the Greenwich Constants.



*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of April 1868.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.

Hour.	Mean Height of the Barometer at 32° Fah.	Range of the Barometer for each hour during the month.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture for each hour during the month.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	°	°	°	°
Mid- night.	29.786	29.926	29.643	0.283	78.7	84.0	67.5	16.5
1	.775	.915	.636	.279	78.2	83.5	67.6	15.9
2	.764	.904	.619	.285	77.8	83.0	68.0	15.0
3	.756	.902	.615	.287	77.6	82.7	68.2	14.5
4	.753	.922	.606	.316	77.4	82.5	68.5	14.0
5	.768	.929	.618	.316	77.3	83.0	67.8	15.2
6	.781	.940	.627	.313	77.4	83.0	67.6	15.4
7	.804	.968	.645	.323	78.4	83.5	68.5	15.0
8	.826	.992	.668	.324	81.1	86.0	70.5	15.5
9	.837	30.014	.685	.329	84.0	88.5	74.0	14.5
10	.838	.016	.689	.327	86.5	90.8	76.7	14.1
11	.827	.002	.682	.329	88.5	93.2	78.5	14.7
Noon.	.809	29.967*	.667	.300	90.0	95.5	78.5	17.0
1	.784	.951	.640	.311	90.4	97.5	68.9	28.6
2	.752	.919	.620	.299	91.0	98.5	68.7	29.8
3	.724	.925	.584	.341	91.2	98.4	70.5	27.9
4	.708	.908	.569	.339	90.4	98.0	68.0	30.0
5	.705	.932	.571	.361	88.3	97.5	68.0	29.5
6	.722	.913	.576	.337	85.9	95.2	68.5	26.7
7	.742	.921	.608	.313	83.7	91.5	67.9	23.6
8	.762	.942	.633	.309	81.8	88.8	68.0	20.8
9	.782	.948	.639	.309	80.5	86.0	68.2	17.8
10	.789	.950	.665	.285	79.6	85.0	68.0	17.0
11	.790	.939	.671	.268	79.1	84.5	67.5	17.0

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb Thermometer Means are derived from the observations made at the several hours during the month.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of April 1868.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued.)

Hour.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of Vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satura- tion being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
Mid- night.	75.3	3.4	72.9	5.8	0.797	8.63	1.78	0.83
1	75.1	3.1	72.9	5.3	.797	.64	.61	.84
2	75.0	2.8	73.0	4.8	.801	.67	.46	.86
3	75.0	2.6	73.2	4.4	.806	.75	.32	.87
4	75.0	2.4	73.3	4.1	.809	.77	.24	.88
5	75.1	2.2	73.6	3.7	.817	.86	.12	.89
6	75.2	2.2	73.7	3.7	.819	.89	.12	.89
7	76.0	2.4	74.3	4.1	.835	9.05	.26	.88
8	77.1	4.0	74.3	6.8	.835	8.99	2.18	.81
9	77.9	6.1	73.6	10.4	.817	.75	3.42	.72
10	78.5	8.0	73.7	12.8	.819	.73	4.37	.67
11	78.8	9.7	73.0	15.5	.801	.48	5.40	.61
Noon.	78.8	11.2	72.1	17.9	.778	.22	6.28	.57
1	78.6	11.8	71.5	18.9	.763	.06	.61	.55
2	78.5	12.5	71.0	20.0	.751	7.92	7.01	.53
3	78.5	12.7	70.9	20.3	.748	.90	.12	.53
4	78.0	12.4	70.6	19.8	.741	.82	6.85	.53
5	77.3	11.0	70.7	17.6	.744	.89	5.91	.57
6	77.0	8.9	70.8	15.1	.746	.95	4.92	.62
7	76.8	6.9	72.0	11.7	.776	8.30	3.77	.69
8	76.5	5.3	72.8	9.0	.795	.55	2.85	.75
9	76.0	4.5	72.8	7.7	.795	.57	.41	.78
10	75.9	3.7	73.3	6.3	.809	.73	1.96	.82
11	75.8	3.3	73.5	5.6	.814	.79	.74	.84

All the Hygrometrical elements are computed by the Greenwich Constants

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of April 1868.
Solar Radiation, Weather, &c.*

Date.	Max. Solar radiation.	Rain Gauge 1 ft. 2 in. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
	°	Inches		lb.	Miles	
1	138.5	...	S. S. W. & S.	0.8	150.0	Clear to 8 A. M., scatd. \i to 5 P. M., clear afterwards.
2	135.0	...	S. S. W. & N.	3.5	175.8	Chiefly clear. Slightly foggy at 8 P. M.
3	135.7	...	W. N. W.	0.7	174.8	Scatd. \i to 8 A. M., clear afterwards.
4	138.5	0.30	W. & S.	18.0	106.4	Clear to 6 A. M., scatd. \i to 10 A. M., clear to 3 P. M., clouds of different kinds afterwards. High wind at 8½ P. M. Lightning & Thunder from 7 to 9 P. M. Rain at 8 P. M.
5	...	0.87	S. E. & E. N. E.	3.0	162.1	Scatd. \i & \i to 11 A. M., overcast to 6 P. M., scatd. \i afterwards. Strong wind at 7 & 8 A. M., & from 1 to 4 P. M. Lightning at 7 A. M. Thunder at 7 A. M., 1 P. M., & from 3 to 5 P. M. Rain at 7 & 10½ A. M., & at 3 & 4 P. M.
6	...	...	S. by W. & S.	1.1	178.4	Clear to 4 A. M., \i to 7 A. M., scatd. \i afterwards.
7	...	...	E. S. E. & S.	1.7	134.5	Clouds of different kinds to 7 A. M., scatd. \i to 3 P. M., straton afterwards.
8	132.0	...	S.	2.5	198.1	Clear to 4 A. M., \i to 2 P. M., overcast to 5 P. M., clouds of different kinds afterwards. Brisk wind from 8½ A. M. to 6½ P. M. Lightning to N at 8 & 10 P. M.
9	137.0	...	Variable.	2.0	171.2	Scatd. \i to 4 P. M., \i & straton afterwards. Brisk wind from 4½ to 5½ P. M. Lightning to S at 7 & 8 P. M.
10	134.5	...	S. S. W.	4.9	167.2	Clear to 8 A. M., scuds from S to noon, clear to 4 P. M., scatd. \i to afterwards. Brisk wind from 7 A. M. to 11½ P. M. Lightning to N at 7 & 9 P. M.
11	132.7	...	S. & S. S. W.	14.0	319.0	Clear to 4 A. M., scatd. \i to 5 P. M., \i to 9 P. M., clear afterwards. High wind from midnight to 3 A. M., & from 9½ A. M. to 8½ P. M. Thunder at 7 P. M. Lightning at 7 and 8 P. M.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of April 1868.
Solar Radiation, Weather, &c.*

Date.	Max. Solar radiation.	Rain Gauge 1 ft. 2 in. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure.	Daily Velocity.	
	°	Inches		lb	Miles	
12	134.0	0.70	S.S.W. & S. S. E.	21.0	335.4	Scatd. \i to 5 A. M., scuds from S to 10 A. M., scatd. \i to 4 P. M., clouds of different kinds afterwards. High wind from 9½ A. M. to 6½ P. M. Thunder at 5 & 6 P. M. Lightning from 6 to 8 P. M. Rain at 6 & 7 P. M.
13	129.8	...	S. S. & W.	3.0	248.7	Chiefly scatd. \i. Brisk wind from 8 A. M. to 8 P. M.
14	131.2	...	S. & S. S. W.	4.5	315.4	Scuds from S to 6 P. M., clear afterwards. Brisk wind from 7 A. M. to 11½ P. M. Lightning to N at 9 & 10 P. M.
15	132.0	...	S. by E. & S.	4.0	295.5	Clear to 6 A. M., scuds from S to 10 A. M., scatd. \i & scuds from S afterwards. High wind from 8 A. M. to 6½ P. M. Lightning at midnight & 9 P. M.
16	131.8	0.95	S. & S. by W.	6.6	292.7	Scuds from S to 10 A. M., scatd. \i to 6 P. M., overcast afterwards. High wind from 7 A. M. to 9½ P. M. Thunder & lightning from 8 to 11 P. M. Rain at 8 & 9 P. M.
17	129.6	...	S.S.W. & variable.	3.8	344.2	Clouds of different kinds to 8 P. M., clear afterwards. Brisk wind from 2 A. M. to 7½ P. M., Lightning from 1 to 4 A. M.
18	133.5	...	S. S. W. & S.	1.5	213.9	Clear. Brisk wind from 5 to 9 P. M.
19	132.3	...	S. & S. S. W.	1.3	292.4	Chiefly clear. Brisk wind from 6 to 7 P. M.
20	137.0	...	S. & S. S. W.	0.3	255.2	Clear to 3 A. M., clouds of different kinds afterwards.
21	138.0	...	S. & variable.	...	154.3	Scatd. \i to 4 A. M., straton to 10 A. M., scatd. \i to 1 P. M., scatd. \i to 7 P. M., clear afterwards. Slight rain at 6 A. M.
22	135.0	...	Variable.	...	141.3	Clear to 4 A. M., Scatd. \i to Noon, \i to 8 P. M., clear afterwards. Slight rain at 1¼ P. M.
23	134.0	...	S. by E. & S. by W.	0.9	126.4	Chiefly clear. Brisk wind at 8¼ P. M. Slight rain at 10 A. M.



*Abstract of the Result of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of April 1868.*

Solar Radiation, Weather, &c.

Date.	Max. Solar radiation.	Rain Gauge 1 ft. 2 in. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
24	137.0	0.18	S. S. W.	24.8	148.4	Clear to 6 A. M., scatd. \sim i to 2 P. M., overcast to 8 P. M., scatd. \sim i afterwards. High wind from $1\frac{1}{2}$ to $5\frac{1}{4}$ P. M. Thunder & lightning at 5 & 6 P. M. Slight rain from 5 to 8 P. M.
25	128.3	2.47	S. S. E. & E. S. E.	31.0	221.2	Clear to 6 A. M., scatd. \sim i to noon, overcast afterwards. Storm from $12\frac{1}{2}$ to 2 P. M. Thunder at 1 P. M. Rain from 1 to 6 P. M.
26	138.0	...	W. by S. & E. S. E.	...	136.3	Clear to 6 A. M., scatd. \sim i to 4 P. M., clear afterwards.
27	137.8	...	S. by E. & S.	...	49.7	Clear to 5 A. M., scatd. \sim i to 7 P. M., clear afterwards.
28	133.0	...	S. & S. S. W.	3.1	172.9	Scatd. \sim i to 3 P. M., clear afterwards. Brisk wind from $8\frac{1}{2}$ A. M. to 4 P. M., & from $8\frac{1}{2}$ to $9\frac{1}{4}$ P. M. Lightning to N W at 8 & 9 P. M.
29	137.0	...	S. by W, SSW & S.	1.0	179.8	Stratoni to 5 A. M., scuds from S to 9 A. M., clear to 7 P. M., scuds from S afterwards. Brisk wind at $7\frac{1}{2}$ A. M., & from $5\frac{1}{2}$ to 7 P. M.
30	139.0	...	S. & S. by E.	1.4	311.5	Chiefly clear. Brisk wind from $8\frac{1}{2}$ to $11\frac{1}{4}$ P. M.

\sim i Cirri, — i Strati, \sim i Cumuli, \sim i Cirro-strati, \sim i Cumulo strati, \sim i Nimbi
 \sim i Cirro cumuli.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of April 1868.*

MONTHLY RESULTS.

	Inches.
Mean height of the Barometer for the month...	29.774
Max. height of the Barometer occurred at 10 A. M. on the 1st.	30.016
Min. height of the Barometer occurred at 4 P. M. on the 22nd.	29.569
<i>Extreme range</i> of the Barometer during the month	0.447
Mean of the daily Max. Pressures	29.846
Ditto ditto Min. ditto	29.696
<i>Mean daily range</i> of the Barometer during the month	0.150

	°
Mean Dry Bulb Thermometer for the month	83.1
Max. Temperature occurred at 2 P. M. on the 30th.	98.5
Min. Temperature occurred at Midnight & 11 P. M. on the 5th & 6th.	67.5
<i>Extreme range</i> of the Temperature during the month	31.0
Mean of the daily Max. Temperature	92.2
Ditto ditto Min. ditto	75.8
<i>Mean daily range</i> of the Temperature during the month	16.4

Mean Wet Bulb Thermometer for the month	76.7
Mean Dry Bulb Thermometer above Mean Wet Bulb Thermometer	6.4
Computed Mean Dew-point for the month	72.2
Mean Dry Bulb Thermometer above computed mean Dew-point	10.9

	Inches.
Mean Elastic force of Vapour for the month	0.781

	Troy grain.
Mean Weight of Vapour for the month	8.36
Additional Weight of Vapour required for complete saturation	3.50
Mean degree of humidity for the month, complete saturation being unity	0.71

	Inches.
Rained 9 days,—Max. fall of rain during 24 hours	2.47
Total amount of rain during the month	5.47
Total amount of rain indicated by the Gauge attached to the anemometer during the month	3.77
Prevailing direction of the Wind...	S. & S. S. W.

MONTHLY RESULTS.

Tables shewing the number of days on which at a given hour any particular wind blew, together with the number of days on which at the same hour, when any particular wind was blowing, it rained.

Hour.	N.	N. by E.	N. N. E.	N. E.	Rain on.	E. N. E.	Rain on.	E. S. E.	Rain on.	S. E.	Rain on.	S. E.	Rain on.	S. S. E.	Rain on.	S. S. W.	Rain on.	S. W.	Rain on.	W. S. W.	Rain on.	W. by N.	Rain on.	W. N. W.	Rain on.	N. W.	Rain on.	N. N. W.	Rain on.	N. by W.	Rain on.
Mid night																															
1																															
2																															
3																															
4																															
5																															
6																															
7																															
8																															
9																															
10																															
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Noon.																															
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*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of May 1868.*

Latitude 22° 33' 1" North. Longitude 88° 20' 34" East.

Height of the Cistern of the Standard Barometer above the sea level, 18.11 feet.

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.

Date.	Mean Height of the Barometer at 32° Fahl.	Range of the Barometer during the day.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture during the day.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	°	°	°	°
1	29.739	29.814	29.685	0.129	87.3	96.0	81.0	15.0
2	.785	.855	.719	.136	86.0	93.3	79.8	13.5
3	.818	.891	.752	.139	86.9	95.4	81.0	14.4
4	.836	.923	.765	.158	86.6	95.2	80.0	15.2
5	.785	.859	.690	.169	86.7	95.3	80.3	15.0
6	.686	.767	.566	.201	87.7	98.0	80.0	18.0
7	.639	.697	.557	.140	87.1	96.3	81.0	15.3
8	.720	.879	.585	.294	85.0	94.2	73.5	20.7
9	.827	.892	.752	.140	76.3	87.5	72.5	15.0
10	.751	.840	.643	.197	80.6	90.2	71.5	18.7
11	.730	.790	.670	.120	79.0	90.0	71.4	18.6
12	.764	.820	.664	.156	80.2	88.5	72.0	16.5
13	.786	.846	.725	.121	84.2	91.5	78.0	13.5
14	.808	.866	.752	.114	81.3	89.0	75.0	14.0
15	.842	.898	.784	.114	83.6	91.2	78.0	13.2
16	.904	.959	.839	.120	83.1	92.4	79.0	13.4
17	.900	.989	.809	.180	82.1	90.2	76.2	14.0
18	.847	.896	.758	.138	82.7	91.5	75.0	16.5
19	.803	.873	.715	.158	82.1	91.5	75.0	16.5
20	.809	.906	.743	.163	81.9	89.0	75.0	14.0
21	.770	.832	.703	.129	83.7	91.5	77.5	14.0
22	.773	.858	.689	.169	84.9	93.0	77.0	16.0
23	.779	.869	.699	.170	84.5	92.6	76.7	15.9
24	.729	.789	.636	.153	84.2	94.2	79.0	15.2
25	.717	.780	.619	.161	86.1	94.7	78.0	16.7
26	.733	.795	.642	.153	86.5	96.0	79.4	16.6
27	.727	.778	.632	.146	86.6	95.5	79.3	16.2
28	.695	.764	.606	.158	87.9	95.5	81.5	14.0
29	.650	.714	.564	.150	86.7	95.8	80.5	15.3
30	.649	.702	.584	.118	87.2	94.5	81.0	13.5
31	.689	.777	.641	.136	84.1	94.5	77.7	16.8

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb Thermometer Means are derived, from the hourly observations, made during the day.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of May 1868.*

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued.)

Date.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satu- ration being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
1	81.5	5.8	78.0	9.3	0.940	10.01	3.40	0.75
2	80.6	5.4	76.8	9.2	.905	9.65	.26	.75
3	81.1	5.8	77.6	9.3	.928	.89	.36	.75
4	79.8	6.8	75.7	10.9	.873	.30	.84	.71
5	79.6	7.1	75.3	11.4	.862	.19	.99	.70
6	80.3	7.4	75.9	11.8	.879	.34	4.22	.69
7	81.1	6.0	77.5	9.6	.925	.84	3.49	.74
8	79.6	5.4	75.8	9.2	.876	.37	.16	.75
9	72.6	3.7	70.0	6.3	.727	7.90	1.79	.82
10	76.6	4.0	73.8	6.8	.822	8.85	2.16	.80
11	75.4	3.6	72.9	6.1	.797	.63	1.87	.82
12	75.5	4.7	72.2	8.0	.781	.41	2.47	.77
13	80.0	4.2	77.1	7.1	.913	9.78	.46	.80
14	76.9	4.4	73.8	7.5	.822	8.84	.40	.79
15	78.6	5.0	75.1	8.5	.857	9.17	.86	.76
16	78.1	5.0	74.6	8.5	.843	.03	.83	.76
17	77.8	4.3	74.8	7.3	.849	.13	.38	.79
18	77.1	5.6	73.2	9.5	.806	8.64	3.03	.74
19	77.0	5.1	73.4	8.7	.811	.71	2.80	.76
20	77.3	4.6	74.1	7.8	.830	.92	.52	.78
21	78.1	5.6	74.2	9.5	.832	.91	3.16	.74
22	79.0	5.9	74.9	10.0	.851	9.09	.40	.73
23	78.4	6.1	74.1	10.4	.830	8.89	.46	.72
24	79.3	4.9	75.9	8.3	.879	9.42	2.82	.77
25	80.4	5.7	76.4	9.7	.893	.53	3.42	.74
26	80.1	6.4	76.3	10.2	.890	.50	.60	.73
27	79.4	7.2	75.1	11.5	.857	.12	4.02	.69
28	81.0	6.9	76.9	11.0	.908	.64	.00	.71
29	80.0	6.7	76.0	10.7	.882	.39	3.79	.71
30	81.0	6.2	77.3	9.9	.919	.78	.59	.73
31	79.2	4.9	75.8	8.3	.876	.39	2.82	.77

All the Hygrometrical elements are computed by the Greenwich Constants.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of May 1868.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.

Hour.	Mean Height of the Barometer at 32° Faht.	Range of the Barometer for each hour during the month.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture for each hour during the month.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	°	°	°	°
Mid- night.	29.771	29.925	29.646	0.279	80.1	84.3	72.3	12.0
1	.758	.902	.639	.263	79.7	84.0	72.0	12.0
2	.748	.898	.626	.272	79.4	83.8	72.0	11.8
3	.740	.896	.612	.284	79.1	83.5	71.8	11.7
4	.743	.910	.618	.292	78.8	83.0	71.5	11.5
5	.758	.918	.638	.280	78.6	82.5	71.5	11.0
6	.775	.938	.650	.288	78.9	83.0	72.0	11.0
7	.799	.969	.678	.291	80.4	84.9	74.0	10.9
8	.816	.960	.692	.268	82.6	87.2	75.5	11.7
9	.826	.977	.694	.283	85.1	89.8	76.0	13.8
10	.825	.989	.697	.292	87.5	91.4	79.0	12.4
11	.814	.968	.673	.295	89.5	93.4	80.0	13.4
Noon.	.797	.932	.661	.271	90.9	95.5	83.5	12.0
1	.772	.908	.643	.265	92.1	97.4	86.6	10.8
2	.743	.863	.615	.248	92.4	98.0	84.4	13.6
3	.722	.860	.588	.272	91.6	97.5	71.5	26.0
4	.705	.862	.570	.292	90.8	97.6	74.0	23.6
5	.700	.949	.561	.388	88.8	96.0	73.5	22.5
6	.712	.885	.557	.328	86.7	94.0	73.4	20.6
7	.733	.886	.580	.306	83.8	90.0	73.5	16.5
8	.748	.884	.607	.277	82.7	88.5	71.4	17.1
9	.769	.908	.639	.269	81.7	86.8	73.5	13.3
10	.781	.931	.654	.277	81.2	85.5	73.2	12.3
11	.784	.944	.661	.283	80.4	85.0	72.5	12.5

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb Thermometer Means are derived from the observations made at the several hours during the month.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of May 1868.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued.)

Hour.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of Vapour.	Mean Weight of Vapour ° in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satura- tion being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
Mid- night.	77.3	2.8	75.3	4.8	0.862	9.31	1.53	0.86
1	77.2	2.5	75.4	4.3	.865	.35	.37	.87
2	77.0	2.4	75.3	4.1	.862	.32	.30	.88
3	76.9	2.2	75.4	3.7	.865	.35	.18	.89
4	76.9	1.9	75.6	3.2	.871	.42	.02	.90
5	76.8	1.8	75.5	3.1	.868	.40	0.98	.91
6	76.9	2.0	75.5	3.4	.868	.40	1.07	.90
7	78.1	2.3	76.5	3.9	.896	.67	.27	.88
8	79.0	3.6	76.5	6.1	.896	.63	2.05	.83
9	79.6	5.5	75.7	9.4	.873	.34	3.23	.74
10	80.6	6.9	76.5	11.0	.896	.54	3.95	.71
11	81.1	8.4	76.1	13.4	.885	.38	4.91	.66
Noon.	81.4	9.5	75.7	15.2	.873	.22	5.67	.62
1	81.7	10.4	75.5	16.6	.868	.14	6.27	.59
2	81.6	10.8	75.1	17.3	.857	.02	.43	.58
3	80.8	10.8	74.3	17.3	.835	8.81	.38	.58
4	80.3	10.5	74.0	16.8	.827	.73	.11	.59
5	79.9	8.9	74.6	14.2	.843	.94	5.06	.64
6	79.3	7.4	74.9	11.8	.851	9.06	4.12	.69
7	77.9	5.9	73.8	10.0	.822	8.80	3.30	.73
8	77.9	4.8	74.5	8.2	.840	9.03	2.69	.77
9	77.8	3.9	75.1	6.6	.857	.21	.16	.81
10	77.8	3.4	75.4	5.8	.865	.32	1.89	.83
11	77.3	3.1	75.1	5.3	.857	.25	.69	.85

All the Hygrometrical elements are computed by the Greenwich Constants.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of May 1868.
Solar Radiation, Weather, &c.*

Date.	Max. Solar radiation.	Rain Gauge 1 ft. 2 in. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
	°	Inches		lb	Miles	
1	133.0	...	S, S. by W. & S. SW.	0.8	198.8	Chiefly clear. Brisk from 8 $\frac{1}{2}$ to 11 A. M.
2	...	...	S, S. by W. & S. by E.	1.0	273.0	Clear to 7 A. M., scuds from S to 1 P. M., scatd. \i afterwards. Brisk wind at 8 $\frac{1}{2}$ A. M., & from 11 $\frac{1}{2}$ A. M., to 2 $\frac{3}{4}$ P. M.
3	133.8	...	S. S. W. & S.	...	217.0	Scatd. \i to 7 A. M., scatd. \i to 11 A. M., clear afterwards.
4	135.0	...	S. by W. & S.	1.0	199.3	Chiefly clear. Brisk wind at 7 $\frac{3}{4}$ A. M.
5	133.0	...	S. & S. by E.	0.3	198.9	Chiefly scatd. \i.
6	137.5	...	S. •	3.6	233.5	Clear to 4 A. M., scatd. \i to noon, clear to 7 P. M., scuds from S afterwards. Brisk wind from 5 to 10 $\frac{1}{2}$ P. M.,
7	134.5	...	S. & S. S. W.	4.0	306.5	Clouds of different kinds to 10 A. M., clear afterwards. Brisk wind from 9 $\frac{1}{2}$ A. M. to 8 $\frac{1}{2}$ P. M.
8	134.0	1.56	S. S. E. & S.	40.0	345.7	Scatd. \i to 5 A. M., scatd. \i to 5 P. M., overcast afterwards. Brisk wind from 5 $\frac{1}{2}$ A. M., to 5 P. M. Storm at 6 $\frac{1}{2}$ P. M. Thunder & lightning at 7 & 8 P. M. Rain at 7, 8 & 11 P. M.
9	...	0.88	Variable.	...	260.6	Scatd. \i to 5 A. M., straton to 8 A. M., scatd. \i to 1 P. M., overcast to 5 P. M., clouds of different kinds afterwards. Brisk wind at 3, 6 $\frac{1}{2}$ & 7 $\frac{1}{2}$ P. M. Drizzled at 6 $\frac{1}{2}$ A. M. Thunder & rain from 2 to 4 P. M.
10	133.8	...	S. by E. & S. by W.	...	146.5	Scatd. \i to 7 A. M., \i to 1 P. M., clouds of different kinds afterwards. Lightning to N from 8 to 10 P. M. Slight rain at 11 P. M.
11	134.8	} 1.30	S. E, S. & S. S. W.	...	299.9	Clouds of kinds to 9 A. M., scatd. \i to 3 P. M., overcast afterwards. Brisk wind nearly the whole day. Thunder & lightning from 6 to 11 P. M. Rain from 5 to 11 P. M.
12	131.9		S. & S. S. E.	...	297.4	Overcast. Thunder & lightning to 4 A. M., scatd. \i to 6 P. M., clear afterwards. High wind at 2 A. M. Rain from midnight to 3 A. M.

* Fell since 5 P. M. of the 11th to 3 A. M. of the 12th.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of May 1868.*

Solar Radiation, Weather, &c.

Date.	Max. Solar radiation.	Rain Gauge 1 ft. 2 in. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
	°	Inches		lb	Miles	
13	135.0	...	S. S. E. & S. S. W.	2.0	176.5	Scatd. \i to 5 A. M., scatd. \i to 4 P. M., straton afterwads. Brisk wind from 3 to 6½ P. M. Lightning at 11 P. M.
14	128.8	0.02	S.S.W. & variable.	1.3	212.3	Clouds of different kinds. Brisk wind at 3 & 10 A. M. Lightning to E at midnight & 4 A.M. Thunder at 4 A.M. Slight rain from 2 to 4 & at 8 A. M.
15	139.0	...	S. S. E. & S.	2.6	117.4	Clear to 7 A. M., scatd. \i to 9 P. M., clear afterwards. Brisk wind between 4½ & 5½ P. M. Lightning at 7 P. M.
16	132.3	0.06	S. by E. & S. S.E.	2.1	267.6	Clear to 7 A. M., scatd. \i to 3 P. M., \i to 8 P. M., straton afterwards. Brisk wind from 3½ to 4½ P. M. Thunder at 4 & 5 P. M. Lightning at 5 & 8 P. M. Light rain at 5 P. M.
17	134.0	0.07	S. S. E. & S. W.	10.0	115.5	Straton to 8 A. M., scatd. \i to 11 A. M., scatd. \i to 4 P. M., overcast afterwards. Strong wind from 6½ to 6¾ P. M. Brisk wind from 8 to 8½ P. M. Thunder at 7 & 8 P. M. Lightning at 7, 8 & 10 P. M. Light rain at 1½ & 8 P. M.
18	134.4	...	S. W. & S.	0.5	119.7	Straton to 3 A. M., scatd. \i & \i to 6 P. M., straton afterwards. Lightning to N from 8 to 11 P. M.
19	132.8	1.06	S. S. E. & S. S. W.	3.1	157.4	Straton to 3 A. M., scatd. \i to 4 P. M., overcast afterwards. Brisk wind from 1 to 7½ P. M. Thunder at 1 A. M. 3½, 6 & 7 P. M. Lightning at 1 A. M. & from 7 to 11 P. M. Rain at 1, 10¼ A. M., 6, 7½ & 11 P. M.
20	138.5	0.04	S. & S. S. E.	4.6	232.1	Overcast to 5 A. M., scatd. \i to 9 A. M., scatd. \i to 7 P. M., clear afterwards. Strong wind between midnight to 1 A. M. Lightning to SW from midnight to 2 A. M. & at 11 P. M. Light rain at midnight.

*Abstract of the Result of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of May 1868.*

Solar Radiation, Weather, &c.,

Date.	Max. Solar radiation.	Rain Gauge 1 ft. 2 in. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
				lb	Miles	
21	139.0	...	S. S. E. & S.	...	124.5	Scatd. \i to 3 A. M., scatd. \i to 8 A. M., scatd. \i to 6 P. M., clear afterwards. Thunder at 4 P. M. Slight rain between 4 & 5 P. M.
22	134.8	...	S. by W. & S. S. W.	4.8	142.9	Clear to 7 A. M., scatd. \i to 5 P. M., straton afterwads. High wind between 8½ & 9 P. M. Lightning at 8 & 9 P. M. Slight rain at 9½ P. M.
23	135.5	...	Variable	...	104.9	Stratoni to 4 A. M., thin \i to 8 A. M. clear to noon, scatd. \i to 6 P. M., clear afterwards. Lightning to S W at midnight.
24	135.8	...	S. S. W.	4.7	132.2	Clear to 4 A. M., scatd. \i to 4 P. M. \i afterwards. High wind at 3 & 4½ P. M. Thunder & slight rain at 3 P. M.
25	139.0	...	S. S. W. & S. by W.	...	150.4	Scatd. \i to 5 P. M., straton afterwads.
26	138.5	...	S. S. W. & S.	5.8	137.6	Clear nearly the whole day. High wind between 6½ & 6¾ P. M. Lightning at 7 & 8 P. M.
27	137.3	...	S. & S. S. W.	...	156.0	Scatd. \i to 6 A. M., scatd. \i to 4 P. M. \i afterwards. Lightning to N at 8 P. M.
28	139.0	...	S. by W. & S.	...	96.0	Clear to 4 A. M., scatd. \i to 6 P. M., clear afterwards.
29	138.5	0.23	S. S. W. & S. W.	2.4	101.5	Clear to 6 A. M., scatd. \i to 10 A. M., scatd. \i to 7 P. M., clear afterwards. Brisk wind from 5½ to 6¾ P. M. Thunder & rain at 6 P. M.
30	135.5	...	S. S. W.	0.7	137.3	Clear to 7 A. M., scatd. \i to 6 P. M. scatd. \i afterwards. Brisk wind from noon to 5 P. M.
31	133.0	0.58	S. by E. & S. S. E.	12.0	200.2	Scuds from S to 5 A. M., scatd. \i to 2 P. M., straton afterwads. Strong wind from 2¾ to 3½ P. M. Thunder at 4 P. M. Lightning to W. at 8 P. M., Rain at 4 & 5 P. M.

\i Cirri, — i Strati, \i Cumuli, \i Cirro-strati, \i Cumulo strati, \i Nimbi
\i Cirro cumuli.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of May 1868.*

MONTHLY RESULTS.

	Inches.
Mean height of the Barometer for the month...	29.764
Max. height of the Barometer occurred at 10 A. M. on the 17th.	29.989
Min. height of the Barometer occurred at 6 P. M. on the 7th.	29.557
Extreme range of the Barometer during the month	0.432
Mean of the daily Max. Pressures	29.836
Ditto ditto Min. ditto	29.683
Mean daily range of the Barometer during the month	0.153

	°
Mean Dry Bulb Thermometer for the month	84.3
Max. Temperature occurred at 2 P. M. on the 6th.	98.0
Min. Temperature occurred at 8 P. M. on the 11th.	71.4
Extreme range of the Temperature during the month	26.6
Mean of the daily Max. Temperature	93.0
Ditto ditto Min. ditto	77.5
Mean daily range of the Temperature during the month	15.5

Mean Wet Bulb Thermometer for the month	78.8
Mean Dry Bulb Thermometer above Mean Wet Bulb Thermometer	5.5
Computed Mean Dew-point for the month	74.9
Mean Dry Bulb Thermometer above computed mean Dew-point	9.4

	Inches.
Mean Elastic force of Vapour for the month	0.851

	Troy grain.
Mean Weight of Vapour for the month	9.11
Additional Weight of Vapour required for complete saturation	3.17
Mean degree of humidity for the month, complete saturation being unity	0.74

	Inches.
Rained 15 days,—Max. fall of rain during 24 hours	1.56
Total amount of rain during the month	5.80
Total amount of rain indicated by the Gauge attached to the anemometer during the month	4.62
Prevailing direction of the Wind	S, S. by E. & S. S. W.

MONTHLY RESULTS.

Tables shewing the number of days on which at a given hour any particular wind blew, together with the number of days on which at the same hour, when any particular wind was blowing, it rained.

Hour.	N.	Rain on.	N. by E.	Rain on.	N. E.	Rain on.	E.	Rain on.	E. by S.	Rain on.	E. S. E.	Rain on.	S. E.	Rain on.	S. S. E.	Rain on.	S. S. E.	Rain on.	S. by E.	Rain on.	S.	Rain on.	S. by W.	Rain on.	S. S. W.	Rain on.	S. W.	Rain on.	W. S. W.	Rain on.	W. by N.	Rain on.	W. N. W.	Rain on.	N. W.	Rain on.	N. N. W.	Rain on.	N. by W.	Rain on.		
Mid night	1						1								5		5		5		5		1		1																	
1									1						3		3		3		3		1		1																	
2									1						6		6		6		6		2		2																	
3									1						4		4		4		4		1		1																	
4									1						4		4		4		4		1		1																	
5															5		5		5		5		1		1																	
6															3		3		3		3		1		1																	
7															6		6		6		6		1		1																	
8															4		4		4		4		1		1																	
9															6		6		6		6		1		1																	
10															1		1		1		1		1		1																	
11															1		1		1		1		1		1																	
Noon.															1		1		1		1		1		1																	
1															2		2		2		2		1		1																	
2															1		1		1		1		1		1																	
3															1		1		1		1		1		1																	
4															1		1		1		1		1		1																	
5															1		1		1		1		1		1																	
6															1		1		1		1		1		1																	
7															1		1		1		1		1		1																	
8															1		1		1		1		1		1																	
9															1		1		1		1		1		1																	
10															1		1		1		1		1		1																	
11															1		1		1		1		1		1																	



*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of June 1868.*

Latitude $22^{\circ} 33' 1''$ North. Longitude $88^{\circ} 20' 34''$ East.

Height of the Cistern of the Standard Barometer above the sea level, 18.11 feet.

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.

Date.	Mean Height of the Barometer at 32° Fahr.	Range of the Barometer during the day.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture during the day.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	°	°	°	°
1	29.742	29.801	29.664	0.140	84.7	92.8	77.2	15.6
2	.717	.788	.636	.152	87.3	95.0	80.0	15.0
3	.708	.777	.627	.150	87.2	95.2	80.5	14.7
4	.710	.781	.608	.173	87.8	96.2	80.5	15.7
5	.697	.760	.633	.127	84.9	92.8	78.7	14.1
6	.648	.705	.576	.129	80.3	84.5	78.5	6.0
7	.604	.639	.551	.088	78.5	79.4	77.7	1.7
8	.583	.640	.511	.129	79.3	81.4	77.3	4.1
9	.585	.647	.545	.102	81.1	83.5	79.3	4.2
10	.545	.591	.507	.084	80.4	83.4	78.4	5.0
11	.512	.571	.437	.134	81.8	87.0	78.5	8.5
12	.419	.500	.357	.143	81.9	84.5	77.5	7.0
13	.355	.417	.309	.108	79.5	83.0	77.0	6.0
14	.401	.460	.351	.109	79.2	80.0	78.4	1.6
15	.410	.458	.361	.097	80.7	83.5	79.0	4.5
16	.396	.464	.341	.123	79.7	82.6	77.6	5.0
17	.450	.502	.400	.102	81.3	85.0	78.0	7.0
18	.491	.548	.446	.102	82.2	87.0	78.0	9.0
19	.501	.550	.464	.086	82.2	85.5	78.4	7.1
20	.549	.586	.504	.082	86.8	92.5	82.0	10.5
21	.554	.590	.484	.106	87.7	93.3	82.0	11.3
22	.535	.585	.484	.101	87.6	93.5	82.0	11.5
23	.557	.590	.527	.063	87.7	91.9	83.6	8.3
24	.589	.635	.537	.098	89.4	94.4	84.8	9.6
25	.588	.628	.518	.110	88.8	94.4	79.5	14.9
26	.567	.608	.537	.071	84.5	88.5	82.1	6.4
27	.535	.572	.481	.091	85.1	87.2	82.5	4.7
28	.507	.563	.465	.098	85.8	89.0	84.0	5.0
29	.543	.589	.486	.103	83.5	84.6	81.7	2.9
30	.566	.634	.506	.128	82.2	84.6	79.5	5.1

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb Thermometer Means are derived, from the hourly observations, made during the day.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of June 1868.*

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued.)

Date.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satu- ration being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
1	79.9	4.8	76.5	8.2	0.896	9.59	2.83	0.77
2	80.7	6.6	76.7	10.6	.902	.58	3.83	.71
3	80.7	6.5	76.8	10.4	.905	.63	.74	.72
4	80.6	7.2	76.3	11.5	.890	.46	4.14	.70
5	80.4	4.5	77.2	7.7	.916	.79	2.70	.78
6	78.6	1.7	77.4	2.9	.922	.95	0.96	.91
7	77.8	0.7	77.3	1.2	.919	.97	.38	.96
8	78.5	0.8	77.9	1.4	.937	10.15	.44	.96
9	79.9	1.2	79.1	2.0	.973	.49	.68	.94
10	79.0	1.4	78.0	2.4	.940	.15	.79	.93
11	79.9	1.9	78.6	3.2	.958	.32	1.08	.91
12	79.1	2.8	77.1	4.8	.913	9.82	.62	.86
13	78.4	1.1	77.6	1.9	.928	10.03	0.63	.94
14	78.4	0.8	77.8	1.4	.934	.12	.44	.96
15	78.0	2.7	76.1	4.6	.885	9.53	1.51	.86
16	78.1	1.6	77.0	2.7	.910	.83	0.89	.92
17	79.2	2.1	77.7	3.6	.931	10.02	1.22	.89
18	79.0	3.2	76.8	5.4	.905	9.73	.81	.84
19	79.4	2.8	77.4	4.8	.922	.91	.63	.86
20	81.7	5.1	78.6	8.2	.958	10.21	3.00	.77
21	82.0	5.7	78.6	9.1	.958	.19	.37	.75
22	82.2	5.4	79.0	8.6	.970	.31	.21	.76
23	82.5	5.2	79.4	8.3	.983	.45	.11	.77
24	83.6	5.8	80.1	9.3	1.005	.64	.61	.75
25	83.4	5.4	80.2	8.6	.008	.68	.32	.76
26	82.4	2.1	80.9	3.6	.030	11.01	1.34	.89
27	81.9	3.2	79.7	5.4	0.992	10.61	.96	.84
28	82.4	3.4	80.0	5.8	1.001	.68	2.15	.83
29	81.3	2.2	79.8	3.7	0.995	.66	1.34	.89
30	79.4	2.8	77.4	4.8	.922	9.91	.63	.86

All the Hygrometrical elements are computed by the Greenwich Constants.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of June 1868.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.

Hour.	Mean Height of the Barometer at 32° Fah.	Range of the Barometer for each hour during the month.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture for each hour during the month.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	°	°	°	°
Mid- night.	29.572	29.770	29.392	0.378	82.0	86.6	78.5	8.1
1	.57	.764	.362	.402	81.8	86.4	77.5	8.9
2	.544	.755	.348	.407	81.7	86.2	77.8	8.4
3	.534	.748	.341	.407	81.4	86.0	77.5	8.5
4	.529	.739	.338	.401	81.3	86.0	77.3	8.7
5	.535	.755	.323	.432	81.0	85.8	77.0	8.8
6	.547	.768	.325	.443	80.9	85.7	77.5	8.2
7	.565	.771	.341	.430	81.8	87.0	77.6	9.4
8	.579	.799	.348	.451	82.9	88.7	77.5	11.2
9	.588	.804	.355	.449	83.9	90.5	77.3	13.2
10	.591	.795	.361	.434	84.7	92.5	77.6	14.9
11	.585	.783	.356	.427	85.8	93.4	78.0	15.4
Noon.	.576	.777	.362	.415	85.8	94.0	78.2	15.8
1	.559	.737	.344	.393	86.3	94.2	78.2	16.0
2	.540	.713	.340	.373	86.3	95.0	77.7	17.3
3	.521	.691	.323	.368	86.6	96.2	77.8	18.4
4	.506	.677	.312	.365	86.4	95.0	78.2	16.8
5	.503	.672	.309	.363	85.9	94.8	78.2	16.6
6	.509	.664	.335	.329	85.4	93.8	78.3	15.5
7	.529	.692	.359	.333	84.2	91.5	78.0	13.5
8	.549	.714	.386	.328	83.6	91.0	78.4	12.6
9	.568	.739	.399	.340	82.8	89.5	78.4	11.1
10	.582	.754	.410	.344	82.5	89.4	78.0	11.4
11	.581	.758	.399	.359	82.1	88.0	77.5	10.5

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb Thermometer Means are derived from the observations made at the several hours during the month.



*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of June 1868.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued.)

Hour.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of Vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satura- tion being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
Mid- night.	79.9	2.1	78.4	3.6	0.952	10.23	1.24	0.89
1	79.8	2.0	78.4	3.4	.952	.25	.15	.90
2	79.7	2.0	78.3	3.4	.949	.22	.15	.90
3	79.5	1.9	78.2	3.2	.946	.19	.08	.90
4	79.5	1.8	78.2	3.1	.946	.19	.05	.91
5	79.3	1.7	78.1	2.9	.943	.16	0.98	.91
6	79.3	1.6	78.2	2.7	.946	.19	.91	.92
7	79.7	2.1	78.2	3.6	.946	.17	1.23	.89
8	80.0	2.9	78.0	4.9	.940	.09	.70	.86
9	80.2	3.7	77.6	6.3	.923	9.95	2.18	.82
10	80.6	4.1	77.7	7.0	.931	.96	.46	.80
11	80.9	4.9	77.5	8.3	.925	.88	.95	.77
Noon.	80.7	5.1	77.1	8.7	.913	.74	3.09	.76
1	81.0	5.3	77.3	9.0	.919	.80	.22	.75
2	81.0	5.3	77.3	9.0	.919	.80	.22	.75
3	81.1	5.5	77.8	8.8	.934	.95	.19	.76
4	81.1	5.3	77.4	9.0	.922	.83	.23	.75
5	81.1	4.8	77.7	8.2	.931	.94	2.93	.77
6	81.2	4.2	78.3	7.1	.949	10.14	.54	.80
7	80.7	3.5	78.2	6.0	.946	.13	.11	.83
8	80.3	3.3	78.0	5.6	.940	.07	1.96	.84
9	80.1	2.7	78.2	4.6	.946	.15	.60	.86
10	80.0	2.5	78.2	4.3	.946	.17	.47	.87
11	79.8	2.3	78.2	3.9	.946	.17	.34	.88

All the Hygrometrical elements are computed by the Greenwich Constants.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of June 1868.
Solar Radiation, Weather, &c.*

Date.	Max. Solar radiation.	Rain Gauge 1 ft. 2 in. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
	°	Inches		lb	Miles	
1	139.4	...	S. S. E. & S. W.	1.5	185.2	Scatd. \i to 5 A.M., scatd. \i to 5 P.M., scatd. \i afterwards. Fresh breeze from midnight to 10 A. M., & from 4 to 5½ P. M.
2	137.0	...	S. by W. & S. S. W.	0.4	110.0	Clear to 2 A. M., scatd. \i to 7 P. M., clear afterwards.
3	137.1	...	S. W. & S.	0.8	114.2	Clear to 8 A. M., scatd. \i to 6 P. M., clear afterwards.
4	137.0	...	S. & S. S. W.	...	141.3	Clear to 7 A. M., scatd. \i afterwards.
5	137.0	0.16	S. & S. E.	6.4	131.2	Scatd. \i to 6 A.M. \i to 11 A. M. Overcast to 2 P. M. Scatd. \i afterwards. High wind from 11½ to noon. Rain from noon to 2 P. M.
6	...	0.40	E. S. E.	2.0	157.0	Scatd. \i to 8 A. M., Overcast afterwards. Brisk wind at 9½ A. M., & from 2½ to 11 P.M. Thunder at 9 & 10 A. M. Slight rain from 9½ A. M., to 7 P. M., & at 11 P. M.
7	...	5.35	E. S. E., E. & S. S. E.	4.4	245.5	Overcast. Brisk wind at 10½ A. M. Rain whole day & night.
8	...	2.42	S. S. E., & S. S. W.	...	189.1	Overcast. Rain from midnight to 1 P. M., & drizzled at 5 & 6 P. M.
9	...	0.22	S. S. W. & S. by W.	...	63.9	Overcast. Lightning to S at 1 A.M. Light rain after intervals.
10	...	1.24	S. W. & S. S. W.	3.1	180.3	Overcast. Brisk wind from 1 to 3½ P. M. Rain nearly the whole day & night.
11	...	1.34	S, S. S. E. & S. by E.	4.7	254.5	Overcast nearly the whole day & night. Brisk wind from 10½ A. M., to 7 P. M. Rain from 2 to 8 A. M., & from 3 to 5½ P. M.
12	...	0.77	S. S. W. & S.	5.5	342.4	Overcast. High wind from 9 A. M., to 11 P. M. Rain nearly the whole day & night.
13	...	5.85	S. W. & W. N. W.	6.5	437.0	Overcast. High wind from midnight to 5 A. M., & from 9 to 11 P. M. Rain nearly the whole day & night.
14	...	3.45	S. W.	3.7	299.4	Overcast. Brisk wind from 10½ A. M. to 3½ P. M., & at 8 & 10 P. M. Rain nearly the whole day & night.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of June. 1868.
Solar Radiation, Weather, &c.*

Date.	Max. Solar radiation.	Rain Gauge 1 ft. 2 in. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
	°	Inches		lb	Miles	
15	...	0.27	S. S. W.	4.6	431.9	Overcast. High wind from 6½ A. M. to 11 P. M. Rain at 4, 7 & 8½ A. M. & at 10 P. M.
16	...	0.53	SW,SSW&WSW	4.0	400.8	Overcast. Brisk wind from midnight to 4½ A. M. Light rain from midnight to 8 A. M. & at 3, 10 & 11 P. M.
17	...	1.46	S, S.W.&S. S.W.	1.8	342.4	Overcast nearly the whole day & night. Brisk wind at 10 A. M., & from 2 to 3 P. M. Rain from midnight to 9½ A. M., & at 9¼ P. M.
18	...	1.09	S. W. & W.S.W.	1.5	263.2	Overcast. Brisk wind from 10½ A. M., to 8 P. M. Light rain at 2, 4½ & 9½ A. M., & from 4½ to 11 P. M.
19	...	0.11	S. W.& S.	2.3	317.1	Overcast. Brisk wind from 2½ to 8 A. M. Light rain from midnight to 2 A. M.
20	130.4	...	SSW, SW&S by W.	...	175.6	Stratoni to 6 A. M., clear to 11 A. M., thin \i to 7 P. M., clear afterwards.
21	131.4	0.11	S. W.&S.S.W.	2.5	132.2	Clear to 2 P. M., thin \i to 6 P. M., stratoni afterwards. Lightning to W. at 8 P. M. Light rain at 9 P. M.
22	132.0	0.35	S. S. E. & S.S.W.	1.8	135.0	Stratoni to 3 A. M., scatd. \i to 7 A. M., scatd. \i to 11 A. M. Scatd. \i to 3 P. M., clouds of kinds afterwards. Brisk wind & rain at 8½ P. M. Thunder at 9 P. M. Lightning from 8 to 10 P. M.
23	133.0	...	S. by E.&WS.W.	...	80.7	Stratoni to 5 A. M. \i to 7 P. M., clear afterwards.
24	131.0	...	SbyW,SW&SSW	...	64.5	Clear to 3 A. M., stratoni to 8 A. M. Thin \i afterwards. Lightning to N. at 8 P. M.
25	129.0	0.70	S. S. W. & S.W.	5.2	97.7	Clear to 4 A. M., scatd. \i to 8 A. M., scatd. \i to noon, stratoni to 7 P. M., overcast afterwards. Strong wind at 8½ P. M. Thunder & Lightning at 8 & 9 P. M. Rain from 8½ & 10½ P. M.
26	...	0.24	S. S. E.	0.3	143.2	\i to 3 A. M., overcast to 7 P. M. \i afterwards. Thunder at 1 P. M. Rain from 2½ to 5 A. M., & at 1 P. M.



*Abstract of the Result of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of June 1868.*

Solar Radiation, Weather, &c.,

Date.	Max. Solar radiation.	Rain Gauge 1 ft. 2 in. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
27	S. S. W. & S.	lb ...	Miles 138.7	Stratoni to 8 A. M. overcast, afterwards.
28	S. S. W, & S. W.	0.2	150.7	Overcast to 4 A. M., stratoni to 11 A. M., overcast to 7 P. M., stratoni afterwards. Drizzled between noon & 1 P. M.
29	S. S. W, S. & S. W.	0.3	235.7	Stratoni to 2 A. M., overcast to 4 P. M., stratoni afterwards. Light rain from noon to 1 P. M.
30	...	0.55	S. W. & S. S. W.	0.2	145.0	Stratoni to 4 P. M. ~i to 8 A. M. ~i to 6 P. M., stratoni afterwards. Slight rain at 9 A. M. & between 1 & 2 P. M. Rain from 10 to 11 P. M.

~i Cirri, — i Strati, ~i Cumuli, ~i Cirro-strati, ~i Cumulo strati, ~i Nimbi
~i Cirro cumuli.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of June 1868.*

MONTHLY RESULTS.

	Inches.
Mean height of the Barometer for the month...	29.552
Max. height of the Barometer occurred at 9 A. M. on the 1st.	29.804
Min. height of the Barometer occurred at 5 P. M. on the 13th.	29.309
<i>Extreme range</i> of the Barometer during the month	0.495
Mean of the daily Max. Pressures	29.606
Ditto ditto Min. ditto	29.495
<i>Mean daily range</i> of the Barometer during the month	0.111

	°
Mean Dry Bulb Thermometer for the month	83.6
Max. Temperature occurred at 3 P. M. on the 4th.	96.2
Min. Temperature occurred at 5 A. M. on the 13th.	77.0
<i>Extreme range</i> of the Temperature during the month	19.2
Mean of the daily Max. Temperature	87.9
Ditto ditto Min. ditto	79.8
<i>Mean daily range</i> of the Temperature during the month	8.1

Mean Wet Bulb Thermometer for the month	80.3
Mean Dry Bulb Thermometer above Mean Wet Bulb Thermometer	3.3
Computed Mean Dew-point for the month	78.0
Mean Dry Bulb Thermometer above computed mean Dew-point	5.6

	Inches.
Mean Elastic force of Vapour for the month	0.940

	Troy grain.
Mean Weight of Vapour for the month	10.07
Additional Weight of Vapour required for complete saturation	1.96
Mean degree of humidity for the month, complete saturation being unity	0.84

	Inches.
Rained 22 days,—Max. fall of rain during 24 hours	5.85
Total amount of rain during the month	26.61
Total amount of rain indicated by the Gauge attached to the anemometer during the month	17.80*
Prevailing direction of the Wind...	S. S. W, S. W. & S.

* The amount of rain could not be determined by the Anemometer on 13th & 14th owing to the paper tearing.



*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of July 1868.*

Latitude $22^{\circ} 33' 1''$ North. Longitude $88^{\circ} 20' 34''$ East.

Height of the Cistern of the Standard Barometer above the sea level, 18.11 feet.

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.

Date.	Mean Height of the Barometer at 32° Falt.	Range of the Barometer during the day.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture during the day.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	°	°	°	°
1	29.581	29.625	29.537	0.088	83.8	90.0	79.0	11.0
2	.593	.638	.553	.085	85.0	89.1	82.4	6.7
3	.595	.637	.557	.080	88.3	93.4	84.0	9.4
4	.564	.602	.515	.087	88.6	93.0	85.5	7.5
5	.586	.630	.510	.090	88.1	93.0	84.0	9.0
6	.629	.687	.567	.120	86.2	91.6	80.5	11.1
7	.668	.723	.624	.099	85.9	91.0	81.8	9.2
8	.651	.712	.580	.132	85.9	91.4	82.0	9.4
9	.574	.627	.498	.129	85.8	90.8	82.0	8.8
10	.569	.615	.532	.083	78.8	84.5	76.0	8.5
11	.590	.633	.520	.113	82.5	87.0	80.0	7.0
12	.616	.662	.566	.096	84.8	90.6	81.5	9.1
13	.590	.629	.534	.095	84.0	88.5	81.0	7.5
14	.565	.609	.508	.101	83.3	88.0	79.6	8.4
15	.545	.586	.479	.107	83.5	87.0	80.8	6.2
16	.567	.628	.522	.106	83.4	86.0	81.0	5.0
17	.602	.663	.544	.119	82.3	85.9	79.7	6.2
18	.599	.654	.528	.126	83.3	87.2	81.0	6.2
19	.530	.590	.457	.133	85.0	89.5	81.0	8.5
20	.468	.507	.390	.117	86.3	92.5	83.2	9.3
21	.495	.536	.452	.084	85.4	91.4	83.0	8.4
22	.513	.576	.450	.126	83.6	87.0	81.0	6.0
23	.582	.639	.525	.114	81.9	84.0	80.0	4.0
24	.632	.671	.593	.078	83.8	87.7	79.5	8.2
25	.613	.660	.537	.123	83.9	87.7	80.6	7.1
26	.562	.613	.501	.112	83.4	87.1	81.5	5.6
27	.552	.608	.497	.111	82.5	85.5	80.0	5.5
28	.574	.637	.513	.124	82.9	87.7	79.7	8.0
29	.618	.670	.575	.095	81.8	86.6	78.9	7.7
30	.644	.696	.601	.095	82.7	87.3	78.0	9.3
31	.636	.698	.557	.141	83.6	88.5	80.2	8.3

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb Thermometer Means are derived, from the hourly observations, made during the day.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of July 1868.*

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued.)

Date.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satu- ration being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
1	80.1	3.7	77.5	6.3	0.925	9.92	2.18	0.82
2	81.8	3.2	79.6	5.4	.989	10.58	1.95	.84
3	82.8	5.5	79.5	8.8	.986	.47	3.33	.76
4	83.2	5.4	80.0	8.6	1.001	.62	.30	.76
5	82.7	5.4	79.5	8.6	0.986	.47	.25	.76
6	81.4	4.8	78.0	8.2	.940	.03	2.96	.77
7	81.0	4.9	77.6	8.3	.928	9.91	.96	.77
8	81.1	4.8	77.7	8.2	.931	.94	.93	.77
9	81.9	3.9	79.2	6.6	.976	10.41	.42	.81
10	77.2	1.6	76.1	2.7	.885	9.57	0.87	.92
11	80.3	2.2	78.8	3.7	.964	10.36	1.28	.89
12	81.3	3.5	78.8	6.0	.964	.31	2.15	.83
13	81.0	3.0	78.9	5.1	.967	.37	1.80	.85
14	80.7	2.6	78.9	4.4	.967	.39	.54	.87
15	81.0	2.5	79.2	4.3	.976	.48	.52	.87
16	81.3	2.1	79.8	3.6	.995	.66	.30	.89
17	80.2	2.1	78.7	3.6	.961	.33	.25	.89
18	81.0	2.3	79.4	3.9	.983	.51	.39	.88
19	82.2	2.8	80.2	4.8	1.008	.77	.76	.86
20	82.5	3.8	79.8	6.5	0.995	.60	2.42	.81
21	82.2	3.2	80.0	5.4	1.001	.70	1.98	.84
22	80.9	2.7	79.0	4.6	0.970	.40	.63	.87
23	80.2	1.7	79.0	2.9	.970	.44	.00	.91
24	81.3	2.5	79.5	4.3	.986	.57	.53	.87
25	81.3	2.6	79.5	4.4	.986	.57	.56	.87
26	81.3	2.1	79.8	3.6	.995	.66	.30	.89
27	80.3	2.2	78.8	3.7	.964	.36	.28	.89
28	79.8	3.1	77.6	5.3	.928	9.97	.82	.85
29	78.7	3.1	76.5	5.3	.896	.65	.75	.85
30	79.6	3.1	77.4	5.3	.922	.91	.81	.85
31	80.6	3.0	78.5	5.1	.955	10.25	.78	.85

All the Hygrometrical elements are computed by the Greenwich Constants.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of July 1868.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.

Hour.	Mean Height of the Barometer at 32° Fah.	Range of the Barometer for each hour during the month.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture for each hour during the month.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	°	°	°	°
Mid- night.	29.598	29.673	29.497	0.176	82.5	86.5	78.8	7.7
1	.586	.655	.486	.169	82.2	86.5	78.5	8.0
2	.576	.652	.472	.180	81.9	86.5	78.4	8.1
3	.569	.647	.473	.174	81.6	86.0	77.0	9.0
4	.570	.640	.471	.178	81.4	85.9	76.5	9.4
5	.570	.656	.476	.180	81.2	85.5	76.5	9.0
6	.583	.666	.479	.187	81.3	85.5	76.5	9.0
7	.599	.689	.498	.191	82.0	85.7	77.5	8.2
8	.611	.700	.500	.200	83.1	88.0	76.5	11.5
9	.619	.707	.496	.211	84.4	89.5	76.0	13.5
10	.624	.712	.493	.219	85.3	90.5	76.9	13.6
11	.620	.723	.491	.232	86.1	90.9	76.5	14.4
Noon.	.605	.709	.473	.236	86.7	92.2	77.0	15.2
1	.592	.698	.443	.255	87.1	93.0	77.7	15.3
2	.572	.673	.428	.245	87.4	93.4	78.0	15.4
3	.553	.650	.411	.239	87.3	93.4	78.5	14.9
4	.539	.627	.393	.234	87.3	92.5	79.6	12.9
5	.532	.624	.390	.234	86.9	92.5	80.0	12.5
6	.539	.631	.429	.202	86.1	92.0	80.0	12.0
7	.559	.658	.442	.216	84.8	90.5	79.6	10.9
8	.579	.660	.460	.200	84.2	89.6	79.0	10.6
9	.599	.683	.484	.199	83.7	88.7	79.2	9.5
10	.610	.687	.507	.180	83.3	88.0	78.9	9.1
11	.609	.683	.502	.181	82.9	87.0	79.2	7.8

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb Thermometer Means are derived from the observations made at the several hours during the month.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of July 1868.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued.)

Hour.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of Vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satura- tion being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
Mid- night.	80.4	2.1	78.9	3.6	0.967	10.39	1.25	0.89
1	80.4	1.8	79.1	3.1	.973	.47	.07	.91
2	80.2	1.7	79.0	2.9	.970	.44	.00	.91
3	80.1	1.5	79.0	2.6	.970	.44	0.90	.92
4	79.9	1.5	78.8	2.6	.964	.38	.89	.92
5	79.8	1.4	78.8	2.4	.964	.40	.81	.93
6	79.8	1.5	78.7	2.6	.961	.35	.89	.92
7	80.3	1.7	79.1	2.9	.973	.47	1.00	.91
8	80.6	2.5	78.8	4.3	.964	.36	.50	.87
9	80.9	3.5	78.4	6.0	.952	.19	2.12	.83
10	81.2	4.1	78.3	7.0	.949	.14	.50	.80
11	81.6	4.5	78.4	7.7	.952	.15	.80	.78
Noon.	81.8	4.9	78.9	7.8	.967	.30	.88	.78
1	82.0	5.1	78.9	8.2	.967	.30	3.03	.77
2	82.3	5.1	79.2	8.2	.976	.39	.06	.79
3	82.1	5.2	79.0	8.3	.970	.33	.08	.77
4	82.2	5.1	79.1	8.2	.973	.36	.05	.77
5	82.0	4.9	79.1	7.8	.973	.36	2.89	.78
6	81.9	4.2	79.0	7.1	.970	.35	.60	.80
7	81.3	3.5	78.8	6.0	.964	.31	.15	.83
8	81.2	3.0	79.1	5.1	.973	.42	1.82	.85
9	80.8	2.9	78.8	4.9	.964	.34	.73	.86
10	80.6	2.7	78.7	4.6	.961	.31	.62	.86
11	80.6	2.3	79.0	3.9	.970	.42	.37	.88

All the Hygrometrical elements are computed by the Greenwich Constants.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of July 1868.
Solar Radiation, Weather, &c.*

Date.	Max. Solar radiation.	Rain Gauge 1 ft. 2 in. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
	°	Inches		lb.	Miles	
1	...	...	S. W. & S. S. W.	0.2	227.1	~i & ~i to 7 A. M. Stratoni afterwards.
2	...	...	S. S. W. & S.	...	248.0	Stratoni to 6 P. M. Scatd. ~i afterwards. Light rain at 5 A. M.
3	130.0	...	S. W. & S. S. W.	...	59.8	Chiefly stratoni.
4	135.0	...	S. S. W. & S. W.	...	133.7	Chiefly stratoni.
5	136.0	...	S.	0.2	53.7	Chiefly stratoni.
6	130.2	...	S. S. W. & S.	0.5	171.8	Clouds of different kinds. Lightning to N. at 8 & 9 P. M.
7	131.0	...	S. S. W.	0.5	186.1	Chiefly scatd. ~i. Drizzled at 6 P. M.
8	133.0	...	S. S. W. & S. by W.	...	210.3	Clear to 2 A. M. scatd. ~i to 4 P. M., scatd. ~i to 8 P. M., clear afterwards.
9	132.2	...	S. S. W.	2.2	282.9	Scatd. ~i to 3 A. M., scatd. ~i to 6 P. M., stratoni afterwards. Lightning from 8 to 10 P. M.
10	...	3.47	S. & S. by E.	0.3	250.4	Overcast. Lightning from midnight to 3 A. M., & at 11 P. M. Thunder from 2 to 6 A. M. Rain from 1½ A. M., to 3 P. M.
11	...	2.10	S. & S. S. W.	5.6	174.1	Overcast to 2 P. M. ~i & stratoni afterwards. High wind at midnight. Thunder & lightning at midnight & 1 A. M. Rain from midnight to 3 A. M.
12	135.5	...	S. S. W. & S. S. W.	...	128.9	~i to 3 A. M. ~i to 4 P. M., stratoni afterwards.
13	...	...	S. by E.	...	105.9	Chiefly ~i. Slight rain, at 1 & 6 P. M.
14	...	0.35	S. E. & S. S. E.	...	123.5	~i & stratoni. Light rain from 8 A. M., to 4½ P. M., & at 9 P. M.
15	130.0	0.34	S. S. E. & S.	...	148.3	Clear to 2 A. M., clouds of different kinds to 7 P. M., clear afterwards. Rain at 4, 7, & 11½ A. M., & at 3 & 5 P. M.
16	...	0.40	S. by E. & S.	...	141.5	Clear to 2 A. M., scatd. ~i & ~i afterwards. Rain at 5, 8½, 10 & 11 A. M., & at 2½ & 7 P. M.
17	...	1.23	S. S. E. & S.	0.9	135.3	Overcast to 3 P. M. ~i to 6 P. M. ~i afterwards. Thunder at 3 A. M. Lightning at 2 & 3 A. M. Rain from 2 to 6, 10 & 11 A. M., & at 3 & 5½ P. M.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of July. 1868.
Solar Radiation, Weather, &c.*

Date.	Max. Solar radiation.	Rain Gauge 1 ft. 2 in. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
	°	Inches		°	Miles	
18	...	0.02	S. by E. & S.	0.3	130.8	Clear to 3 A. M. \sim i to 9 A. M., overcast to 2 P. M. \sim i to 7 P. M., clear afterwards. Slight rain at 9, 10 & noon.
19	133.5	0.14	S. S. W. & S. by W.	...	82.5	Scatd. \sim i to 7 P. M., clear & lightning to N W afterwards. Rain at 3½ A. M.
20	138.0	0.35	S. by W. & variable	...	74.1	Scuds from S by W to 4 A. M. \sim i to 10 A. M. \sim i afterwards. Thunder at 4½ P. M. Lightning at midnight, 4 A. M. & at 8 & 11 P. M. Rain at 6 P. M.
21	139.4	0.20	[S. E. S. S. E. E. by S. & E.	2.7	73.2	Clouds of different kinds. Brisk wind at 1½ P. M. Lightning from 2 to 4 A. M. Rain at 1½ & 11½ P. M.
22	...	0.18	S. S. E. & S. E.	3.2	184.8	Chiefly strati. Brisk wind from 9 A. M., to 9½ P. M. Light rain at 8½ & 11½ A. M. & at 1, 3½ & 5 P. M.
23	...	0.78	S. & S. S. W.	2.0	173.1	Overcast. Brisk wind at 8½ A. M. Rain at 1 & from 4 to 11 A. M., & at 1, 2½ & 7½ P. M.
24	132.5	...	S. & S. by W.	1.6	291.4	Chiefly strati. Brisk wind at 3½ P. M. Drizzled at 10 A. M.
25	...	0.22	S. & S. S. W.	0.5	212.9	Clouds of various kinds. Rain from 1 to 3 P. M.
26	129.0	0.78	S. by W. & S. by E.	1.0	106.1	Strati to 6 A. M. \sim i to 11 A. M., strati to 3 P. M. \sim i afterwards. Rain at 11½ A. M. A meteor of unusual brilliancy passed at 8½ P. M.
27	130.4	0.10	S. S. E. S. & S. by E.	0.4	148.6	Clouds of different kinds. Light rain at 7 & 8 A. M. & at 3½ & 6 P. M.
28	104.4	0.09	S. E. & S. S. E.	1.8	169.8	Overcast to 5 A. M. \sim i afterwards. Brisk wind at 1 & from 3 to 5 P. M. Light rain at midnight & at 1, 2 & 6 P. M.
29	119.5	0.19	E. S. E. & S. E.	3.1	255.4	Scatd. \sim i & \sim i. Brisk wind from 9½ to 10½ A. M. & from 4½ to 6 P. M. Rain at 11 A. M. & at 1, 2, 5 & 6 P. M.
30	...	0.08	S. E. S. S. E. & S by E	2.6	245.1	Chiefly \sim i. Brisk wind from 12½ to 2 P. M. Light rain from 11 A. M. to 3 P. M.
31	120.0	0.15	S. by E. & S. by W.	0.6	188.7	Scatd. \sim i & \sim i. Rain at 1, 2, 4 & from 7½ to 10 A. M.

\sim i Cirri, — i Strati, \sim i Cumuli, \sim i Cirro-strati, \sim i Cumulo strati, \sim i Nimbi
 \sim i Cirro cumuli.

*Abstract of the Results of the Hourly Meteorological Observations,
 taken at the Surveyor General's Office, Calcutta,
 in the month of July 1868.*

MONTHLY RESULTS.

	Inches.
Mean height of the Barometer for the month...	29.584
Max. height of the Barometer occurred at 11 A. M. on the 7th.	29.723
Min. height of the Barometer occurred at 5 P. M. on the 20th.	29.390
<i>Extreme range</i> of the Barometer during the month	0.333
Mean of the daily Max. Pressures	29.634
Ditto ditto Min. ditto	29.527
<i>Mean daily range</i> of the Barometer during the month	0.107

	°
Mean Dry Bulb Thermometer for the month	84.2
Max. Temperature occurred at 2 & 3 P. M. on the 3rd.	93.4
Min. Temperature occurred at 9 A. M. on the 10th.	76.0
<i>Extreme range</i> of the Temperature during the month	17.4
Mean of the daily Max. Temperature	88.7
Ditto ditto Min. ditto	80.9
<i>Mean daily range</i> of the Temperature during the month	7.8

Mean Wet Bulb Thermometer for the month	81.0
Mean Dry Bulb Thermometer above Mean Wet Bulb Thermometer	3.2
Computed Mean Dew-point for the month	78.8
Mean Dry Bulb Thermometer above computed mean Dew-point	5.4

	Inches.
Mean Elastic force of Vapour for the month	0.964

	Troy grain.
Mean Weight of Vapour for the month	10.34
Additional Weight of Vapour required for complete saturation	1.90
Mean degree of humidity for the month, complete saturation being unity	0.85

	Inches.
Rained 23 days,—Max. fall of rain during 24 hours	3.47
Total amount of rain during the month	11.17
Total amount of rain indicated by the Gauge attached to the anemometer during the month	9.19*
Prevailing direction of the Wind	S. & S. S. W.

* The amount of rain on the 26th could not be determined by the Anemometer as the string connected with the gauge got loose after one discharge.



*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of August 1868.*

Latitude $22^{\circ} 33' 1''$ North. Longitude $88^{\circ} 20' 34''$ East.

Height of the Cistern of the Standard Barometer above the sea level, 18.11 feet.

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.

Date.	Mean Height of the Barometer at 32° Fahl.	Range of the Barometer during the day.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture during the day.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	o	o	o	o
1	29.590	29.635	29.520	0.115	86.3	91.0	82.0	9.0
2	.604	.661	.543	.118	82.3	85.0	78.0	7.0
3	.580	.631	.494	.137	85.5	91.0	80.5	10.5
4	.544	.595	.478	.117	85.9	90.2	82.6	7.6
5	.511	.557	.462	.095	85.8	92.4	80.7	11.7
6	.462	.511	.395	.116	83.6	87.0	81.5	5.5
7	.487	.546	.430	.116	82.9	86.8	80.4	6.4
8	.542	.588	.498	.090	80.6	82.5	79.7	2.8
9	.527	.576	.470	.106	83.3	91.3	79.8	11.5
10	.515	.565	.447	.118	86.4	91.5	81.9	9.6
11	.488	.541	.401	.140	82.2	88.4	75.5	12.9
12	.467	.527	.426	.101	78.6	81.2	77.0	4.2
13	.435	.502	.392	.110	79.2	80.5	77.5	3.0
14	.496	.549	.453	.096	79.2	82.4	76.5	5.9
15	.521	.575	.475	.100	80.2	82.0	79.2	2.8
16	.512	.559	.441	.118	82.6	86.0	79.2	6.8
17	.518	.565	.454	.111	80.1	82.0	78.8	3.2
18	.600	.676	.534	.142	81.8	84.6	79.5	5.1
19	.646	.701	.590	.111	84.7	89.4	79.8	9.6
20	.599	.637	.540	.097	85.0	89.5	80.5	9.0
21	.576	.615	.537	.078	84.3	89.5	79.8	9.7
22	.580	.631	.543	.088	86.6	91.8	82.9	8.9
23	.627	.691	.574	.117	85.8	91.6	82.2	9.4
24	.649	.710	.596	.114	85.8	90.1	82.5	7.6
25	.669	.750	.624	.126	83.5	85.5	78.8	6.7
26	.678	.738	.611	.127	83.1	88.4	79.0	9.4
27	.676	.728	.616	.112	84.1	88.0	79.5	8.5
28	.714	.766	.653	.113	84.1	89.5	81.1	8.4
29	.758	.815	.707	.108	82.7	87.5	80.0	7.5
30	.785	.829	.717	.112	83.7	90.5	79.0	11.5
31	.818	.879	.777	.102	83.5	88.0	80.0	8.0

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb Thermometer Means are derived, from the hourly observations, made during the day.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of August 1868.*

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued.)

Date.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satu- ration being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
1	82.1	4.2	79.2	7.1	0.976	10.41	2.61	0.80
2	80.9	1.4	79.9	2.4	.998	.74	0.84	.93
3	82.5	3.0	80.4	5.1	1.014	.83	1.89	.85
4	82.6	3.3	80.3	5.6	.011	.78	2.09	.84
5	82.2	3.6	79.7	6.1	0.992	.59	.24	.83
6	80.7	2.9	78.7	4.9	.961	.31	1.72	.86
7	80.4	2.5	78.6	4.3	.958	.30	.49	.87
8	79.6	1.0	78.9	1.7	.967	.43	0.58	.95
9	81.2	2.1	79.7	3.6	.992	.63	1.30	.89
10	82.7	3.7	80.1	6.3	1.005	.71	2.35	.82
11	79.3	2.9	77.3	4.9	0.919	9.88	1.66	.86
12	77.6	1.0	76.9	1.7	.908	.82	0.56	.95
13	78.0	1.2	77.2	2.0	.916	.91	.65	.94
14	78.0	1.2	77.2	2.0	.916	.91	.65	.94
15	79.1	1.1	78.3	1.9	.949	10.24	.64	.94
16	80.6	2.0	79.2	3.4	.976	.50	1.18	.90
17	79.2	0.9	78.6	1.5	.958	.34	0.50	.95
18	79.9	1.9	78.6	3.2	.958	.32	1.08	.91
19	81.7	3.0	79.6	5.1	.989	.58	.84	.85
20	81.4	3.6	78.9	6.1	.967	.34	2.19	.83
21	81.3	3.0	79.2	5.1	.976	.45	1.83	.85
22	81.9	4.7	79.1	7.5	.973	.36	2.78	.79
23	82.3	3.5	79.8	6.0	.995	.62	.21	.83
24	82.6	3.2	80.4	5.4	1.014	.83	.00	.84
25	81.5	2.0	80.1	3.4	.005	.77	1.23	.90
26	80.0	3.1	77.8	5.3	0.934	.03	.83	.85
27	80.8	3.3	78.5	5.6	.955	.23	.98	.84
28	80.5	3.6	78.0	6.1	.940	.07	2.14	.83
29	80.1	2.6	78.3	4.4	.949	.20	1.52	.87
30	80.2	3.5	77.7	6.0	.931	9.98	2.09	.83
31	80.0	3.5	77.5	6.0	.925	.92	.08	.83

All the Hygrometrical elements are computed by the Greenwich Constants.



*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of August 1868.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.

Hour.	Mean Height of the Barometer at 32° Fah.	Range of the Barometer for each hour during the month.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture for each hour during the month.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	°	°	°	°
Mid- night.	29.599	29.815	29.404	0.411	82.1	85.5	78.0	7.5
1	.587	.807	.403	.404	81.9	85.0	77.7	7.3
2	.575	.790	.397	.393	81.5	85.0	77.7	7.3
3	.566	.781	.392	.389	81.1	84.9	77.5	7.4
4	.564	.782	.400	.382	80.7	84.8	75.5	9.3
5	.571	.789	.408	.381	80.6	84.5	76.5	8.0
6	.586	.797	.419	.378	80.5	84.5	76.5	8.0
7	.602	.824	.424	.400	81.0	84.5	76.5	8.0
8	.616	.845	.438	.407	82.0	85.7	76.9	8.8
9	.625	.869	.442	.427	83.2	87.0	77.2	9.8
10	.628	.879	.447	.432	84.1	89.2	77.4	11.8
11	.621	.876	.445	.431	84.9	89.5	78.0	11.5
Noon.	.609	.852	.448	.404	85.5	90.0	78.0	12.0
1	.590	.832	.442	.390	86.1	91.0	79.5	11.5
2	.569	.810	.433	.377	86.4	91.6	78.5	13.1
3	.548	.794	.413	.381	86.3	92.4	78.0	14.4
4	.537	.777	.409	.368	86.2	92.0	79.5	12.5
5	.539	.781	.401	.380	85.6	91.0	78.0	13.0
6	.548	.783	.399	.384	84.9	91.0	77.5	13.5
7	.563	.799	.419	.380	83.7	88.0	78.2	9.8
8	.587	.831	.443	.388	83.4	87.0	78.5	8.5
9	.608	.845	.449	.396	83.1	86.8	78.3	8.5
10	.617	.852	.447	.405	82.7	86.0	78.5	7.5
11	.615	.858	.430	.428	82.4	85.6	78.0	7.6

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb Thermometer Means are derived from the observations made at the several hours during the month.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of August 1868.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued.)

Hour.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of Vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satura- tion being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
Mid- night.	80.5	1.6	79.4	2.7	0.983	10.56	0.95	0.92
1	80.3	1.6	79.2	2.7	.976	.50	.94	.92
2	80.1	1.4	79.1	2.4	.973	.49	.82	.93
3	79.7	1.4	78.7	2.4	.961	.37	.80	.93
4	79.6	1.1	78.8	1.9	.964	.40	.64	.94
5	79.4	1.2	78.6	2.0	.958	.34	.67	.94
6	79.5	1.0	78.8	1.7	.964	.40	.58	.95
7	79.8	1.2	79.0	2.0	.970	.46	.68	.94
8	80.1	1.9	78.8	3.2	.964	.38	1.09	.91
9	80.5	2.7	78.6	4.6	.958	.28	.61	.87
10	80.8	3.3	78.5	5.6	.955	.23	.98	.84
11	80.9	4.0	78.9	7.2	.967	.32	2.63	.80
Noon.	81.2	4.3	78.2	7.3	.946	.11	.61	.80
1	81.6	4.5	78.4	7.7	.952	.15	.80	.78
2	81.5	4.9	78.1	8.3	.943	.06	3.00	.77
3	81.6	4.7	78.3	8.0	.949	.12	2.90	.78
4	81.7	4.5	78.5	7.7	.955	.18	.81	.78
5	81.6	4.0	78.8	6.8	.964	.29	.47	.81
6	81.5	3.4	79.1	5.8	.973	.40	.09	.83
7	81.1	2.6	79.3	4.4	.979	.51	1.56	.87
8	80.9	2.5	79.1	4.3	.973	.45	.51	.87
9	80.9	2.2	79.4	3.7	.983	.54	.32	.89
10	80.6	2.1	79.1	3.6	.973	.45	.27	.89
11	80.5	1.9	79.2	3.2	.976	.50	.11	.90

All the Hygrometrical elements are computed by the Greenwich Constants.

*Abstract of the Results of the Hourly Meteorological Observations
 taken at the Surveyor General's Office, Calcutta,
 in the month of August 1868.
 Solar Radiation, Weather, &c.*

Date.	Max. Solar radiation.	Rain Gauge 1 ft. 2 in. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
	°	Inches		lb.	Miles	
1	136.0	0.07	S. W. & S. S. W.	0.4	239.6	Stratoni to 7 A. M. Scattered \nearrow i to 5 P. M. Scatd. \searrow i afterwards. Thunder at $1\frac{1}{2}$ A. M. Lightning at midnight, $1\frac{1}{2}$ & 4 A. M. Light rain at $2\frac{1}{2}$ & $3\frac{1}{2}$ A. M. \searrow i & \nearrow i to 3 A. M. Overcast to 2 P. M. Stratoni afterwards. High wind at $4\frac{1}{2}$ & $9\frac{1}{4}$ A. M. Thunder 5, 7 & 8 A. M. Lightning at 5 A. M. & 11 P. M. Rain from 5 to 11 A. M.
2	...	2.19	S, S. S. E. & S by W.	3.8	191.2	Stratoni to 7 A. M. \nearrow i & \searrow i afterwards. Lightning to N. at 8 & 11 P. M. Rain from $5\frac{1}{2}$ to 7 A. M.
3	132.0	0.31	S. & S. by W.	...	73.5	Chiefly \nearrow i. Thunder & Lightning at $11\frac{1}{2}$ P. M. Drizzled at 7. A. M. & $6\frac{1}{2}$ P. M.
4	132.0	...	S by E, SW & SSW.	...	75.9	\searrow i to 6 A. \nearrow i to 5 P. M. Overcast to 8 P. M. Stratoni afterwards. Strong wind at $4\frac{1}{4}$ & $6\frac{1}{2}$ P. M. Rain from $4\frac{1}{4}$ to 7 P. M.
5	135.0	0.15	S. W, E. & E. S. E.	3.5	72.1	Stratoni & Overcast. Brisk wind from 8 A. M. to $1\frac{1}{2}$ P. M. Rain at 2, 6, 8. & noon & at 8 & 9 P. M.
6	...	0.34	E. & E. S. E.	2.2	249.0	Stratoni & \nearrow i. Brisk wind at $2\frac{1}{2}$ & 7 P. M. Drizzled at 1 A. M. & at 1 & $2\frac{1}{2}$ P. M. Rain at $5\frac{1}{2}$ & $6\frac{1}{2}$ P. M.
7	127.8	0.16	S. E. & E.	1.7	177.4	Chiefly Overcast. Rain from midnight to 5 A. M. & from 7 A. M. to 2 P. M.
8	...	0.72	S. S. E.	...	247.2	Clear to 5 A. M. \nearrow i to 7 P. M., clear afterwards. Thunder at 2 & 3 P. M. Lightning at 7 & 10 P. M. Rain between $2\frac{1}{2}$ & 4 P. M.
9	135.6	0.24	Variable.	...	130.2	\searrow i to 2 A. M. \searrow i to 7 A. M. \nearrow i afterwards. Lightning from 8 to 11 P. M.
10	133.5	...	W. S. W.	...	83.2	\searrow i to 2 A. M. Overcast to 10 A. M. \searrow i & \searrow i to 6. P. M. Overcast afterwards. Thunder from 3 to 5 A. M., & at 6 & 11 P. M. Lightning from midnight to 5 A. M. & at 11 P. M. Rain from 3 to 8 A. M. & at 7 & 8 P. M.
11	123.5	3.06	W.S.W & variable.	...	124.9	

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of August 1868.*

Solar Radiation, Weather, &c.

Date.	Max. Solar radiation.	Rain Gauge 1 ft. 2 in. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
	°	Inches		lb	Miles	
12	...	8.19	W. & W. N. W.	11.0	210.5	Overcast. High wind from 1 to 11 p. m. Thunder & lightning at midnight. Rain whole day & night.
13	...	2.01	W. S. W. & W.	3.9	304.0	Overcast. Strong wind from 4½ a. m. to 11 p. m. Rain nearly whole day & night.
14	...	0.99	W. S. W. & S. W.	3.0	515.4	Overcast to 4 a. m. Straton afterwards. Strong wind from midnight to 6 a. m. Lightning at 11 p. m. Rain from 1 to 11½ a. m.
15	...	2.05	W. & W. S. W.	2.0	83.6	Overcast. Brisk wind from 2 to 5½ p. m. Thunder & lightning from 9 to 11 p. m. Rain after intervals.
16	120.0	1.03	W. S. W.	1.2	301.0	Overcast to 6 a. m. Wi to 6 p. m. Overcast afterwards. Brisk wind at 2½ a. m. Thunder & lightning at midnight & 1 a. m. Rain from midnight to 5 a. m. & from 9 to 11 p. m.
17	...	1.50	W. S. W.	2.2	223.0	Overcast. Brisk wind at 10 a. m. Rain from midnight to 7 p. m.
18	113.8	...	S. W.	...	136.5	Overcast to 1 p. m. Straton to 7 p. m., clear afterwards.
19	131.5	...	S. W. & W. by N.	...	39.9	Wi to 9 a. m. Wi to 4 p. m. Straton afterwards.
20	132.0	...	NNE, WSW & SW	...	74.1	Straton to 6 a. m. Wi to 2 p. m. Straton afterwards. Lightning at 2 a. m. & 11 p. m.
21	135.5	0.89	S. S. W.	...	104.4	Overcast to 7 a. m. Straton afterwards. Thunder & lightning at 2 & 3 a. m. Rain from midnight to 7 a. m.
22	138.0	...	[& S. S. W. S. by W, W. by S.	...	173.1	Straton to 6 a. m. Wi & Wi to 5 p. m. Straton afterwards. Lightning to NW at 10 & 11 p. m. Drizzled at 9 p. m.
23	134.0	...	S. & S. S. W.	...	123.2	Straton to 7 p. m. Wi afterwards.
24	129.4	...	S by E, SW & SSW.	...	124.2	Chiefly Straton.
25	...	0.47	S. S. W. & S. by E.	...	152.8	Thin Wi to 4. All overcast to 3 p. m., clouds of different kinds afterwards. Lightning to N at 2 a. m. Drizzled at 8 a. m. & 1 p. m. Rain from 9½ to 11 p. m.

Abstract of the Result of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of August 1868.

Solar Radiation, Weather, &c.,

Date.	Max. Solar radiation.	Rain Gauge 1 ft. 2 in. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
26	135.2	...	S, S. E. & S.	...	128.0	Overcast to 7 A. M. \i to 10 A. M. \i to 3 P. M. Strati afterwards. Lightning at 9 P. M. Drizzled at 1 A. M.
27	121.8	...	[& S. S. E. W. by N, S. by E.	...	75.3	Chiefly Strati.
28	136.0	...	S. by E.	...	78.6	Strati to 4 A. M. \i & \i to 1 P. M. Strati to 6 P. M. \i afterwards. Thunder at 4 P. M. Light rain at 2 P. M.
29	132.0	0.33	S. by E, S. S. E & SE.	0.2	81.3	Strati to 9 A. M. \i to 7 P. M. \i afterwards. Thunder at 3 P. M. Rain at 6 A. M. & at 1. 2½ & 6½ P. M.
30	...	0.08	S. S. E. & S. by E.	2.6	124.4	Clouds of different kinds to 11 A. M. \i to 7 P. M. \i afterwards. Brisk wind at 2½ P. M. Slight rain at 11 A. M. & at 1½ & 3½ P. M.
31	128.0	0.05	[& S. by W. S. by E, S. S. W.	...	172.4	\i to 2 A. M., clear to 6 A. M. \i to 8 P. M. \i afterwards. Slight rain at 1½, 2½ & 5 P. M.

\i Cirri. — i Strati, \i Cumuli, \i Cirro-strati, \i Cumulo strati, \i Nimbi
\i Cirro cumuli.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of August 1868.*

MONTHLY RESULTS.

	Inches.
Mean height of the Barometer for the month...	29.586
Max. height of the Barometer occurred at 10 A. M. on the 31st.	29.879
Min. height of the Barometer occurred at 3 A. M. on the 13th.	29.392
<i>Extreme range</i> of the Barometer during the month	0.487
Mean of the daily Max. Pressures	29.640
Ditto ditto Min. ditto	29.529
<i>Mean daily range</i> of the Barometer during the month	0.111

	°
Mean Dry Bulb Thermometer for the month	83.3
Max. Temperature occurred at 3 P. M. on the 5th.	92.4
Min. Temperature occurred at 4 A. M. on the 11th.	75.5
<i>Extreme range</i> of the Temperature during the month	16.9
Mean of the daily Max. Temperature	87.6
Ditto ditto Min. ditto	79.9
<i>Mean daily range</i> of the Temperature during the month	7.7

Mean Wet Bulb Thermometer for the month	80.7
Mean Dry Bulb Thermometer above Mean Wet Bulb Thermometer	2.6
Computed Mean Dew-point for the month	78.9
Mean Dry Bulb Thermometer above computed mean Dew-point	4.4

	Inches.
Mean Elastic force of Vapour for the month	0.967

	Troy grain.
Mean Weight of Vapour for the month	10.39
Additional Weight of Vapour required for complete saturation	1.54
Mean degree of humidity for the month, complete saturation being unity	0.87

	Inches.
Rained 25 days,—Max. fall of rain during 24 hours	8.19
Total amount of rain during the month	24.83
Total amount of rain indicated by the Gauge attached to the anemometer during the month	21.27
Prevailing direction of the Wind...	W. S. W. & S. W.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of September 1868.*

Latitude 22° 33' 1" North. Longitude 88° 20' 34" East.

Height of the Cistern of the Standard Barometer above the sea level, 18.11 feet.

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.

Date.	Mean Height of the Barometer at 32° Fahr.	Range of the Barometer during the day.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture during the day.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	°	°	°	°
1	29.828	29.894	29.753	.141	85.2	90.0	81.0	9.0
2	.764	.828	.700	.128	85.8	91.4	81.6	9.8
3	.695	.747	.618	.129	85.3	91.8	81.0	10.8
4	.656	.703	.571	.132	83.7	91.4	78.4	13.0
5	.660	.703	.611	.092	82.9	87.4	79.5	7.9
6	.679	.727	.619	.108	84.4	88.4	81.8	6.6
7	.724	.792	.638	.154	84.4	91.0	79.0	12.0
8	.743	.807	.671	.136	82.5	89.2	78.0	11.2
9	.739	.796	.673	.123	85.1	91.0	80.5	10.5
10	.695	.749	.609	.140	85.1	91.0	81.7	9.3
11	.608	.679	.521	.158	82.7	88.0	80.0	8.0
12	.539	.585	.485	.100	80.7	83.0	79.0	4.0
13	.525	.608	.474	.134	81.0	84.7	79.5	5.2
14	.579	.648	.516	.132	83.6	89.2	79.4	9.8
15	.591	.633	.529	.104	85.6	91.3	81.0	10.3
16	.590	.635	.541	.094	84.3	90.5	81.8	8.7
17	.540	.601	.447	.154	83.3	87.5	80.0	7.5
18	.574	.665	.479	.186	81.4	85.0	78.8	6.2
19	.651	.718	.583	.135	82.9	87.9	80.0	7.9
20	.645	.713	.579	.134	83.7	88.6	78.0	10.6
21	.652	.701	.601	.100	83.1	86.9	80.7	6.2
22	.690	.747	.649	.098	83.6	87.5	79.5	8.0
23	.685	.736	.621	.115	82.5	86.8	80.2	6.6
24	.671	.718	.622	.096	82.5	85.8	80.0	5.8
25	.719	.779	.661	.118	81.2	87.6	78.9	9.0
26	.775	.837	.728	.109	79.1	84.0	77.5	6.5
27	.803	.862	.744	.118	81.5	86.0	77.5	8.5
28	.822	.881	.761	.120	81.6	85.2	77.6	7.6
29	.823	.891	.753	.138	81.2	85.4	77.4	8.0
30	.792	.854	.724	.130	83.0	87.7	78.9	8.8

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb Thermometer Means are derived, from the hourly observations, made during the day.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of September 1868.*

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued.)

Date.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satu- ration being unity.
	°	°	°	°	Inches.	T. °r.	T. gr.	
1	80.7	4.5	77.5	7.7	0.925	9.88	2.73	0.78
2	81.3	4.5	78.1	7.7	.943	10.06	.77	.78
3	81.3	4.0	78.5	6.8	.955	.21	.43	.81
4	80.6	3.1	78.4	5.3	.952	.21	1.86	.85
5	80.6	2.3	79.0	3.9	.970	.42	.37	.88
6	81.8	2.6	80.0	4.4	1.001	.72	.59	.87
7	79.7	4.7	76.4	8.0	0.893	9.55	2.76	.78
8	79.8	2.7	77.9	4.6	.937	10.06	1.58	.86
9	81.1	4.0	78.3	6.8	.949	.14	2.43	.81
10	81.3	3.8	78.6	6.5	.958	.23	.34	.81
11	80.1	2.6	78.3	4.4	.949	.20	1.52	.87
12	79.4	1.3	78.5	2.2	.955	.31	0.73	.93
13	79.7	1.3	78.8	2.2	.964	.40	.74	.93
14	80.9	2.7	79.0	4.6	.970	.40	1.63	.87
15	82.2	3.4	79.8	5.8	.995	.62	2.14	.83
16	81.9	2.4	80.2	4.1	1.008	.79	1.49	.88
17	80.9	2.4	79.2	4.1	0.976	.48	.45	.88
18	79.5	1.9	78.2	3.2	.946	.19	.08	.90
19	80.8	2.1	79.3	3.6	.979	.51	.28	.89
20	80.6	3.1	78.4	5.3	.952	.21	.86	.85
21	80.6	2.5	78.8	4.3	.964	.36	.50	.87
22	81.1	2.5	79.3	4.3	.979	.51	.52	.87
23	80.1	2.4	78.4	4.1	.952	.23	.41	.88
24	80.6	1.9	79.3	3.2	.979	.53	.11	.91
25	79.6	1.6	78.5	2.7	.955	.29	0.92	.92
26	78.0	1.1	77.2	1.9	.916	9.91	.62	.94
27	79.4	2.1	77.9	3.6	.937	10.08	1.23	.89
28	79.3	2.3	77.7	3.9	.931	.02	.32	.88
29	78.9	2.3	77.3	3.9	.919	9.90	.31	.88
30	79.8	3.2	77.6	5.4	.928	.97	.85	.84

All the Hygrometrical elements are computed by the Greenwich Constants.



*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of September 1868.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.

Hour.	Mean Height of the Barometer at 32° Fah.	Range of the Barometer for each hour during the month.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture for each hour during the month.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	°	°	°	°
Mid- night.	29.695	29.856	29.514	0.342	81.5	84.4	78.7	5.7
1	.683	.848	.499	.349	81.3	84.2	78.5	5.7
2	.675	.840	.482	.358	81.1	83.7	78.5	5.2
3	.665	.828	.474	.354	80.8	83.5	77.6	5.9
4	.661	.817	.476	.341	80.6	83.0	78.0	5.0
5	.652	.829	.484	.345	80.5	83.0	78.0	5.0
6	.685	.848	.498	.350	80.3	83.0	77.6	5.4
7	.704	.873	.518	.355	80.9	83.8	77.5	6.3
8	.721	.890	.544	.346	82.1	85.5	77.4	8.1
9	.732	.894	.562	.332	83.7	87.5	78.0	9.5
10	.732	.893	.549	.344	84.9	89.0	78.8	10.2
11	.722	.884	.541	.343	85.5	89.8	79.5	10.3
Noon.	.703	.868	.550	.318	86.5	90.6	79.2	11.4
1	.677	.841	.518	.323	86.9	91.5	77.5	14.0
2	.649	.809	.495	.314	86.6	91.8	77.8	14.0
3	.630	.779	.466	.313	86.6	91.4	78.7	12.7
4	.622	.761	.456	.305	86.2	91.0	79.2	11.8
5	.633	.774	.447	.327	84.6	91.3	78.5	12.8
6	.645	.792	.467	.325	83.2	89.0	78.5	10.5
7	.666	.803	.488	.315	82.6	86.6	78.5	8.1
8	.685	.828	.498	.330	82.4	86.5	77.5	9.0
9	.702	.850	.537	.313	82.0	86.0	78.2	7.8
10	.708	.865	.528	.337	81.8	85.0	78.5	6.5
11	.700	.853	.510	.343	81.6	84.9	78.5	6.4

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb Thermometer Means are derived from the observations made at the several hours during the month.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of September 1868.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued.)

Hour.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of Vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satura- tion being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
Mid- night.	80.0	1.5	78.9	2.6	0.967	10.41	0.90	0.92
1	79.9	1.4	78.9	2.4	.967	.43	.81	.93
2	79.8	1.3	78.9	2.2	.967	.43	.74	.93
3	79.5	1.3	78.6	2.2	.958	.34	.73	.93
4	79.3	1.3	78.4	2.2	.952	.27	.74	.93
5	79.2	1.3	78.3	2.2	.949	.24	.74	.93
6	79.0	1.3	78.1	2.2	.943	.18	.73	.93
7	79.2	1.7	78.0	2.9	.940	.13	.97	.91
8	79.9	2.2	78.4	3.7	.952	.23	1.28	.89
9	80.7	3.0	78.6	5.1	.958	.28	.79	.85
10	81.2	3.7	78.6	6.3	.958	.26	2.23	.82
11	81.4	4.1	78.5	7.0	.955	.21	.51	.80
Noon.	81.8	4.7	79.0	7.5	.970	.33	.77	.79
1	81.9	5.0	78.9	8.0	.967	.30	.95	.78
2	81.5	5.1	78.4	8.2	.952	.15	.99	.77
3	81.6	5.0	78.6	8.0	.958	.21	.93	.78
4	81.5	4.7	78.2	8.0	.946	.09	.90	.78
5	81.1	3.5	78.6	6.0	.958	.26	.13	.83
6	80.3	2.9	78.3	4.9	.949	.18	1.71	.86
7	80.2	2.4	78.5	4.1	.955	.27	.41	.88
8	80.2	2.2	78.7	3.7	.961	.33	.28	.89
9	80.0	2.0	78.6	3.4	.958	.32	.15	.90
10	80.1	1.7	78.9	2.9	.967	.41	0.99	.91
11	79.9	1.7	78.7	2.9	.961	.35	.99	.91

All the Hygrometrical elements are computed by the Greenwich Constants.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of September 1868.
Solar Radiation, Weather, &c.*

Date.	Max. Solar radiation.	Rain Gauge 1½ ft. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
	°	Inches		lb.	Miles	
1	129.6	...	SSW, S by W & SW	3.0	85.1	~i & ~i to 6 P. M. ~i afterwards. Brisk wind at 2½ P. M.
2	136.0	...	S. W. & S. S. W.	0.7	352.7	~i to 8 A. M. ~i to 5 P. M. ~i afterwards. Lightning to W at 7 P. M. Thunder at 8 P. M.
3	134.2	0.12	S. S. W. & S. W.	1.6	208.5	~i to 4 A. M. ~i to 8 A. M. ~i to 3 P. M. ~i to 8 P. M. Straton afterwards. Brisk wind & rain at 4½ P. M. Thunder at 6 & 7 P. M. Lightning to S W at 7 & 8 P. M.
4	131.4	3.10	S. W.	...	205.9	~i to 2 A. M. ~i to 4 P. M. Overcast afterwards. High wind from 4½ to 6½ P. M. Thunder at 5 & 6 P. M. Lightning from 6 to 10 P. M. Rain from 4½ to 11 P. M.
5	...	...	S. by W. & S.	...	221.2	Chiefly ~i. Lightning at midnight & 1 A. M. & at 7 & 8 P. M. Drizzled at 5½ A. M.
6	130.0	0.05	S. E. & S. S. E.	...	144.2	Stratoni to 5 A. M. ~i to 3 P. M. Stratoni afterwards. Thunder at 4 & 5 P. M. Lightning to W at 8 & 9 P. M. Light rain at 11 A. M. & at 4 & 5 P. M.
7	135.0	0.30	S. E.	...	92.1	~i to 4 P. M. ~i afterwards. Thunder at 3 & 4 A. M. & at 6 & 9 P. M. Lightning at 3 & 4 A. M. & from 6 to 11 P. M. Rain at 3 & 4 A. M.
8	136.0	0.44	N. N. E. & variable.	...	139.6	~i & ~i. Lightning & rain at midnight. Thunder at 1 A. M.
9	135.0	...	S. E, E. S. E. & S.	...	97.7	~i to 4 A. M. ~i to 8 A. M. ~i to 6 P. M., clear afterwards.
10	137.5	...	S. & variable.	1.5	81.8	Clear to 5 A. M. ~i to 4 P. M., clear afterwards. Brisk wind at 2½ P. M. Thunder at 2 P. M. Lightning from 7 to 11 P. M.
11	131.8	0.74	S. & E.	3.5	89.5	~i to 4 A. M. ~i to 8 A. M. Stratoni & ~i to 4 P. M. Overcast afterwards. Brisk wind at 4½ P. M. Rain from 7 to 9 A. M. & from 4½ to 9 P. M.
12	...	1.21	E.	1.9	239.0	Chiefly overcast. Brisk wind from 8½ to 9½ & at 12¼ A. M. Thunder & Lightning at 9½ P. M. Rain after intervals.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of September 1868.*

Solar Radiation, Weather, &c.

Date.	Max. Solar radiation.	Rain Gauge 1½ ft. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
		Inches		lb	Miles	
13	...	1.09	E. S. E. & E.	1.8	322.5	Overcast to 1 P. M. Straton afterwards. Brisk wind from 3 to 11½ A. M. Thunder from 2 to 5 A. M. Lightning at 3 A. M. Rain from midnight to 7 A. M. & from 9 to noon & at 1½, 3½ & 6 P. M.
14	134.5	0.27	S. E. & S. by E.	0.7	229.3	~i to 6 A. M. Scuds from SE to 10 A. M. ~i to 7 P. M., clear afterwards. Rain at 4½ & 10½ A. M. & at 5½ P. M.
15	134.5	...	S. S. E., S. E. & S. W.	...	148.9	Clear to 3 A. M. ~i to 7 P. M. clear afterwards.
16	132.0	0.10	S. W. & E.	...	52.7	~i to 5 A. M. ~i to 1 P. M. Straton afterwards. Thunder & light rain at 1½ P. M. Lightning at 3 A. M.
17	127.0	0.13	E. & E. N. E.	3.1	82.6	Straton to 5 A. M. ~i to 4 P. M. Overcast afterwards. Brisk wind from noon to 2 P. M. & from 6½ to 11 P. M. Lightning at 9 P. M. Light rain at 8 & 10½ A. M. & from 5½ to 11 P. M.
18	...	0.94	S. S. E. & S. E.	2.1	324.7	Overcast to 5 A. M. ~i to 10 A. M. ~i & ~i to 6 P. M., clear afterwards. Brisk wind at 2½ 6½ & 10 A. M. Lightning from 3 to 5 A. M. & at 9 & 10 P. M. Rain at midnight, 2, 3, 7, 9 & 10 A. M. & at 5½ P. M.
19	132.0	0.26	S. S. E, S. E. & S.	...	145.3	Clear to 4 A. M., clouds of different kinds afterwards. Rain at 5 & 8 A. M. & at 2 & 4½ P. M.
20	130.8	0.99	S. & S. by W,	...	80.1	Clear to 2 A. M. ~i to 5 P. M. ~i afterwards. Rain from 6½ to 7½ A. M.
21	122.0	0.19	S. & S. by E.	0.6	168.4	Clear to 4 A. M. ~i to 1 P. M. Overcast to 6 P. M., clear afterwards. Thunder at 2 P. M. Rain at 9½ & 12½ A. M. & at 3½ & 5½ P. M.
22	...	0.24	S. by E, S. & S. S. E.	0.2	156.0	Straton to 5 A. M., clouds of different kinds afterwards. Thunder at 4 & 5½ A. M. Lightning at 3 & 4 A. M. Rain at 4½, 5½ & 10½ A. M. & at 5½ P. M.

*Abstract of the Result of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of September 1868.*

Solar Radiation, Weather, &c.,

Date.	Max. Solar radiation.	Rain Gauge 1½ ft. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
				lb	Miles	
23	129.0	0.90	S. & S. by W.	0.3	138.9	Clear to 5 A. M. \nearrow i to 6 P. M. \searrow i afterwards. Rain at 10 & 12½ A. M. & from 3 to 5 P. M.
24	131.5	0.05	S. by E. & S. S. E.	0.2	132.1	Clouds of different kinds to noon, \nearrow i to 7 P. M. \searrow i afterwards. Thunder at 5 A. M. Lightning at 7 & 8 P. M. Light rain at 4½ and Noon.
25	131.0	1.93	S. by E. & S. E.	0.4	102.3	Stratoni to 8 A. M. \searrow i to Noon. Overcast afterwards, Thunder at 12½ A. M. Rain at 2½ A. M. and from 12½ to 9 P. M.
26	...	1.15	E. & E. S. E.	0.5	167.8	Overcast to 6 P. M. Stratoni afterwards. Lightning to N. at 4 A. M. Drizzled at midnight. Rain from 10½ A. M. to 2 P. M. & at 5, 8, 9 & 10 P. M.
27	122.0	...	S. S. W. & S. by E.	0.4	105.9	Stratoni to 2 A. M., overcast to 8 A. M. \nearrow i afterwards. Drizzled at 2½, 4½ & 6½ A. M.
28	...	0.83	S. by E. & S.	1.2	159.1	Overcast to 11 A. M. Stratoni to 3 P. M. \searrow i & \nearrow i afterwards. Lightning to S. at 3 A. M. Thunder at 5½ A. M. Rain from 1½ to 7 & at 11 A. M.
29	...	0.66	S. & S. by E.	1.8	164.6	\searrow i to 2 A. M., overcast to 1 A. M. \searrow i to 8 P. M. Stratoni afterwards. Thunder at 6 & 12½ A. M. Lightning at 6 A. M. & at 11 P. M. Rain from 5 to 7 A. M. and at 1 P. M.
30	130.0	...	S. & S. by E.		164.8	\searrow i to 8 A. M. \nearrow i to 1 P. M. \searrow i afterwards. Drizzled at 2 P. M.

\searrow i Cirri, — i Strati, \nearrow i Cumuli, \searrow i Cirro-strati, \nearrow i Cumulo strati, \searrow i Nimbi
 \searrow i Cirro cumuli.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of September 1868.*

MONTHLY RESULTS.

	Inches.
Mean height of the Barometer for the month...	29.682
Max. height of the Barometer occurred at 9 A. M. on the 1st.	29.894
Min. height of the Barometer occurred at 5 P. M. on the 17th.	29.447
<i>Extreme range</i> of the Barometer during the month	0.447
Mean of the daily Max. Pressures	29.741
Ditto ditto Min. ditto	29.616
<i>Mean daily range</i> of the Barometer during the month	0.125

	°
Mean Dry Bulb Thermometer for the month	83.1
Max. Temperature occurred at 2 P. M. on the 3rd.	91.8
Min. Temperature occurred at 8 A. M. on the 29th.	77.4
<i>Extreme range</i> of the Temperature during the month	14.4
Mean of the daily Max. Temperature	88.0
Ditto ditto Min. ditto	79.6
<i>Mean daily range</i> of the Temperature during the month	8.4

Mean Wet Bulb Thermometer for the month	80.4
Mean Dry Bulb Thermometer above Mean Wet Bulb Thermometer	2.7
Computed Mean Dew-point for the month	78.5
Mean Dry Bulb Thermometer above computed mean Dew-point	4.6

	Inches.
Mean Elastic force of Vapour for the month	0.955

	Troy grain.
Mean Weight of Vapour for the month	10.25
Additional Weight of Vapour required for complete saturation	1.61
Mean degree of humidity for the month, complete saturation being unity	0.86

	Inches.
Rained 25 days,—Max. fall of rain during 24 hours	3.10
Total amount of rain during the month	15.69
Total amount of rain indicated by the Gauge attached to the anemometer during the month	10.59
Prevailing direction of the Wind	S. & S. E.

Note.—The clock attached to the Anemometer being out of order from 4th to 8th, the Max. Pressure and Rain could not be registered.



*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of October 1868.*

Latitude $22^{\circ} 33' 1''$ North. Longitude $88^{\circ} 20' 34''$ East.

Height of the Cistern of the Standard Barometer above the sea level, 18.11 feet.

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.

Date.	Mean Height of the Barometer at 32° Fahr.	Range of the Barometer during the day.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture during the day.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	°	°	°	°
1	29.787	29.854	29.719	.135	83.2	87.5	80.0	7.5
2	.775	.838	.712	.126	84.2	88.5	80.5	8.0
3	.773	.821	.714	.107	84.2	90.2	82.0	8.2
4	.760	.825	.707	.118	83.9	87.7	81.0	6.7
5	.755	.801	.705	.096	83.4	88.3	81.2	7.1
6	.737	.791	.680	.111	81.9	90.0	81.5	8.5
7	.745	.811	.692	.119	84.8	90.6	80.0	10.6
8	.750	.810	.701	.109	84.4	90.0	80.4	9.6
9	.767	.823	.721	.102	84.0	89.4	78.5	10.9
10	.820	.880	.784	.096	83.0	88.4	77.8	10.6
11	.838	.902	.792	.110	82.9	87.5	79.5	8.0
12	.863	.923	.812	.111	83.6	87.7	79.6	8.1
13	.870	.943	.824	.119	85.4	91.0	80.6	10.4
14	.872	.950	.826	.124	85.1	92.1	80.0	12.1
15	.869	.929	.821	.108	83.2	87.5	78.5	9.0
16	.907	.962	.867	.095	82.5	88.7	78.0	10.7
17	.941	30.004	.890	.114	83.1	89.0	79.0	10.0
18	.946	.015	.888	.127	82.5	87.6	77.0	10.6
19	.956	.030	.904	.126	81.7	87.5	75.5	12.0
20	.942	.012	.899	.113	81.7	87.3	76.4	10.9
21	.910	29.982	.855	.127	82.0	88.5	76.6	11.9
22	.872	.935	.810	.125	81.0	88.0	75.0	13.0
23	.876	.953	.826	.127	79.8	87.3	72.2	15.1
24	.886	.963	.840	.123	80.4	87.0	73.7	13.3
25	.876	.940	.823	.117	80.8	87.6	74.8	12.8
26	.903	.965	.860	.105	80.9	87.2	76.0	11.2
27	.945	30.025	.901	.124	79.9	87.5	73.5	14.0
28	.961	.035	.909	.126	79.5	86.5	73.0	13.5
29	.942	.017	.880	.137	78.0	85.5	70.8	14.7
30	.935	.017	.874	.143	77.5	85.4	71.5	13.9
31	.962	.042	.905	.137	77.6	84.6	71.0	13.6

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb Thermometer Means are derived, from the hourly observations, made during the day.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of October 1868.*

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued.)

Date.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satu- ration being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
1	80.5	2.7	78.6	4.6	0.958	10.28	1.61	0.87
2	80.8	3.4	78.4	5.8	.952	.19	2.05	.83
3	81.1	3.1	78.9	5.3	.967	.37	1.87	.85
4	81.4	2.5	79.6	4.3	.989	.60	.53	.87
5	81.2	2.2	79.7	3.7	.992	.63	.33	.89
6	80.3	4.6	77.1	7.8	.913	9.76	2.73	.78
7	78.8	6.0	74.6	10.2	.843	.02	3.44	.72
8	78.2	6.2	73.9	10.5	.824	8.81	.50	.72
9	77.3	6.7	72.6	11.4	.790	.47	.70	.70
10	78.1	4.9	74.7	8.3	.846	9.08	2.74	.77
11	79.8	3.1	77.6	5.3	.928	.97	1.82	.85
12	80.2	3.4	77.8	5.8	.934	10.01	2.02	.83
13	80.5	4.9	77.1	8.3	.913	9.76	.92	.77
14	79.2	5.9	75.1	10.0	.857	.15	3.42	.73
15	79.0	4.2	76.1	7.1	.885	.50	2.39	.80
16	76.5	6.0	72.3	10.2	.783	8.41	3.23	.72
17	76.1	7.0	71.2	11.9	.756	.10	.76	.68
18	75.0	7.5	69.7	12.8	.720	7.72	.92	.66
19	74.8	6.9	70.0	11.7	.727	.81	.56	.69
20	75.6	6.1	71.3	10.4	.758	8.16	.21	.72
21	75.3	6.7	70.6	11.4	.741	7.97	.50	.70
22	73.1	7.9	67.6	13.4	.672	.25	.89	.65
23	73.0	6.8	68.2	11.6	.686	.40	.35	.69
24	74.2	6.2	69.9	10.5	.725	.80	.14	.71
25	75.2	5.6	71.3	9.5	.758	8.16	2.91	.74
26	74.8	6.1	70.5	10.4	.739	7.97	3.13	.72
27	72.8	7.1	67.8	12.1	.677	.30	.48	.68
28	71.6	7.9	66.1	13.4	.640	6.92	.74	.65
29	70.0	8.0	64.4	13.6	.605	.55	.64	.64
30	70.1	7.4	64.9	12.6	.615	.67	.37	.66
31	71.1	6.5	66.5	11.1	.648	7.03	.04	.70

All the Hygrometrical elements are computed by the Greenwich Constants.



*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of October 1868.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.

Hour.	Mean Height of the Barometer at 32° Falt.	Range of the Barometer for each hour during the month.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture for each hour during the month.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	°	°	°	°
Mid- night.	29.861	29.963	29.745	0.218	79.6	83.2	74.0	9.2
1	.852	.945	.733	.212	79.1	83.0	73.6	9.4
2	.843	.946	.727	.219	78.7	82.8	73.0	9.8
3	.837	.932	.719	.213	78.3	82.5	72.0	10.5
4	.842	.947	.715	.232	77.9	82.5	71.9	10.6
5	.854	.963	.727	.236	77.6	82.2	71.0	11.2
6	.872	.983	.746	.237	77.4	82.0	70.8	11.2
7	.890	30.000	.758	.242	78.5	83.0	71.5	11.5
8	.913	.022	.772	.250	81.0	85.2	75.0	10.2
9	.926	.042	.789	.253	83.0	86.7	77.7	9.0
10	.926	.039	.791	.248	84.8	87.5	80.0	7.5
11	.907	.017	.778	.239	85.8	89.0	81.4	7.6
Noon.	.886	29.984	.761	.223	86.5	90.0	82.7	7.3
1	.856	.957	.730	.227	87.0	90.2	83.4	6.8
2	.831	.932	.703	.229	87.4	90.5	84.5	6.0
3	.816	.919	.686	.233	87.6	90.6	84.5	6.1
4	.814	.910	.686	.224	87.1	91.0	83.0	8.0
5	.818	.912	.680	.232	86.5	92.1	81.5	10.6
6	.828	.924	.689	.235	84.2	87.4	80.0	7.4
7	.842	.947	.701	.246	82.9	86.2	78.5	7.7
8	.862	.962	.725	.237	81.9	85.0	77.2	7.8
9	.874	.982	.747	.235	81.0	84.6	76.3	8.3
10	.880	.992	.756	.236	80.3	84.0	75.5	8.5
11	.875	.980	.755	.225	79.8	83.5	74.9	8.6

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb
Thermometer Means are derived from the observations made at the several
hours during the month.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of October 1868.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued.)

Hour.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of Vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satura- tion being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
Mid- night.	76.7	2.9	74.7	4.9	0.846	9.14	1.55	0.86
1	76.5	2.6	74.7	4.4	.846	.16	.37	.87
2	76.2	2.5	74.4	4.3	.838	.08	.33	.87
3	75.9	2.4	74.2	4.1	.832	.02	.26	.88
4	75.7	2.2	74.2	3.7	.832	.02	.14	.89
5	75.7	1.9	74.4	3.2	.838	.10	0.97	.90
6	75.7	1.7	74.5	2.9	.840	.12	.89	.91
7	76.6	1.9	75.3	3.2	.862	.34	1.01	.90
8	77.1	3.9	74.4	6.6	.838	.02	2.12	.81
9	77.0	6.0	72.8	10.2	.795	8.54	3.28	.72
10	77.2	7.6	71.9	12.9	.773	.26	4.20	.66
11	77.1	8.7	71.0	14.8	.751	.00	.83	.62
Noon.	76.9	9.6	71.1	15.4	.753	.03	5.07	.61
1	76.7	10.3	70.5	16.5	.739	7.85	.44	.59
2	76.7	10.7	70.3	17.1	.734	.81	.64	.58
3	76.6	11.0	70.0	17.6	.727	.71	.81	.57
4	76.5	10.6	70.1	17.0	.729	.76	.57	.58
5	76.8	9.7	71.0	15.5	.751	.99	.11	.61
6	76.9	7.3	71.8	12.4	.771	8.25	3.99	.67
7	77.3	5.6	73.4	9.5	.811	.69	.10	.74
8	77.2	4.7	73.9	8.0	.824	8.87	2.57	.78
9	77.0	4.0	74.2	6.8	.832	.96	.18	.80
10	76.9	3.4	74.5	5.8	.840	9.07	1.84	.83
11	76.7	3.1	74.5	5.3	.840	.09	.66	.85

All the Hygrometrical elements are computed by the Greenwich Constants.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of October 1868.
Solar Radiation, Weather, &c.*

Date.	Max. Solar radiation.	Rain Gauge 1½ ft. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
	°	Inches		lb.	Miles	
1	129.0	0.22	S by E. & S.S.W.	...	138.1	☁ to 8 A. M. ☁ to 4 P. M., strati to 8 P. M. ☁ afterwards. Thunder at 2½ & 3½ P. M. Rain at 1 P. M.
2	129.0	...	S.S.W. & S. by W.	...	93.6	Scuds from S S W to 3 A. M. ☁ to 3 P. M., clouds of different kinds afterwards. Lightning to S at 5 A. M.
3	135.0	...	S.S.W. & S. by E.	...	76.4	☁ to 7 A. M. ☁ to 2 P. M. ☁ afterwards. Thunder at 2 & 3 P. M. Lightning to N W at 3 A. M. Drizzled at 4 & 5 P. M.
4	131.2	...	S. by E. & S.	1.0	84.0	☁ to 7 A. M. ☁ to 3 P. M., strati afterwards. Lightning to W at 11 P. M.
5	...	1.31	S. & S. by E.	0.5	118.0	☁ & ☁ to 11 A. M., overcast to 4 P. M., clouds of different kinds afterwards. Thunder at 1½ & 2 P. M. Lightning at 7 P. M. Rain from 11 A. M. to 2 P. M.
6	125.0		S. S. W. & N. W.		30.4	☁ to 7 A. M. Clear afterwards.
7	130.0		W. S.W. & S. W.		83.2	☁ to 10 A. M. ☁ to 4 P. M. Clear afterwards. Foggy from 9 to 11 P. M.
8	127.0		S. W & W. N. W.		52.8	Clear to 3 A. M. ☁ to 9 A. M. ☁ & ☁ to 5 P. M., clear afterwards. Slightly, foggy at 11 P. M.
9	128.0		W. N. W. & N.		46.8	Chiefly ☁.
10	126.5		N, N. by E. & E.		86.6	☁ to 9 A. M. ☁ to 6 P. M. Clear afterwards. Drizzled at 3 P. M.
11	120.0		E, E. by N. & E. by S.		127.4	☁ to 6 A. M. ☁ to 7 P. M. clear afterwards.
12	125.0		E. by S. & N. W.		76.1	☁ to 7 A. M. ☁ to 6 P. M., strati afterwards.
13	128.6		E.S.E. & E. N. E.		101.3	Clear to 9 A. M. ☁ to 6 P. M. Clear afterwards. Slightly, foggy from 8 to 10 P. M.
14	128.8		E.N.E. & W. by N.		65.7	Clear to 10 A. M. ☁ to 6 P. M. clear afterwards.
15	128.5		S. W. & S.		50.2	Clear to 5 A. M. ☁ afterwards. Thunder & Lightning to S at 8 P. M.
16	128.5		S. S. W. & S.		89.4	Clouds of different kinds.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of October. 1868.*
Solar Radiation, Weather, &c.

Date.	Max. Solar radiation.	Rain Gauge 1½ ft. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
	°	Inches		lb	Miles	
17	129.0	...	N. N. W. & S. W.	...	68.5	Clear to 10 A. M. ☽i to 6 P. M., clear afterwards.
18	126.5	...	W. N. W. & S. S. E.	...	74.5	☽i to 2 A. M., clear to 1 P. M. ☽i to 4 P. M., clear afterwards.
19	127.7	...	W. N. W. & W.	...	68.9	Clear to 10 A. M. ☽i to 6 P. M. clear afterwards.
20	126.0	...	W. S. W. & S. S. W.	...	59.6	Clear to 6 A. M. ☽i & ☽i to 6 P. M., clear afterwards. Slightly foggy from 8 to 11 P. M.
21	138.0	...	S. S. W. & S. W.	...	41.6	Chiefly clear. Foggy from 7 to 11 P. M.
22	125.4	...	N. N. W. & S. by E.	0.4	65.1	Clear
23	126.0	...	N. N. W. & N. N. E.	...	97.0	Clear
24	127.0	...	E. S. E. & variable	...	76.3	Clear. Foggy from 7 to 10 P. M.
25	129.0	...	S. by W. & S. W.	...	54.0	Clear to 9 A. M. ☽i & ☽i to 6 P. M., clear to 9 P. M. ☽i afterwards.
26	125.6	...	WSW, WNW & S	...	60.0	Clear to 5 A. M. ☽i to Noon. ☽i to 3 P. M., clear afterwards. Slightly foggy from 9 to 11 P. M.
27	125.5	...	S. by E. & E. N. E.	...	46.5	Clear to 4 A. M. ☽i to 2 P. M. ☽i to 5 P. M. clear afterwards. Foggy from 8 to 11 P. M.
28	126.0	...	N by E & W. N. W.	...	75.4	Clear.
29	126.0	...	N. E. & N. N. W.	...	87.0	Clear.
30	122.0	...	S. S. E. & W. S. W.	...	85.9	Clear, foggy from 7 to 11 P. M.
31	121.0	...	S. W.	...	47.5	Clear to 11 A. M. ☽i to 1 P. M. Clear afterwards. Foggy at midnight & 1 A. M.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of October 1868.*

MONTHLY RESULTS.

	Inches.
Mean height of the Barometer for the month...	29.862
Max. height of the Barometer occurred at 9 A. M. on the 31st.	30.042
Min. height of the Barometer occurred at 5 P. M. on the 6th.	29.680
<i>Extreme range</i> of the Barometer during the month	0.362
Mean of the daily Max. Pressures	29.929
Ditto ditto Min. ditto	29.811
<i>Mean daily range</i> of the Barometer during the month	0.118

	°
Mean Dry Bulb Thermometer for the month	82.2
Max. Temperature occurred at 5 P. M. on the 14th.	92.1
Min. Temperature occurred at 6 A. M. on the 29th.	70.8
<i>Extreme range</i> of the Temperature during the month	21.3
Mean of the daily Max. Temperature	88.1
Ditto ditto Min. ditto	77.3
<i>Mean daily range</i> of the Temperature during the month	10.8

Mean Wet Bulb Thermometer for the month	76.6
Mean Dry Bulb Thermometer above Mean Wet Bulb Thermometer	5.6
Computed Mean Dew-point for the month	72.7
Mean Dry Bulb Thermometer above computed mean Dew-point	9.5

	Inches.
Mean Elastic force of Vapour for the month	0.792

	Troy grain.
Mean Weight of Vapour for the month	8.51
Additional Weight of Vapour required for complete saturation	3.03
Mean degree of humidity for the month, complete saturation being unity	0.74

	Inches.
Rained 4 days,—Max. fall of rain during 24 hours	1.31
Total amount of rain during the month	1.53
Total amount of rain indicated by the Gauge attached to the anemo- meter during the month	1.42
Prevailing direction of the Wind...	S. W. & S. S. W.

Abstract of the Hourly Meteorological Observations taken at the Surveyor General's Office, Calcutta, in the month of Oct. 1868.
MONTHLY RESULTS.

MONTHLY RESULTS.

Tables shewing the number of days on which at a given hour any particular wind blew, together with the number of days on which at the same hour, when any particular wind was blowing, it rained.

[illegible]

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of November 1868.*

Latitude 22° 33' 1" North. Longitude 88° 20' 34" East.

Height of the Cistern of the Standard Barometer above the sea level, 18.11 feet.

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.

Date.	Mean Height of the Barometer at 32° Fah.	Range of the Barometer during the day.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture during the day.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	°	°	°	°
1	29.989	30.062	29.940	.122	78.0	85.4	71.5	13.9
2	.975	.059	.924	.135	78.5	85.4	73.0	12.4
3	.985	.061	.934	.127	79.2	87.0	73.0	14.0
4	.980	.057	.935	.122	78.8	85.2	73.0	12.2
5	.908	29.979	.832	.147	78.8	85.0	73.5	11.5
6	.845	.901	.782	.119	79.1	86.0	72.2	13.8
7	.856	.907	.819	.088	77.6	83.7	72.5	11.2
8	.818	.895	.753	.142	77.0	83.0	72.5	10.5
9	.789	.848	.730	.118	76.9	84.7	71.4	13.3
10	.801	.874	.740	.134	78.3	85.8	71.5	14.3
11	.841	.912	.796	.116	79.5	87.1	73.2	13.9
12	.881	.939	.833	.106	78.0	84.0	73.0	11.0
13	.865	.925	.800	.125	76.1	82.3	71.0	11.3
14	.883	.950	.825	.125	75.0	84.0	67.4	16.6
15	.949	30.015	.901	.114	75.6	85.0	68.8	16.2
16	30.024	.103	.940	.163	73.3	82.4	66.5	15.9
17	.034	.110	.970	.140	72.1	81.0	64.8	16.2
18	.009	.083	.940	.143	72.7	81.6	64.5	17.1
19	29.991	.061	.927	.134	73.1	81.9	66.0	15.9
20	.974	.049	.924	.125	72.1	80.6	64.8	15.8
21	.987	.047	.942	.105	71.6	79.6	64.5	15.1
22	.990	.046	.936	.110	72.0	80.5	64.5	16.0
23	30.026	.106	.972	.134	72.3	81.3	64.0	17.3
24	.048	.126	.996	.130	71.8	80.2	64.5	15.7
25	.080	.162	30.025	.137	71.6	79.5	64.5	15.0
26	.082	.154	.023	.131	71.8	79.6	65.2	14.4
27	.062	.139	29.993	.146	72.8	81.0	66.0	15.0
28	.072	.137	30.023	.114	73.2	81.7	67.4	14.3
29	.093	.185	.021	.164	71.5	79.5	66.0	13.5
30	.042	.128	29.966	.162	71.7	80.0	65.0	15.0

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb Thermometer Means are derived, from the hourly observations, made during the day.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of November 1868.*

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued.)

Date.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satu- ration being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
1	71.4	6.6	66.8	11.2	0.655	7.10	3.09	0.70
2	72.6	5.9	68.5	10.0	.692	.50	2.85	.73
3	72.8	6.4	68.3	10.9	.688	.43	3.13	.70
4	72.6	6.2	68.3	10.5	.688	.43	.01	.71
5	72.6	6.2	68.3	10.5	.688	.43	.01	.71
6	72.1	7.0	67.2	11.9	.664	.17	.36	.68
7	72.1	5.5	68.2	9.4	.686	.44	2.63	.74
8	72.5	4.5	69.3	7.7	.711	.70	.19	.78
9	72.0	4.9	68.6	8.3	.695	.55	.31	.77
10	72.0	6.3	67.6	10.7	.672	.28	3.00	.71
11	72.1	7.4	66.9	12.6	.657	.09	.57	.67
12	72.7	5.3	69.0	9.0	.704	.62	2.57	.75
13	68.7	7.4	63.5	12.6	.588	6.38	3.25	.66
14	67.5	7.5	62.2	12.8	.563	.13	.18	.66
15	66.8	8.8	60.6	15.0	.534	5.80	.68	.61
16	63.4	9.9	55.5	17.8	.450	4.92	.92	.56
17	63.1	9.0	55.9	16.2	.456	.99	.54	.59
18	64.5	8.2	57.9	14.8	.488	5.33	.35	.61
19	65.4	7.7	59.2	13.9	.509	.57	.22	.63
20	64.9	7.2	59.1	13.0	.508	.56	2.97	.65
21	65.2	6.4	60.1	11.5	.525	.75	.65	.69
22	65.2	6.8	59.8	12.2	.520	.69	.81	.67
23	66.4	7.9	58.1	14.2	.491	.38	3.20	.63
24	65.1	6.7	59.7	12.1	.518	.68	2.77	.67
25	65.4	6.2	60.4	11.2	.530	.82	.58	.69
26	65.9	5.9	61.2	10.6	.544	.97	.48	.71
27	65.9	6.9	60.4	12.4	.530	.81	.90	.67
28	66.8	6.4	61.7	11.5	.554	6.04	.70	.69
29	65.9	5.6	61.4	10.1	.548	.02	.36	.72
30	64.6	7.1	58.9	12.8	.504	5.52	.91	.66

All the Hygrometrical elements are computed by the Greenwich Constants.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of November 1868.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.

Hour.	Mean Height of the Barometer at 32° Fahr.	Range of the Barometer for each hour during the month.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture for each hour during the month.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	°	°	°	°
Mid- night.	29.967	30.101	29.796	0.305	71.9	76.8	68.0	8.8
1	.957	.092	.790	.302	71.3	76.4	67.0	9.4
2	.947	.080	.779	.301	70.8	75.8	66.4	9.4
3	.940	.082	.773	.309	70.1	75.0	66.0	9.0
4	.939	.083	.772	.311	69.5	74.5	65.0	9.5
5	.951	.090	.764	.326	69.1	73.8	64.5	9.3
6	.968	.110	.777	.333	68.6	74.5	64.0	10.5
7	.988	.134	.784	.350	68.9	74.3	64.5	9.8
8	30.013	.161	.814	.347	71.3	76.7	66.5	10.2
9	.032	.185	.848	.337	74.2	80.0	68.8	11.2
10	.031	.170	.843	.327	77.0	82.5	71.8	10.7
11	.011	.144	.826	.318	79.4	84.5	75.5	9.0
Noon.	29.982	.122	.788	.334	80.8	85.6	77.0	8.6
1	.948	.071	.751	.320	82.0	86.5	78.8	7.7
2	.924	.045	.736	.309	82.5	87.0	78.0	9.0
3	.911	.031	.730	.301	82.6	87.1	77.6	9.5
4	.907	.026	.735	.291	81.4	85.5	77.4	8.1
5	.916	.037	.743	.294	80.0	84.6	75.7	8.9
6	.928	.051	.754	.297	77.7	82.6	74.0	8.6
7	.946	.066	.789	.277	76.2	82.6	72.2	10.4
8	.964	.092	.804	.288	75.0	80.8	71.2	9.6
9	.977	.109	.813	.296	74.0	79.5	70.0	9.5
10	.982	.110	.818	.292	73.2	78.0	69.0	9.0
11	.977	.106	.805	.301	72.4	77.2	68.0	9.9

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb Thermometer Means are derived from the observations made at the several hours during the month.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of November 1868.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued.)

Hour.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of Vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satura- tion being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
Mid- night.	67.8	4.1	64.5	7.4	0.607	6.67	1.81	0.79
1	67.4	3.9	64.3	7.0	.603	.63	.70	.80
2	67.0	3.8	64.0	6.8	.597	.56	.64	.80
3	66.5	3.6	63.6	6.5	.590	.48	.55	.81
4	66.3	3.2	63.7	5.8	.591	.51	.37	.83
5	65.9	3.2	63.3	5.8	.584	.43	.35	.83
6	65.6	3.0	63.2	5.4	.582	.43	.24	.84
7	65.7	3.2	63.1	5.8	.580	.39	.35	.83
8	67.1	4.2	63.7	7.6	.591	.48	.85	.78
9	68.0	6.2	63.7	10.5	.591	.45	2.64	.71
10	68.9	8.1	63.2	13.8	.582	.31	3.58	.64
11	69.6	9.8	62.7	16.7	.572	.17	4.45	.58
Noon.	69.5	11.3	61.6	19.2	.552	5.94	5.13	.54
1	69.8	12.2	61.3	20.7	.546	.86	.61	.51
2	69.7	12.8	60.7	21.8	.536	.74	.90	.49
3	69.6	13.0	60.5	22.1	.532	.71	.97	.49
4	69.4	12.0	61.0	20.4	.541	.82	.45	.52
5	69.8	10.2	62.7	17.3	.572	6.17	4.64	.57
6	69.9	7.8	64.4	13.3	.605	.56	3.54	.65
7	69.7	6.5	65.1	11.1	.619	.74	2.92	.70
8	69.2	5.8	65.1	9.9	.619	.75	.56	.73
9	68.6	5.4	64.8	9.2	.613	.71	.33	.74
10	68.3	4.9	64.4	8.8	.605	.62	.20	.75
11	67.9	4.5	74.3	8.1	.603	.61	1.99	.77

All the Hygrometrical elements are computed by the Greenwich Constants.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of November 1868.
Solar Radiation, Weather, &c.*

Date.	Max. Solar radiation.	Rain Gauge 1½ ft. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
	°	Inches		lb	Miles	
1	125.5	...	S. W. & S. by W.	...	57.7	Clear to 11 A. M., scatd. ∩i to 2 P. M., clear afterwards.
2	128.5	...	S.W. & S. by W.	...	78.3	Clear to 11 A. M., scatd. ∩i to 6 P. M., clear afterwards.
3	122.5	...	S.S.W, N. & E. S. E.	...	58.3	Clear to 10 A. M., scatd. ∩i to 4 P. M., clear afterwards. Foggy from 8 to 11 P. M.
4	112.0	...	E. S. E. & N. W.		64.9	Clear to 5 A. M., scatd. \i & ∩i afterwards. Foggy from midnight to 5 A. M.
5	127.0	...	E., S. by E. & S. S. W		55.7	Scatd. ∩i to 3 P. M., clear afterwards.
6	122.6	...	N. W. & variable		79.5	Scatd. \i & ∩i to 6 P. M., clear afterwards.
7	122.5	...	E. by S. & S. E.		83.2	Chiefly \i. Foggy from 7 to 9 A. M.
8	124.9	...	S. E.		73.7	\i to 9 A. M., scatd. ∩i to 7 P. M., clear afterwards.
9	125.4	...	S. E. & N. E.	1.0	91.6	Clear to noon, clouds of different kinds to 6 P. M., clear afterwards. Brisk wind from noon to 2 P. M.
10	126.5	...	N. E.	1.8	224.6	Clear to 2 A. M., scatd. \i & ∩i to 6 P. M., straton after-wards. Brisk wind from 9½ to 12½ A. M.
11	128.4	...	NNE, NE & N by E.		228.6	\i to 2 A. M., \i & ∩i to 7 P. M., ∩i afterwards.
12	116.7	...	N by E, NNE, & N.		183.8	Stratoni to 11 A. M., ∩i to 7 P. M., stratoni afterwards. Drizzled at 6½ P. M.
13	116.0	...	N. W. & N. N. W.		194.9	Stratoni to 4 A. M., \i to 5 P. M., clear afterwards.
14	125.0	...	N. W. & variable		84.7	Clear. Slightly foggy at 8 P. M.
15	121.0	...	W SW. & variable		179.2	Clear.
16	128.4	...	W. N. W. & N.		106.5	Chiefly clear. Slightly foggy at 8 P. M.
17	118.7	...	N. N. W. & N. W.		123.7	Clear to 6 A. M., scatd. \i to 6 P. M., clear afterwards.
18	120.8	...	nw, nby w & nnw.		136.6	Clear.
19	117.0	...	nnw, nw & w by n.		120.8	Clear.
20	115.0	...	S. W. & S. S. W.		60.4	Clear. Foggy from 7 to 11 P. M.
21	121.5	...	S. W. & S. S. W.		38.1	Clear. Slightly foggy at mid- night, 1 & 11 A. M. & from 7 to 11 P. M.



*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of November 1868.
Solar Radiation, Weather, &c.*

Date.	Max. Solar radiation.	Rain Gauge 1½ ft. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
	°	Inches		lb	Miles	
22	122.0	...	S. S. W.	...	41.9	Clear. Foggy from midnight to 8 A. M. & from 7 to 11 P. M.
23	122.0	...	N. & variable.	...	38.6	Clear. Slightly foggy at 5 & 6 A. M. & at 7, 9, 10 & 11 P. M.
24	119.4	...	N, N by W & W.	...	68.2	Chiefly clear. Foggy at midnight & 1 A. M. & at 7, 8, 10 & 11 P. M.
25	116.0	...	S.W, W by N & W. [by S.	...	37.3	Clear to 6 A. M., scatd. \i & \i to 4 P. M., clear afterwards. Foggy from midnight to 4 A. M. & from 8 to 11 P. M.
26	115.0	...	S. W. & variable.	...	54.0	Clear to 11 A. M., scatd. \i to 8 P. M., scatd. \i afterwards.
27	121.0	...	SSW, WSW & SW	...	55.1	Clear to 6 A. M., scatd. \i to 5 P. M., scatd. \i afterwards. Slightly foggy at 6 A. M. & at 7 & 8 P. M.
28	123.0	...	N. N. E. & W. by N.	...	58.3	Chiefly scatd. \i. Slightly foggy from 7 to 10 P. M.
29	120.0	...	NE, NNE & E by N.	...	73.5	Stratoni to 8 A. M., \i to 2 P. M., stratoni to 4 P. M., clouds of different kinds afterwards. Slightly foggy from 9 to 11 P. M.
30	123.6	...	N. E. & N.	...	50.3	\i to 9 A. M., \i & \i afterwards.

\i Cirri, — i Strati, \i Cumuli, \i Cirro-strati, \i Cumulo strati, \i Nimbi
 \i Cirro cumuli.

*Abstract of the Results of the Hourly Meteorological Observations
 taken at the Surveyor General's Office, Calcutta,
 in the month of November 1868.*

MONTHLY RESULTS.

	Inches.
Mean height of the Barometer for the month...	29.963
Max. height of the Barometer occurred at 9 A. M. on the 29th.	30.185
Min. height of the Barometer occurred at 3 P. M. on the 9th.	29.730
<i>Extreme range</i> of the Barometer during the month	0.455
Mean of the daily Max. Pressures	30.034
Ditto ditto Min. ditto	29.905
<i>Mean daily range</i> of the Barometer during the month	0.129

	°
Mean Dry Bulb Thermometer for the month	75.0
Max. Temperature occurred at 3 P. M. on the 11th.	87.1
Min. Temperature occurred at 6 A. M. on the 23rd	64.0
<i>Extreme range</i> of the Temperature during the month	23.1
Mean of the daily Max. Temperature	82.8
Ditto ditto Min. ditto	68.5
<i>Mean daily range</i> of the Temperature during the month	14.3

Mean Wet Bulb Thermometer for the month	68.2
Mean Dry Bulb Thermometer above Mean Wet Bulb Thermometer	6.8
Computed Mean Dew-point for the month	63.4
Mean Dry Bulb Thermometer above computed mean Dew-point	11.6

	Inches.
Mean Elastic force of Vapour for the month	0.586

	Troy grain.
Mean Weight of Vapour for the month	6.37
Additional Weight of Vapour required for complete saturation	2.94
Mean degree of humidity for the month, complete saturation being unity	0.68

	Inches.
Drizzled 1 day,—Max. fall of rain during 24 hours	Nil
Total amount of rain during the month	Nil
Total amount of rain indicated by the Gauge attached to the anemometer during the month	Nil
Prevailing direction of the Wind	S. W., N. E. & N. W.



Abstract of the Results of the Hourly Meteorological Observations taken at the Surveyor General's Office, Calcutta, in the month of Nov. 1868.

MONTHLY RESULTS.

Tables shewing the number of days on which at a given hour any particular wind blew, together with the number of days on which at the same hour, when any particular wind was blowing, it rained.

Hour.	N. by E. Rain on.	N. N. E. Rain on.	N. E. Rain on.	E. N. E. Rain on.	E. by S. Rain on.	F. Rain on.	No. of days	S. E. Rain on.	S. S. E. Rain on.	S. by E. Rain on.	S. Rain on.	S. by W. Rain on.	S. S. W. Rain on.	S. W. Rain on.	W. S. W. Rain on.	W. by S. Rain on.	W. Rain on.	Rain on.	W. by N. Rain on.	W. N. W. Rain on.	N. W. Rain on.	N. N. W. Rain on.	N. by W. Rain on.	Rain on.
Mid night	2					1		3			1	1	1	4	1	1			1	1	1	2	1	1
1	1	1	1	1	1	1		3			1	1	3	5	1	1			1	1	1	2	2	1
2	1	1	1	1	1	1		4			1	1	3	5	3	1			1	1	1	2	2	1
3	1	1	1	1	1	1		3			1	1	3	3	3	1			1	1	1	2	2	1
4	1	1	1	1	1	1		2			1	1	4	3	3	1			1	1	1	2	2	1
5	1	1	1	1	1	1		1			1	1	5	3	3	1			1	1	1	2	2	1
6	1	1	1	1	1	1		2			1	1	4	3	3	1			1	1	1	2	2	1
7	1	1	1	1	1	1		2			1	1	2	3	3	1			1	1	1	2	2	1
8	1	1	1	1	1	1		1			1	1	2	3	3	1			1	1	1	2	2	1
9	1	1	1	1	1	1		1			1	1	2	3	3	1			1	1	1	2	2	1
10	1	1	1	1	1	1		1			1	1	2	3	3	1			1	1	1	2	2	1
11	1	1	1	1	1	1		1			1	1	2	3	3	1			1	1	1	2	2	1
Noon.	2	2	2	2	2	2		1			1	1	2	1	2	2			2	2	2	2	2	1
1	2	2	2	2	2	2		1			1	1	2	1	2	2			2	2	2	2	2	1
2	2	2	2	2	2	2		1			1	1	2	1	2	2			2	2	2	2	2	1
3	2	2	2	2	2	2		1			1	1	2	1	2	2			2	2	2	2	2	1
4	2	2	2	2	2	2		1			1	1	2	1	2	2			2	2	2	2	2	1
5	2	2	2	2	2	2		1			1	1	2	1	2	2			2	2	2	2	2	1
6	2	2	2	2	2	2		1			1	1	2	1	2	2			2	2	2	2	2	1
7	2	2	2	2	2	2		1			1	1	2	1	2	2			2	2	2	2	2	1
8	2	2	2	2	2	2		1			1	1	2	1	2	2			2	2	2	2	2	1
9	2	2	2	2	2	2		1			1	1	2	1	2	2			2	2	2	2	2	1
10	2	2	2	2	2	2		1			1	1	2	1	2	2			2	2	2	2	2	1
11	2	2	2	2	2	2		1			1	1	2	1	2	2			2	2	2	2	2	1



*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of December 1868.*

Latitude $22^{\circ} 33' 1''$ North. Longitude $88^{\circ} 20' 34''$ East.

Height of the Cistern of the Standard Barometer above the sea level, 18.11 feet.

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.

Date.	Mean Height of the Barometer at 32° Fahl.	Range of the Barometer during the day.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture during the day.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	o	o	o	o
1	30.013	30.086	29.962	0.124	68.6	76.0	63.5	12.5
2	.089	.163	30.039	.124	68.0	77.6	60.0	17.6
3	.115	.183	.049	.134	67.9	77.5	59.5	18.0
4	.119	.184	.060	.124	68.6	77.0	62.0	15.0
5	.112	.186	.051	.135	69.9	79.0	62.5	16.5
6	.092	.161	.027	.134	70.9	79.5	62.5	17.0
7	.076	.157	29.992	.165	70.3	77.5	64.0	13.5
8	.029	.111	.961	.150	69.6	77.7	62.5	15.2
9	.002	.055	.934	.121	69.0	76.6	62.4	14.2
10	29.997	.074	.935	.139	69.1	77.2	62.4	14.8
11	.961	.034	.895	.130	69.7	77.5	62.5	15.0
12	.944	.015	.891	.124	70.9	79.5	63.5	16.0
13	.992	.070	.927	.143	72.2	81.0	66.0	15.0
14	30.052	.137	30.001	.136	71.7	80.0	64.4	15.6
15	.093	.156	.028	.128	71.5	80.0	65.5	14.5
16	.143	.206	.088	.118	70.2	79.0	64.3	14.7
17	.142	.200	.081	.119	70.1	78.3	62.5	15.8
18	.106	.177	.033	.144	69.9	78.5	62.2	16.3
19	.071	.136	.019	.117	70.2	78.2	65.0	13.2
20	.103	.194	.061	.133	69.0	76.4	63.2	13.2
21	.048	.123	29.992	.131	66.9	74.6	60.0	14.6
22	.024	.103	.967	.136	66.5	74.0	59.5	14.5
23	.043	.134	.986	.148	64.7	73.2	56.5	16.7
24	.021	.103	.973	.130	64.7	73.7	56.0	17.7
25	.026	.091	.973	.118	67.6	76.4	59.8	16.6
26	.063	.146	.995	.151	66.2	75.7	58.5	17.2
27	.017	.098	.949	.149	66.0	75.5	57.0	18.5
28	.010	.084	.963	.121	69.1	79.1	61.4	17.7
29	.005	.090	.946	.144	68.9	78.0	61.0	17.0
30	.027	.116	.983	.133	67.0	74.4	61.5	12.9
31	.066	.166	30.018	.148	64.4	72.4	58.0	14.4

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb Thermometer Means are derived, from the hourly observations, made during the day.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of December 1868.*

Daily Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued.)

Date.	Mean Wet Bulb Ther. moneter.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satu- ration being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	
1	62.1	6.5	56.9	11.7	0.472	5.19	2.48	0.68
2	60.4	7.6	54.3	13.7	.432	4.77	.76	.63
3	59.5	8.4	52.8	15.1	.411	.54	.97	.61
4	60.8	7.8	54.6	14.0	.437	.82	.85	.63
5	63.5	6.4	58.4	11.5	.496	5.45	.53	.68
6	64.6	6.3	59.6	11.3	.516	.67	.56	.69
7	64.2	6.1	59.3	11.0	.511	.61	.47	.69
8	63.6	6.0	58.8	10.8	.503	.53	.37	.70
9	63.1	5.9	58.4	10.6	.496	.46	.30	.70
10	63.4	5.7	58.8	10.3	.503	.54	.24	.71
11	64.0	5.7	59.4	10.3	.513	.64	.29	.71
12	66.2	4.7	62.4	8.5	.567	6.22	.01	.76
13	67.7	4.5	64.1	8.1	.599	.56	1.99	.77
14	66.8	4.9	62.9	8.8	.576	.31	2.12	.75
15	65.9	5.6	61.4	10.1	.548	.02	.36	.72
16	63.6	6.6	58.3	11.9	.494	5.43	.62	.68
17	63.3	6.8	57.9	12.2	.488	.36	.67	.67
18	63.1	6.8	57.7	12.2	.485	.33	.65	.67
19	63.5	6.7	58.1	12.1	.491	.40	.65	.67
20	61.9	7.1	56.2	12.8	.461	.07	.69	.65
21	59.2	7.7	53.0	13.9	.414	4.58	.70	.63
22	58.5	8.0	52.1	14.4	.401	.45	.74	.62
23	56.7	8.0	50.3	14.4	.377	.20	.60	.62
24	57.3	7.4	51.4	13.3	.392	.36	.44	.64
25	62.2	5.4	57.9	9.7	.488	5.38	.06	.72
26	58.3	7.9	52.0	14.2	.400	4.43	.69	.62
27	58.5	7.5	52.5	13.5	.407	.51	.57	.64
28	63.4	5.7	58.8	10.3	.503	5.54	.24	.71
29	61.5	7.4	55.6	13.3	.452	4.99	.75	.65
30	59.8	7.2	54.0	13.0	.428	.73	.57	.65
31	57.1	7.3	50.5	13.0	.389	.23	.51	.63

All the Hygrometrical elements are computed by the Greenwich Constants.



*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of December 1868.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements dependent thereon.

Hour.	Mean Height of the Barometer at 32° Fahr.	Range of the Barometer for each hour during the month.			Mean Dry Bulb Thermometer.	Range of the Tempera- ture for each hour during the month.		
		Max.	Min.	Diff.		Max.	Min.	Diff.
	Inches.	Inches.	Inches.	Inches.	°	°	°	°
Mid- night.	30.055	30.163	29.941	0.222	65.6	69.5	60.5	9.0
1	.047	.152	.936	.216	64.8	69.0	59.8	9.2
2	.038	.140	.925	.215	64.2	68.5	59.0	9.5
3	.030	.134	.920	.214	63.5	68.0	58.6	9.4
4	.028	.131	.914	.217	62.9	67.5	57.5	10.0
5	.040	.135	.924	.211	62.3	67.0	57.0	10.0
6	.054	.151	.939	.212	61.8	66.5	56.4	10.1
7	.075	.163	.961	.202	61.8	66.2	56.0	10.2
8	.102	.188	.986	.202	63.6	67.5	56.8	10.7
9	.123	.202	30.006	.196	67.2	71.0	61.8	9.2
10	.126	.206	.015	.191	70.8	75.0	65.5	9.5
11	.107	.190	29.998	.192	73.5	77.0	67.6	9.4
Noon.	.075	.162	.959	.203	75.1	78.5	69.0	9.5
1	.040	.128	.925	.203	76.2	79.8	70.5	9.3
2	.016	.101	.905	.196	76.9	81.0	71.5	9.5
3	.001	.095	.891	.204	76.8	79.6	72.4	7.2
4	29.997	.088	.893	.195	75.7	78.6	71.2	7.4
5	30.005	.099	.900	.199	74.3	77.3	70.0	7.3
6	.017	.116	.914	.202	71.8	75.2	67.6	7.6
7	.032	.144	.929	.215	70.2	73.8	65.5	8.3
8	.048	.148	.947	.201	68.9	72.6	64.0	8.6
9	.060	.165	.955	.210	67.8	71.5	63.3	8.2
10	.069	.172	.970	.202	66.7	70.7	61.8	8.9
11	.064	.169	.954	.215	65.9	70.5	61.0	9.5

The Mean Height of the Barometer, as likewise the Dry and Wet Bulb Thermometer Means are derived from the observations made at the several hours during the month.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of December 1868.*

Hourly Means, &c. of the Observations and of the Hygrometrical elements
dependent thereon.—(Continued.)

Hour.	Mean Wet Bulb Ther- mometer.	Dry Bulb above Wet.	Computed Dew Point.	Dry Bulb above Dew Point.	Mean Elastic force of Vapour.	Mean Weight of Vapour in a Cubic foot of air.	Additional Weight of Vapour required for complete saturation.	Mean degree of Humi- dity, complete satura- tion being unity.
	°	°	°	°	Inches.	T. gr.	T. gr.	.
Mid- night.	61.6	4.0	58.4	7.2	0.496	5.50	1.50	0.79
1	61.1	3.7	58.1	6.7	.491	.45	.38	.80
2	60.6	3.6	57.4	6.8	.480	.33	.36	.79
3	60.1	3.4	57.0	6.5	.473	.27	.28	.81
4	59.7	3.2	56.8	6.1	.470	.25	.18	.82
5	59.2	3.1	56.4	5.9	.464	.18	.13	.82
6	58.7	3.1	55.9	5.9	.456	.10	.11	.82
7	58.7	3.1	55.9	5.9	.456	.10	.11	.82
8	59.9	3.7	56.6	7.0	.467	.21	.36	.79
9	61.3	5.9	56.6	10.6	.467	.16	2.19	.70
10	63.0	7.8	56.8	14.0	.470	.16	3.04	.63
11	63.7	9.8	56.8	16.7	.470	.13	.77	.58
Noon.	64.0	11.1	56.2	18.9	.461	.01	4.33	.54
1	64.0	12.2	55.5	20.7	.450	4.89	.77	.51
2	64.2	12.7	55.3	21.6	.447	.85	5.01	.49
3	63.9	12.9	54.9	21.9	.441	.78	.05	.49
4	63.5	12.2	55.0	20.7	.442	.81	4.70	.51
5	63.9	10.4	56.6	17.7	.467	5.09	.03	.56
6	64.3	7.5	58.3	13.7	.494	.40	3.05	.64
7	63.9	6.3	58.9	11.3	.504	.55	2.50	.69
8	63.3	5.6	58.8	10.1	.503	.54	.20	.72
9	62.6	5.2	58.4	9.4	.496	.48	.00	.73
10	62.3	4.4	58.8	7.9	.503	.56	1.67	.77
11	61.8	4.1	58.5	7.4	.498	.52	.54	.78

All the Hygrometrical elements are computed by the Greenwich Constants.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of December 1868.
Solar Radiation, Weather, &c.*

Date.	Max. Solar radiation.	Rain Gauge 1½ ft. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
	°	Inches		lb.	Miles	
1	111.0	...	W.S.W., W&SW.	...	52.7	Chiefly \i. Slightly foggy at midnight & at 1 A. M.
2	118.5	...	S.W. & W. by N	...	73.2	Scatd. \i to 5 P. M., clear afterwards. Foggy at 9 & 10 P. M.
3	116.4	...	N. by W. & N. by E.	...	102.7	Scatd. \i to 1 P. M., clear to 5 P. M., scatd. \i afterwards.
4	119.0	...	N. N. W.	...	147.4	Scatd. \i to 6 P. M. clear afterwards.
5	120.5	...	N.N.W, NNE&N.	...	126.4	Clear to 2 P. M., scatd. \i to 6 P. M., clear afterwards.
6	126.0	...	N. & S. E.	...	115.0	Clear to 5 A. M., \i to 9 A. M. \i & \i to 5 P. M., \i afterwards.
7	119.4	...	E. by S. & N.	...	78.2	Scatd. \i to 5 A. M., \i to 8 A. M., \i to 3 P. M., clear afterwards. Slightly foggy from 7 to 11 P. M.
8	118.7	...	N., N. W. & S. W.	...	91.0	Clear. Slightly foggy at 8, 9 & 11 P. M.
9	118.0	...	S. S. W. & S. W.	...	51.0	Clear. Foggy from midnight to 4 A. M., at 8 A. M., & at 9 P. M.
10	117.0	...	S. & S. S. W.	...	46.7	Clear. Slightly foggy from 6 to 8 A. M. & at 6 & 9 P. M.
11	112.5	...	E., S. E. & S. W.	...	38.5	Clear to 11 A. M., scatd. \i to 4 P. M., clear afterwards. Foggy at 6 & 7 A. M., & at 8 P. M.
12	119.8	...	S. & S. W.	...	47.5	Clear to 9 A. M., scatd. \i to 3 P. M., clear afterwards. Foggy from 3 to 8 A. M.
13	120.6	...	S. & S. S. W.	...	60.7	Clear to 9 A. M., scatd. \i to 5 P. M., clouds of different kinds afterwards. Foggy from 3 to 9 A. M.
14	122.0	...	S. S. E. & S S W.	...	98.5	Clear to 6 A. M., scatd. \i to 10 A. M., scatd. \i to 6 P. M., clear afterwards.
15	120.0	...	SE, WNW & variable.	...	43.2	Clear to noon, scatd. \i to 5 P. M., clear afterwards. Slightly foggy at 5 & 6 A. M. & at 7 & 8 P. M.
16	131.0	...	S. S. E. & N.	...	77.8	Chiefly clear.
17	117.0	...	N. & W. by N.	...	114.1	Clear. Slightly foggy at 10 & 11 P. M.
18	119.8	...	S W. & W by S.	...	49.7	Clear to 1 P. M., \i to 8 P. M., clear afterwards. Slightly foggy at 6 & 7 A. M.
19	117.4	...	E by N & variable.	...	94.3	Chiefly clear. Foggy at 7 P. M.

*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of December 1868.*

Solar Radiation, Weather, &c.

Date.	Max. Solar radiation.	Rain Gauge 1½ ft. above Ground.	WIND.			General aspect of the Sky.
			Prevailing direction.	Max. Pressure	Daily Velocity.	
	°	Inches		in	Miles	
20	122.0	...	N.N.E.&W.N.W.	...	98.0	Clear to 3 A. M., \searrow i to 8 A. M., clear to noon, \sim i to 5 P. M., clear afterwards. Slightly foggy at 10 & 11 P. M.
21	116.0	...	N. E. & S. W.	...	86.9	Clear. Slightly foggy from 7 to 11 P. M.
22	110.6	...	S.S.W. & variable	...	65.3	Clear. Slightly foggy at midnight & 1 A. M. & from 7 to 11 P. M.
23	116.0	...	N. by E. & N. E.	...	55.0	Clear. Slightly foggy from 8 to 11 P. M.
24	117.0	...	N by E & W. S. W	...	57.4	Clear. Slightly foggy at midnight & 1 A. M. & from 7 to 10 P. M.
25	115.0	...	S. by W., S. & S. W.	...	30.8	Clear to 7 A. M., scatd. \sim i to 5. P. M., clear afterwards.
26	111.8	...	E.N.E & N.NE.	...	115.5	Clear. Slightly foggy from 7 to 11 P. M.
27	116.0	...	N. E. & S. by W.	...	53.0	Clear. Foggy at midnight & 1 A. M.
28	118.5	...	s. by W. E. S. E & N N W.	...	42.1	Clear to 6 A. M., stratoni to 10 A. M., clear afterwards. Slightly foggy from 9 to 11 P. M.
29	112.0	...	N. N W,	...	59.2	Clear. Foggy to midnight & 1 A. M. & from 7 to 11 P. M.
30	109.5	...	WSW & variable.	...	79.1	Clear to 5 A. M., scatd. \searrow i to noon, clear afterwards. Slightly foggy from midnight to 4 A. M. & from 8 to 10 P. M.
31	115.0	...	N. by E. & W. N. W.	...	75.0	Clear. Foggy at midnight & from 8 to 11 P. M.

\searrow i Cirri, — i Strati, \sim i Cumuli, \searrow i Cirro-strati, \sim i Cumulo strati, \searrow i Nimbi
 \searrow i Cirro cumuli.



*Abstract of the Results of the Hourly Meteorological Observations
taken at the Surveyor General's Office, Calcutta,
in the month of December 1868.*

MONTHLY RESULTS.

	Inches.
Mean height of the Barometer for the month...	30.052
Max. height of the Barometer occurred at 10 A. M. on the 16th.	30.206
Min. height of the Barometer occurred at 3 P. M. on the 12th.	29.891
Extreme range of the Barometer during the month	0.315
Mean of the daily Max. Pressures	30.127
Ditto ditto Min. ditto	29.993
Mean daily range of the Barometer during the month	0.134

	°
Mean Dry Bulb Thermometer for the month	68.7
Max. Temperature occurred at 2 P. M. on the 13th.	81.0
Min. Temperature occurred at 7 A. M. on the 24th	56.0
Extreme range of the Temperature during the month	25.0
Mean of the daily Max. Temperature	77.1
Ditto ditto Min. ditto	61.6
Mean daily range of the Temperature during the month	15.5

Mean Wet Bulb Thermometer for the month	62.1
Mean Dry Bulb Thermometer above Mean Wet Bulb Thermometer	6.6
Computed Mean Dew-point for the month	56.8
Mean Dry Bulb Thermometer above computed mean Dew-point	11.9

	Inches.
Mean Elastic force of Vapour for the month	0.470

	Troy grain.
Mean Weight of Vapour for the month	5.18
Additional Weight of Vapour required for complete saturation	2.41
Mean degree of humidity for the month, complete saturation being unity	0.67

	°
Mean Max. Solar radiation Temperature for the month.	117.0

	Inches.
Rained no day.—Max. fall of rain during 24 hours	Nil
Total amount of rain during the month	Nil
Total amount of rain indicated by the Gauge attached to the anemometer during the month	Nil
Prevailing direction of the Wind...	N. N. W., S. W. & N.

MONTHLY RESULTS.

Tables shewing the number of days on which at a given hour any particular wind blew, together with the number of days on which at the same hour, when any particular wind was blowing, it rained.

Hour.	N.	N. by E.	N. N. E.	N. E.	Rain on.	E. N. E.	E. N. on.	E. by S.	E. S. E.	Rain on.	S. E.	Rain on.	S.	Rain on.	S. by W.	S. S. W.	S. W.	Rain on.	W. S. W.	W. on.	W. by S.	W. S. on.	W. by N.	W. N. on.	W. N. W.	N. W.	Rain on.	N. N. W.	Rain on.	N. by W.	Rain on
Mid night	3	1	1	1	1	1	1	1	1	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
1	4	1	1	1	1	1	1	1	1	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
2	4	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
3	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
4	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
5	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
6	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
7	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
8	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
9	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
10	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
11	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Noon.	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
1	5	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
2	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
3	4	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
4	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
5	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
6	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
7	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
8	4	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
9	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
10	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
11	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1



JOURNAL
OF THE
ASIATIC SOCIETY.

EXTRA NUMBER.

CATALOGUE OF REPTILES
IN THE
MUSEUM OF THE ASIATIC SOCIETY
OF
BENGAL.

BY

W. THEOBALD, JUN., ESQ.

[Published by order of the Council of the Asiatic Society, Bengal.]

CALCUTTA:

PRINTED AT THE BAPTIST MISSION PRESS.

1868.

EXPLANATORY NOTICE.

THE printing of this Catalogue was commenced in 1865, shortly after the receipt of Mr. W. Theobald's MSS. ; but in consequence of the difficulties experienced in correcting proofs, and also in consequence of insufficient instructions regarding the execution of the plates having been at first issued, a delay of nearly three years has occurred in its publication. This delay is greatly to be regretted, because many new species and genera of reptiles are described in this paper. The dates of publication have accordingly to be rectified. The Catalogue has been printed by order of the Council, and is now issued as an extra number of the Journal.

*The Nat. Hist. Secretary,
Asiatic Society, Bengal.*

Calcutta, June, 1868.



ERRATA

(*In the Press.*)

For "Gunther" read passim "Günther." •

Page 9, line 18, from above for "causticly" read "caustically."

" 9, " 32 " " for "Dum et Bib." read "Dum. et Bib."

" 11, " 10 " below omit "(Vide Plate.)"

" 14, " 5 " above for "*P. tentori*" read "*P. TENTORIA*."

" 14, " 28 " " for "*P. SMITH, Gunther*" read "*P. SMITH, Günther*."

" 17, " 16 " " omit "A" after "3."

" 18, " 6 " " for "195 inches" read "194 inches."

" 27, " 14 " " for "Weigmann" read "Wiegmann."

" 28, " 6 " " transfer " , " from *before* after the word "longitudinally."

" 30, " 34 " " "*Gecko Harriettæ, Tytler, MSS.*" see *Journal Asiatic Society, Bengal, 1865, Vol. XXXIII, p. 548.*

" 33, " 13 " " for "Gray" read "Grey." •

" 59, " 5 " " for "Merrem" read "Merrem."

" 61, " 6 " " for "*Thaïet tmio*" read "*Thaïet-mio*."

" 66, " 10 " " transfer " , " from after before the word "scales."

" 76, " 29 " " for "Trig" read "Trig."

" 76, " 31 " " omit " , " after "*Tropidolæmus*."

" 80, " 6 " " for "Weigm." read "Wiegman."

" 81, " 6 " below ; the name "*P. Frithii*." ought to be printed in
 • Roman capital letters, as it designates a
 newly named species, not, I presume,
 identical with the previous one.

" 88, " 9 from above for "*PANGOHURA TECTURA*" read "*PANGSHURA TENTORIA*."

" 88, " 19 " " for "candal" read "caudal."

ERRATA

(*In the Plates.*)

On the fourth plate omit "No. 27" after the name of the species "*Pangshura Smithii*."

PREFATORY REMARKS.

The present Catalogue originated in this wise—

Having, at the commencement of the rains, to return to Calcutta on duty from Rangoon, where I had been paying some attention to the Reptiles of the country, I determined to seize the opportunity offered to me, of examining the types of those species described by Blyth from Birma and Tenasserim, and any other specimens in the Museum of the Asiatic Society of Bengal, which might enlarge my knowledge of the Reptiles of the Province.

Finding that Dr. Anderson, Curator of the Indian Museum, was engaged in a searching enquiry into the state of the collections, I offered to compile a Catalogue of the Reptiles in the Museum, and thereby, to some extent, lighten his labours. My offer being cordially acceded to by Dr. Anderson and the Council, the present work is the result, and I trust that it will not only clear up some erroneous identifications, but be the means of directing attention to the comparatively poor collection which the Museum possesses of Indian reptiles, when it should have a much finer one.

The list of desiderata is so very extensive, that I trust many large accessions may be looked for, when members of the Society and others, scattered throughout the length and breadth of this glorious land, only know what is required of them. With this view I urged that this Catalogue should be published as an extra number of the Journal, that by its circulation to members, the wants of the Museum might become more generally known.

In the preparation of this Catalogue, I have had the inestimable advantage of following 'Dr. Gunther's Reptiles of British India,' which I may be said to have taken as the basis of my own, though I have not slavishly followed it, when I thought an



alteration in arrangement or nomenclature desirable; as, for instance, in the case of the genus *Eumeces*, to which Gunther refers no less than sixteen species, but respecting which assemblage I have preferred adhering to the arrangement in Gray's Catalogue of lizards in the British museum, as at once an easier and more natural classification.

Then again, I have removed the important family of Homalopsidæ from their place next the Colubridæ, to their more natural location alongside of the Hydrophidæ. The Homalopsidæ may be thought to have relations with the Aquatic Colubridæ, but these can only be said to be aquatic in the sense of more particularly affecting the vicinity of water than other snakes, whether for food or delectation; but a fondness for water is not peculiar or restricted to them, as numberless other snakes, the true Colubri, the Cobras and Bungari, &c. equally delight in water and its vicinity.

Between the Hydrophidæ and Homalopsidæ on the other hand, the connexion is much stronger and, so to speak, more organic. The Homalopsidæ are true water snakes, rarely seen on land; and being viviparous, are, like the Hydrophidæ, not compelled to resort to the land for the deposition of eggs. Some of the species too, if not most of them, affect tidal waters, and are equally at home in salt and fresh water. The coloration too of some, such as *Hipistes*, is essentially that of the Hydrophidæ; and *Hipistes*, being moreover a marine as well as a river species, seems to form a natural link between the two families.

The curious genus *Xenopeltis* I have placed next to *Python*, for no better reason, perhaps, than that it is as much in place there as any where. The brilliant metallic lustre which both display during life, far surpasses what I have remarked in any other snakes.

Several new genera will be found described in the following pages, and some new species. Two species I have removed from *Ablabes* which Gunther includes, but my reasons are I think, sound. If such and such a character is of importance, and constantly used as a generic character, as the presence or

absence of keels, the number of rows of scales, the suppression of some of the normal plates of the head, &c. &c., how can we consistently ignore these characters in the case of some genus which we want to make the receptacle for forlorn unappropriated species? Some of the genera of Colubridæ are established on very shadowy characters, *Herpetoreas* for instance; yet in *Ablabes*, Gunther includes species, affording excellent characters for separation, and which in fact demand separation. Species are included in it with two, three or four frontals, smooth scales or keeled scales, and from 13 to 17 rows of scales. I by no means think, that it would not be a gain, where practicable, to enlarge the generic definition, so as judiciously to include closely allied forms merely excluded by some trivial character; such a process is, I think, wanted, but it requires caution to carry it out: but, taking the genera of serpents as they stand, and bearing in view the admitted weight of certain characters, why, I ask, and on what grounds, are we entitled to relax our principles of classification, and make a particular genus a receptacle wherein to impound aberrant species, like *Ablabes*, as it stands in Gunther's catalogue, or the still more miscellaneous throng constituting *Eumeces*?

This is, however, a mere difference of opinion, and I fully acknowledge, whilst adopting a slight modification of his arrangement, the temerity of dissenting from the verdict of so profound a savant as Dr. Gunther, on a matter of classification.

I have also separated the terrestrial herbivorous lizards as a distinct Family, (*Uromasticidæ*), from the *Agamidæ*. Their habits, food, and aspect warrant this arrangement, and I cannot help thinking that Dr. Gunther has been misled as regards the arboreal habits of *Leiolepis*, which is, I believe, eminently and solely a terrestrial and burrowing lizard. Cantor appears to be the authority on which their reputed arboreal habits rest, but his words do not seem to convey necessarily that he was an eye-witness of their powers of flight, beyond evolutions performed under unnatural conditions and under confinement in a cage. Doubtless the mechanism of the expansile ribs suggested the idea of their

using them as Draco is known to do : at the same time, he appears to have been ignorant of their burrowing habits, and to have only noted them in captivity. His words are, " Twelve were *at one time* obtained from a spice plantation in province Wellesley ;" and again, " the *Malay who brought the lizards* asserted they were frugivorous, and might be fed with soft fruit and boiled rice, which was perfectly true." These are not the words of an observer of the animal in a state of nature, and no allusion is made to their gregarious cuniculine mode of life.

It would be very interesting to determine, if, as I suspect may be the case, *Moloch horridus* from Australia belongs to the same family and exhibits the same traits ; but I did not like to injure the Society's specimen by opening it, when a query will probably elicit fuller information from those able to obtain it from fresh specimens.

The family *Geoemydidae*, I have established for those *Emydinae* whose males have a concave sternum ; a sexual adaptation to their terrestrial habits.

The following have been the most important contributors to the reptile collection, though its neglected state is an ungrateful return for the liberality of the donors. *Contra spem meliora speramus !* Dr. Kelaart, Ceylon ; Major Berdmore, Pegu ; Major W. S. Sherwill, Darjeeling ; Rev. F. Fitzgerald, North Carolina ; Dr. Jerdon, South India ; W. Theobald, Esq., Jnr., Punjab and Pegu ; E. Robinson, Esq., Assam ; Lieut.-Cols. Phayre and Tytler, and others noted in the proper place.

I must not omit to record my obligation to H. H. Locke, Esq., for the great care he has bestowed on the Plates, which, it must be allowed, reflect considerable credit on his pupils to whom their execution was entrusted.

W. THEOBALD, JUNIOR.

Calcutta, Sept. 1865.

CATALOGUE OF REPTILES

IN THE

Museum of the Asiatic Society of Bengal,

1 8 6 6.



CLASS REPTILIA.

SECTION A.—CATAPHRACTA, SHIELDED REPTILES.

ORDER CHELONIA.

FAMILY TESTUDINIDÆ.

TESTUDO, OPPEL.

1. T. INDICA, Gmel.

a. stuffed female. Galapagos Islands.

2. T. RADIATA, Shaw.

Madagascar.

a. stuffed male.

b. stuffed female. (Some plates gone.)

c. stuffed female. (Non adult.)

3. T. STELLATA, Schw.

T. elegans, Schoepff.

T. magalopus, Blyth.

a. large stuffed female.

b. shell of smaller female. Vizagapatam.

c. similar stuffed. Ditto.

d. small female stuffed.

Nuchal plate invariably absent.

Capt. Rolo.

Ditto.

4. T. GEOMETRICA, L.

a. stuffed female. (Some South Africa. plates gone.)

b. ditto ditto Ditto.

c. shell of very young male. Ditto.

Very like the Indian *T. stellata*.

Specimens *a* and *b* have no nuchal plate. distinct.

Major Sherwill.

Ditto.

Ditto.

c has it large and



5. *T. PLATYNOTUS*, Blyth. J. A. S.,
XXXII. p. 83.
a. b. c. upper shells of adults, Burma E. Blyth, Esq.
purchased in the Rangoon above the
Bazar, where they are used frontier.
to bale oil.
6. *T. ELONGATA*, Blyth. J. A. S.,
XXII. p. 639.
a. stuffed male. Arakan. Major Phayre.
b. stuffed female. Tenasserim.
c. half grown female, shell only.
d. half grown male, ditto. Tenasserim.
(a few plates gone.)
e. upper shell only.
f. g. very young in spirit.
h. very young, (shell dried.)
This is the common species of land tortoise in British Burma.

Blyth very caustically remarks J. A. S. XXXII, page 84. "Of course this is the species referred to as *T. elongata*, Gray (!) from Camboja, in Proc. Zool. Soc. 1861, page 139. As well, however, may Dr. J. E. Gray, refer to *Homo sapiens*, Gray, or *Equus Caballus*, Gray! I claim the honour, such as it is, of having named the three fine Indo-Chinese species of *Testudo*, as yet discovered. *Palman qui meruit ferat*. Dr. Gray, is, however, a well known offender in this respect; more's the pity."

HOMOPUS, DUMERIL ET BIBRON.

7. *H. HORSFIELDII*, Gray.
H. Burnesii, Blyth.
a. stuffed female. Afghanistan. Sir A. Burnes.
b. young, in spirits (in poor condition.) Ditto.

CHERSINA, GRAY.

8. *C. ANGULATA*, Dum et Bib.
a. b. adult males, South Africa. Major Sherwill.
shells only.
c. half grown, ditto ditto. Ditto.
d. e. young females, ditto. Ditto.

FAMILY GEOEMYDIDÆ.

MANOURIA, GRAY.

- M. Emys*, Gray.
a. adult, (much injured). Moulmein. Major Phayre.

Formerly there was a stuffed specimen; but now only a few fragments remain of this rare species.



GEOEMYDA, GRAY.

9. G. GRANDIS, Gray.
Cyclemys platynota, Gray apud Blyth.
 a. upper shell of adult. Tenasserim. W. Theobald,
 Junr., Esq.
10. G. TRICARINATA, Blyth.
Emys tricarinata, Blyth.
 a. stuffed male. Chaibassa. Major Tickell.

CUORA, GRAY.

11. C. AMBOINENSIS, Daud.
 a. stuffed male. Malacca. Rev. J. Lindstedt.
 b. ditto female. Ditto. Ditto.
 c. ditto ditto half grown. Tenasserim. Dr. Helfer.

CYCLEMYS, BELL.

12. C. ORBICULATA, Bell.
Emys dentata, Gray.
C. Oldhami, Gunther.
 a. adult shell, (female?) Arakan hills, W. T. Blanford,
 Esq.
 b. ditto ditto. Tenasserim. W. Theobald,
 Junr., Esq.
 c. stuffed young. Sitang river. Major Phayre.
 d. dry, young, stuffed. Sitang river. Major Berdmore.

The specimen figured by Gunther as *C. Oldhami* was obtained alive by myself near Mergui; and is merely the adult of *C. orbiculata*, Bell. The orbicular form of the shell, as well as the strongly toothed margins, characterise young and half grown shells, disappearing as the animal becomes full grown. Both Bell and Gunther describe the sternum without any cross joint, such as occurs in *Cuora*, but occasionally the bony transverse suture remains permanently unanchylosed, causing a false joint simulating the true cartilaginous joint of *Cuora*. In a specimen in my possession the motion is pretty free, though the suture is covered by the ends of the abdominal plates. In very young shells this transverse joint is imperceptible; in half grown individuals it is well distinguishable, and in adults it is not unfrequently conspicuously marked externally by a sort of carious fossa across the abdominal plates, resulting, no doubt, from the mobility of the bony suture beneath.

FAMILY EMYDIDÆ.

EMYS, BRONGNIART.

13. E. NUHALIS, Blyth.
 a. stuffed adult. Java. Batavian Society.
 b. c. smaller, stuffed. Ditto ditto.

14. *E. HAMILTONII*, Gray.

a. stuffed adult.	Calcutta.	E. Blyth, Esq.
b. c. younger ditto.	Ditto.	Ditto.
d. upper shell only.	Ditto.	Ditto.

15. *E. TRIJUGA*, Schweigg.*E. Seba, Gray.*

a. adult shell only.	Arakan hills.	W. T. Blanford, Esq.
b. ditto stuffed.	Madras.	Capt. Mitchell, Madras Museum.

This individual has no
nuchal plate.

c. d. shells of young.	Ceylon.	Dr. Kelaart.
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I quite agree with Dr. Gunther in referring *E. Seba*, Gray, to this species, which attains a greater size than is supposed. Mr. Blanford's specimen is evidently a very aged individual with the keels nearly obliterated, but with the anterior margins strongly revolute. Colour uniform blackish throughout, and pale yellowish brown where abraded.

16. *E. NIGRA*, Blyth. J. A. S.,
XXIV., p. 713.*E. crassicollis*, Bell apud Blyth.

a. shell of adult.	Tenasserim river.	W. Theobald, Junr., Esq.
b. ditto young.	Ditto.	Ditto.

This species was, I think, correctly separated as a distinct species in the first instance, by Blyth, though subsequently referred by him to *E. crassicollis*. The vertebral plates are very differently shaped from those of *crassicollis*, being mushroom-shaped, and so attenuated behind as almost to admit the approximation of the costals. This peculiarity of form is less seen in the young than in the adult, and from not being particularly dwelt on by so minute a describer as Dr. Gunther, I am the more inclined to regard *E. nigra* as distinct from *E. crassicollis*. It may, however, be the nearly allied species alluded to as inhabiting Camboja. In the adult shell, the last vertebral is hardly broader than the caudals. (*Vide Plate.*)

17. *E. GUTTATA*, Schweigg. North Carolina. Rev. F. Fitzgerald.

TETRAONYX, LESSON.

18. *T. LESSONII*, Dum. et Bib.

a. stuffed adult, 23 inches.	Calcutta.	E. Blyth, Esq.
b. shell ditto.	Salween R.	W. Theobald, Junr., Esq.
c. d. half grown, stuffed.	Calcutta.	E. Blyth, Esq.
e. f. g. young ditto.	Ditto.	Ditto.
h. i. very young ditto.	Ditto.	Ditto.



This species is very common at Calcutta, and also about Rangoon. It is herbivorous in a great measure, and is much used in Calcutta in the manufacture of soup, which purpose no doubt it answers admirably; and I hope the admirers of Calcutta turtle soup will lose none of their relish for the article, by knowing how largely river turtle are substituted for the true *Chelonia virgata*, which, however, is occasionally brought to Calcutta from the Straits.

BATAGUR, GRAY.

19. B. LINEATUS, Gray.

a. stuffed adult, 24 inches.

No locality or donor is given for the sole specimen in the museum, but Gunther records the species from Moulmein, Nepal, and Saharunpur, whence it had been procured by Dr. Falconer.*

20. B. THURGHII, Gray.

Emys Thurgii, Gray.

a. stuffed adult, 21 inches.	Calcutta.	E. Blyth, Esq.
b. c. smaller, stuffed.	Ditto.	
d. e. half grown, ditto.	Ditto.	
f. g. h. i. j. young ditto.	Ditto.	

A very common species at Calcutta, though adults are not easily got. It appears to me more nearly affined to Batagur than to Emys.

21. B. DHONGOKA, Gray.

E. Duvaucellii, Dum. et Bib.

a. stuffed young.	Narbudda R.	
b. ditto smaller.	Sagar, Central India.	Lieutenant Roberts.

This species grows to a large size, but there are no adult specimens in the museum. It is common at Monghyr.

22. B. BERDMOREII, Blyth, J. A. S., XXXII., p. 84.

E. ocellata, D. et B. apud Gunther.

E. ocellata, D. et B. apud Blyth, J. A. S., XXII., p. 645.

a. b. stuffed adults.	Pegu.	Major Berdmore.
c. d. e. f. young, stuffed.	Ditto.	Ditto.

This species is very abundant in Pegu and Tenasserim. Its habits are strictly aquatic, not terrestrial as Gunther surmises, but it is often left dry by the drying up in the hot weather of the inundated plains, in which situations incredible numbers are captured by the Burmese, who fire the grass for the purpose. It is never found in the dry forests. Dr. Gunther remarks that Dumeril and Bibron's figure, Plate 15, Fig. 1, is "not good," but it refers to an entirely different species, which may account for its but indifferently representing the present!

* No maps which Dr. Gunther had consulted giving him any light on the subject, he amusingly enquires touching Saharunpur, "Is it another name for Serampur on the Hooghly?"



23. *B. OCELLATA*, Dum. et Bib.
 not *B. ocellata* apud Gunther.
B. Berdmoreii, Blyth apud Gunther.

a. stuffed adult.	• Calcutta.	E. Blyth, Esq.
b. c. smaller, stuffed.	Ditto.	Ditto.

This species occurs in Calcutta, but not in Pegu, where *B. Berdmoreii*, Blyth, replaces it. It is a much smaller and more elongate species than *B. Berdmoreii*, Blyth, which is very convex.

- 24.* *B. TRIVITTATA*, Dum. et Bib.

A specimen of this remarkably handsome species presented by myself from Moultmein, is no longer in the museum. It abounds in Pegu, and is remarkable for the disparity of coloration and size in the sexes.

"Male 18.50 × 13.10.

Shell pale olive green, with three conspicuous black streaks down the back, as though of black paint. Beneath, pale orange yellow. Soft parts of body and limbs pale yellow, dusky above. Neck and head smooth, during life of a bright carnation red, instantly fading on death to a waxy white. An intensely black lozenge-shaped plate behind the nostrils, on the forehead.

Female, 23.50 × 12.50.

Colour of the shell is dark brown above and below. Head, neck and limbs are uniform pale greenish olive, with the black lozenge behind the nostrils on the forehead, as in the male. Abundant in the Delta of Pegu. Oviposits about Zalon in December and January. Eggs 25 in number 2.6 long." Weight 965 grains. (MSS. Cat. Reptiles Pegu.)

PANGSHURA, GRAY.

(Fourth Vertebral decanter-shaped.)

25. *P. TECTUM*, Bell.
E. tecta, Gray.

a. stuffed adult, 7 inches.	Calcutta.	E. Blyth, Esq.
b. c. d. young, stuffed.	Ditto.	Ditto.
e.—m. young in spirits.	Ditto.	Ditto.

It is not a little singular that Dr. Gunther, in his last admirable work on the Reptiles of India, should have so superciliously, one might almost say perversely, ignored the labours of his predecessors. An excellent figure is given by Bell, and the species is also figured by Hardwicke. I do not agree with Prof. Bell that Hardwicke's figure is too brightly coloured, as the animal is often of a bright red below mottled with black, and with a bright red vertebral stripe. The more modest coloration, however, of Bell's figure should have prevented Dr. Gunther from describing the colour as yellow, in opposition to

* Species with an asterisk are wanting in the Museum.



those who had observed from life. A more trivial error is that of adopting Gray's name *tecta* for Bell's *tectum*. Dr. Gray's mistake in this matter of names would almost seem to be his method, to judge from this and other instances (vide ante under *Testudo elongata*, B.)

26. *P. TENTORI*, Gray.

a. stuffed adult.	Indus R.	Sir A. Burnes.
b. adult shell only, 8.25 inches.	Ditto.	Ditto.
(sternum injured.)		

From these specimens, it seems the vertebrals are rectangular in the adult, the first being, however, broadly pentangular with an obtuse angle in front. The young specimen, recorded as having been procured by Mr. Blyth from the vicinity of Calcutta, is no longer in the museum. Respecting the occurrence of this species near Calcutta, Dr. Gunther remarks, "*This we doubt, as the species may easily be confounded with young specimens of the Batagur and of the species allied to it.*" Dr. Gunther is probably right as to the non-occurrence at Calcutta of this species, but he may probably be mistaken, when saying it can be confounded with the *Batagur*.

It remains to determine what was the species alluded to by Mr. Blyth. As the specimen is lost (in common with so many others!), it is not easy to say with certainty what the species was, the only thing quite certain being that it was *not* the *Batagur*, as suggested by Gunther. I am inclined to think it may have been a young *P. flaviventer*, Gunther, which I believe occurs near Calcutta, though no example is in the museum.

* *P. FLAVIVENTER*, Gunther. Lower Bengal.

* *P. SMITH*, Gunther.

. *PLATYSTERNUM*, GRAY.27. *P. MEGACEPHALUM*, Gray.

a. stuffed young (bad state.)	Martaban.	Major Berdmore.
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CHELYDRA, SCHWEIGGER.28. *C. SERPENTINUM* L.

a. shell only.	North Carolina. Rev. J. Fitzgerald.
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KINOSTERNUM SPIX.29. *K. ODORATUM*, Daud.

a. b. c. young, in spirits (bad state.)	North Carolina. Rev. J. Fitzgerald.
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- b.* shell of adult. Has one additional costal.
c. young stuffed, strongly keeled.

This is the common turtle along the east coast of the Bay. Few Europeans have any idea but that it is the true edible turtle, and in their innocence glory in soup made from it. It is carnivorous, and its flesh so indifferent that even the Burmese do not greatly care for it. The flesh of *Sphargis*, according to Tickell, is equally coarse.

CHELONIA, FLEMING.

(Costal plates eight.)

37. *C. VIRGATA*, Schweigg. Bay of Bengal.
a. stuffed, 50.5 inches.
b. semi-adult ditto.
c. young ditto.
d. upper shell only.

This is the true edible turtle. It is herbivorous, and may be distinguished from the logger-head by having only thirteen plates on the back, whilst the logger-head has fifteen, or one pair more of costals. Calcutta specimens are mostly brought from the straits.

ORDER, EMYDOSAURI.

FAMILY CROCODILIDÆ.

CROCODILUS, CUVIER.

(*a.* Nuchal shields, small.)

1. *C. POROSUS*, Schneid.

C. biporcatus, Cuv.

- a.* stuffed adult. Head, 16.5. Body, 43.8
 Tail, 63.0 = 123.3 inches. Forehead, 4.4 broad.
 Cervical scutes, 5.7 across. Two small nuchal shields.
b. smaller stuffed.
b. b. smaller ditto. Four small nuchal shields.
 Head, 7.5. Body, 16.6. Tail, 25.2 = 49.3.
c. young stuffed. Malacca. Mr. Foster.
d. young in spirit. Penang.
e. ditto ditto.
f. skull of adult, 23 inches.
g. ditto young, 14 inches, (injured.)
 Dorsal scutes in eight rows.



This species which abounds in Burmah, appears to be less common in Bengal than *C. palustris*.

(*b*, Nuchal shields, large.)

2. *C. TRIGONOPS*, Gray.

C. palustris, Less. apud Gunther.

C. bombifrons, Gray apud Blyth.

a. half grown animal, stuffed.

Head, 10.0. Body, 28.4. Tail 38.4 = 76.8.

Central nuchal shields smaller than the others, and a little advanced.

Forehead, 3 inches. Cervical scutes 5 inches across.

Dorsal scutes in six rows.

b. skull of half grown Western India.
animal, 12.5 inches.

c. skull smaller, 9.5 inches.

3. *A. C. VULGARIS*, Cuv.

stuffed. Nile. D. C. Money, Esq.

Head, 17.40. Body, 45.00. Tail, 55.60 = 118.00

Inches.

Forehead, 3.50. Across cervical scutes, 7.25.

Outer cervical scutes smaller than the others, and placed a little forward. This species differs from the closely allied *C. palustris* in the narrower shape of the head, and in having eight rows of dorsal scutes towards the lumbar region; at least this specimen has. I infer that this is the specimen shot and presented by D. C. Money, Esq. (J. A. S., XVI., p. 385,) but except the small specimens in the cases, and an erroneous label on the skull of *C. trigonops* (labelled *C. bombifrons* by Mr. Blyth), not a stuffed skin or skull in the museum has so much as a trace of any note of its history, locality or donor, which information former Curators must have supposed visitors and students capable of supplying from the depths of their own moral consciousness! In fact, disorder, dilapidation and neglect have for years struggled for mastery over the Society's collections, with what result may be well imagined.

3. *C. PALUSTRIS*, Less.

C. bombifrons, Gray.

Not *C. bombifrons*, Gray apud Blyth, see ante No. 2.

C. bombifrons, Gray apud Huxley, Proc. Lin. Soc., 1859.

C. bombifrons, Gray apud Gunther.

C. trigonops, Gray apud Gunther, vide No. 2.

a. stuffed adult.

Dorsal scutes, in six rows strongly keeled. Head, 16.50.

Body, 45.50. Tail, 61.20 = 123.20. Forehead, 4.4,
cervical scutes, 8 inches across.

c. young stuffed.		
e. ditto ditto.	Java.	Batavian Society.
f. g. ditto, in spirit.		
h. skeleton of adult female.		
Head, 26 ; Body, 72 ;	Mutlah.	A. Sturmer and
Tail 95 = 195 inches		H. B. Farr, Esq.
j. skull of very young		
animal.	Ceylon.	Dr. Kelaart.
4 inches, premaxillary		
suture very direct, may		
belong to trigonops (?).		
l. very large skull, 29 inches.	.....	.....
m. n. o. oo. skulls of adults.	.....	.....
on. no. skulls of half grown	.....	.....
animals, (imperfect.)		

The synonymy of our Indian crocodiles is very confused, but the specimens in the Museum of the Asiatic Society clearly illustrate the three species found in the country.

Firstly, of *Crocodylus porosus*, there are 4 stuffed specimens, 2 in spirit and two skulls. From this poverty of specimens, I should argue that this species is not common in Lower Bengal. It, however, abounds in Pegu and is "the crocodile" of that Province. It is a well marked species, which cannot be well confounded with either of the others.

Secondly, of *Crocodylus trigonops*, the Society possesses one stuffed specimen (as I believe it to be) and two skulls, one skull from Western India, the other spolia without record. Of this species I also possess a skull of an animal shot by myself in the Nerbudda, of which most unfortunately I have no notes.

From Mr. Gray's description of its triangular shape, I refer these skulls to his *trigonops*, as they are very nearly two-thirds as broad across the condyles (measured straight) as long: my specimen measuring from back of head to insertion of 1st tooth 19.10, across condyles 12.25. Besides its trigonal shape, a distinctive mark of this species is the premaxillary suture which runs straight across the palate from notch to notch. The region of the external nares is very tumid, with a deeply sunken interspace behind it, giving a very pugnose physiognomy to the animal, very much more so than in *C. palustris*. In front of the orbits, a semicircular fossa marks the suture of the facial bones, contrasting by its smoothness with the pitted surface of the face. The style of pitting differs moreover from skull of *C. palustris* in being more regular, the pits more circular than *elongata*, and not given to anastomosing so much as in *C. palustris*. It is an extremely well marked species, but is not alluded to by Prof. Huxley in his instructive paper on these saurians in Proc. Lin. Soc., February, 1859, from the fact, as I presume, of the British Museum containing only two young stuffed specimens, which would not afford proper data for remark. It would seem to be a small species: my specimen, which seemed nearly adult, was not more than eight feet, if I recollect rightly. It was shot too under peculiar circumstances. Dropping down the Nerbudda in a canoe, I saw what I took for a stone lying in a hole in the steep bank of the river. The hole not being more than 2

feet across, I never believed it contained a crocodile, as my boatmen assured me was the case. However I fired and a lashing of water was heard in the hole. What I aimed at was still visible, so I fired again, seemingly without effect, but on going up, I hauled out a dead crocodile with two balls through the brain. This was *C. trigonops*, and I am not aware that animals of the larger species excavate holes for themselves, as this one does. It may very likely be the "small crocodile" said to inhabit streams on the table land of Rhotas Ghur.

Thirdly, of *Crocodilus palustris*, Lesson, the Museum possesses a splendid suite of specimens; 3 stuffed specimens, 4 in spirit, a fine skeleton and 8 skulls. It is emphatically "the crocodile" of Lower Bengal. I have procured one specimen at Thalet-mio, but it is rare in Lower Pegu. I see no reason for doubting the conclusion of Prof. Huxley that *C. bombifrons*, Gray, is a synonym of this species, one of the types having been received from the Asiatic Society's Museum, which is rich in *C. palustris*, and the trivial name bombifrons is very applicable, especially to the adult animal. Some few heads are rather narrower than others, probably females, but cannot well be confounded with *C. porosus*, even were no other parts than the skulls preserved. If I am correct in referring the above specimens to *C. trigonops*, it is utterly past my comprehension how Gunther has referred *C. trigonops* as a synonym of *C. palustris*. *C. porosus* is nearer *C. palustris* than *C. trigonops* to either. I am not quite clear, however, if the stuffed specimen 2a belongs to the species. The præmaxillary suture appears to be straight, but still I am not certain of my reference.

I subjoin some measurement of a series of skulls.

- A. *C. porosus* (1 f of Catalogue,) of same breadth nearly across the condyles as B.
- B. *C. trigonops* from Nerbudda, R. Central India.
- C. *C. palustris* of the same breadth, across condyles as B.
- D. *C. palustris*, Irawadi. Thalet-mio, 12 feet, (in my possession).
- E. Ditto ditto, (3h.) Bengal, 18 "
- F. Ditto, largest skull, (3l.) Bengal.

	<i>C. porosus.</i>	<i>C. trigonops.</i>	<i>C. palustris.</i>			
	A.	B.	C.	D.	E.	F.
Nape to opposite 2nd notch,	11.50	11.00	11.75	12.40	14.10	14.75
Nape to fore margin of nasal hole,	20.75	16.30	20.00	21.60	22.50	25.75
Nape to alveolus of 1st tooth,	23.25	19.10	22.50	24.60	26.20	26.00
Breadth across condyles, ...	12.75	12.25	12.25	13.25	16.30	18.00
From 1st notch to 1st notch along the alveoli,	11.75	9.95	11.50	11.75	13.50	16.00
Breadth at 3rd tooth, round the curvature,	8.25	7.10	8.50	9.10	11.25	12.30
Ditto 9 tooth, ...	10.50	10.30	10.75	11.60	14.30	16.25
Ditto 36 tooth,	12.50	13.25	13.75	14.25	16.25	17.60



FAMILY GHARIALIDÆ.

GHARIALIS, GEOFFROY.

4. G. GANGETICA, Geoffr.

a. adult stuffed.	.....	.....
b. c. young ditto.	.....	.....
d. skin of adult in a bad state.	.....	.....
e. f. very young, in spirit.	.....	.....
g. h. young stuffed.	.....	.....
i. skull of adult, 29.75 inches.	.....	.....
j. skull of adult, 29.50 ditto.	.....	.....
k. l. skulls of young animals, in bad state.	.....	.....

I concur with Col. Cautley's remarks in As. Res. XIX, page 32, on the folly of perpetuating a misnomer. "The present mode of writing this word "*Gavial*" appears to have originated in a mis-reading of the manuscript of some naturalist, the *r* and *v* being very similar in form. As "*Ghariâl*" is the correct native name, there seems no reason for perpetuating the misnomer."

SECT. B. SQUAMATA. SCALED REPTILES.
ORDER SAURIA.

FAMILY VARANIDÆ.

PSAMMOSAURUS, FITZINGER.

5. P. SCINCUS, Merr.

a. adult stuffed,	Nubia.	Dr. Rüppel.
body 14 tail 18 = 32 in.		
b. young, in spirit.	Salt Range.	W. Theobald, Junr.

VARANUS, MERREM.

6. V. FLAVESCENS, Gray.

a. b. adults stuffed.	Lower Bengal.	.....
Body 16.00, tail 19 = 35.		
c. half grown ditto.	.....	.....
d. ditto ditto.	.....	A. C. Carlyle, Esq.
e. ditto yellow spotted.	.....	.....
f. ditto, in spirit.	.....	.....

7. *V. DRACENA*, L.

- | | | |
|----------------------------------|---------------------|------------------|
| a. adult stuffed. | Lower Bengal. | |
| Body 10, tail 13 = 23 in. | | |
| b. ditto. | Mirzapur. | Major Wroughton. |
| c. d. young stuffed. | Allahabad and Agra. | Dr. Stewart. |
| f. adult in spirit. | ..... | Major Wroughton. |
| g. half grown ditto. | ..... | ..... |
| h. many half grown and
young. | | |

8. *V. NEBULOSUS*, Dum. et Bib.

- | | | |
|---------------------------|-------|-------|
| a. adult stuffed. | | |
| Body 23, tail 31 = 54 in. | ..... | ..... |
| b. c. two-thirds grown. | ..... | ..... |
| d. adult, in spirit. | ..... | ..... |

HYDROSAURUS, WAGLER.9. *H. SALVATOR*, Laur.*H. giganteus*, Gray?

- | | | |
|-----------------------------------|---------------|----------------------|
| a. adult stuffed. | | |
| Body 32.5, tail 48.5 = 81 inches. | | |
| Very large specimen from probably | Lower Bengal. | |
| b. adult. | Andamans. | Lieut.-Col. Tytler. |
| Body 24, tail 35 = 59 inches. | | |
| Forwarded as a new species. | ..... | ..... |
| c. d. half grown stuffed. | | |
| e. young stuffed. | Malacca. | Rev. W. E. Linstedt. |
| f. young in spirit. | Rungpur. | ..... |
| g. half grown in spirit. | ..... | ..... |
| h. adult, ditto. | ..... | ..... |

10. *H. VARIUS*, Shaw.

- | | | |
|---------------------------|------------|----------------------|
| a. adult stuffed. | Australia. | Melbourne Institute. |
| Body 23, tail 35 = 58 in. | | |

11. *H. OCELLARIUS*, Blyth.

- | | | |
|-----------------------------------|------------|---------------------|
| a. stuffed specimen. | Australia. | Dr. J. MacClelland. |
| Body 14.5, tail 19.5 = 34 inches. | | |
| In bad state. | | |

FAMILY LACERTIDÆ.

TACHYDROMUS, DAUDIN.

12. T. SEXLINEATUS, Daud.

a. b. two specimens in
spirit.

Pegu.

Martaban.

A. Grote, Esq.

Major Berdmore.

The specimen, formerly presented by myself from Mergui, is no longer in the Museum, (J. A. S. XXIV., 715.)

TROPIDOSAURA, BOIE.

13. T. JERDONI, Blyth.

Ophiops Jerdoni, Blyth, (J. A. S., XXII., p. 653.)

a. type specimen in spirit.

Mhow.

Dr. Jerdon.

Mr. Blyth's description is so meagre and inaccurate that I here give my own. It will be seen that this interesting lizard is not an *Ophiops*, but belongs rather to *Tropidosaura* of which one species is known from Java. Nostrils in the ridge of the face, lateral or subsuperior, perforated in a moderate nasal, followed by two small postnasals, one above the other, both together hardly equalling the nasal. Loreals two, the second very large, and separated by some small scales from the eye. Seven upper labials, four first large; fifth largest, under the orbit, sixth and seventh small. Lower labials seven, small band-like. Lower rostral large, and four pairs of very large chin shields. Scales of back lanceolate, acutely keeled; in twenty-four rows; (keeled in 22.) Scales of belly smooth, broadly hexagonal, in six rows. The supra abdominal row of scales smooth, larger than those above them. Toes 5—5 long, slender, curved, unequal, serrated above and below. Sides roughened with keeled scales. Scales in front of limbs large, behind smaller, all sharply keeled. Tympanum distinct, eyelids none. Eyebrows keeled. Superciliaries large, divided in two. Vertical and occipitals normal. Post occipitals squarely truncate behind. Nasals contiguous. Supernasal and frontals about equal to each other. All the head shields longitudinally plicated. Ear surrounded with granular scales. Femoral pores twenty, interrupted on the pubes, 10 in each thigh in a gently curved line. Pores pierced in the posterior angle of the scales. One very large quadrangular præanal. Tail surrounded by equal verticillate keeled scales.

The present colour of the specimen is brownish (bronze, Blyth) with four ill-defined rows of dark spots down the back. A well defined pale streak separating the outer rows. A pale median streak also indicated.

FAMILY ZONURIDÆ.

PSEUDOPUS, MERREM.

14. P. GRACILIS, Gray.

Ophiseps tessalatus, Blyth,

J. A. S., XXII., p. 655.

Rangoon.

Purchased.

a. b. Type specimens, in spirit.



FAMILY GYMNOPTHALMIDÆ.

ABLEPHARUS, COCTEAU.

15. A. PANNONICUS, Licht.
 a. in spirit. Eastern Europe. Hungarian Museum.

FAMILY SCINCIDÆ.

a. scales keeled.

TROPIDOPHORUS, DUME'RIL ET BIBRON.

16. T. BERDMOREII, Blyth.
 Aspris Berdmoreii, Blyth,
 J. A. S., XXII., p. 650.
 a. b. c. specimens in spirit. Mergui. Major Berdmore.

CYCLODUS, WAGLER.

17. C. GIGAS, Bodd.
 a. b. c. stuffed adults. Van Dieman's land. Purchased.
 d. half grown ditto. Ditto. Ditto.

TRACHYDOSAURUS, GRAY.

18. T. RUGOSA, Gray.
 a. b. stuffed adults. Western Australia. Purchased.
 Labelled, *Egenia*.

TILIQUA, GRAY.

19. T. RUFESCENS, Shaw.
 Scincus multifasciatus, Kuhl apud Gunther.
 T. trivittata, apud Gunther.
 a. very large specimen Andamans. Lieut.-Colonel
 in spirit, 18 inches. Keels very faint. Tytler.
 Scincus Tytlerii, Tytler MSS.
 b. many specimens in spirit.
 c. nearly adult ditto. India. Dr. Jerdon.

The coloration of this very common lizard is somewhat variable. During life, the colour of the back is some shade of rich olive brown or bronze with the sides darker, and a pale stripe running from over the eye down each side of the back, which is more or less black dotted. Beneath greyish or yellowish. Sides *seasonally* deeply suffused with red. Unfortunately the specimens in the Museum, which *should* possess an unrivalled series of this species, are nearly all jumbled into one bottle with no record of either donors or localities, so that it is impossible to discriminate local varieties.

The red spotted variety, which Gunther records as found on the east side of the Bay of Bengal is, I imagine, a merely seasonal garb. Cantor describes



this species as laying 6 to 12 eggs. This I believe to be a mistake, as I have taken perfectly formed embryos from it, and believe it to be, therefore, viviparous. Cantor, however, unites as a synonym of this species *T. multicarinata*, Kuhl, which species is oviparous. It is a smaller species and evidently "the young with 5 to 7 keels" of Cantor's description in J. A. S., XVI. p. 652.

20. *T. MONTICOLA*, Gunth.

a. three specimens in spirit.

The scales are four keeled, but, though Gunther only describes two keels, I think it must be this species. No label is attached, and the specimens exhibit no markings, being a uniform plumbous brown above, pale below.

T. monticola is from Sikkim, and probably replaces *T. rufescens* of the plains.

21. *T. TRIVITTATA*, Gray.

T. rufescens, Shaw apud Gunther.

a. mutilated specimen. Jalnat.

Dr. Jerdon.

A handsome species, with three broad white bands down the back; scales five keeled.

22. *T. QUINQUETENIATUS*, Licht.

a. in bad state.

Egypt.

C. J. Evans, Esq.

23. *T. MULTICARINATA*, Kuhl.

Euprepes macularius, Blyth.

T. rufescens, Shaw apud Gunther.

a. four specimens.

Rungpore (?)

.....

These specimens have no label, but are, I think, the same as a species I have always considered as *T. multicarinata*, Kuhl, from Birma. My Birmanese specimens are a little larger than the Museum ones, and in a better state also. A female contained 3 eggs and measured, body 3.2, tail 4.2 = 7.4. Colour (olive) pale bronze above, black spotted, spots long and streaky. A broad black lateral band, white margined above. Underneath white. Scales distinctly 7 carinate. Jerdon (J. A. S., XXII., 479) mentions a small specimen in the museum, of *T. multicarinata*, Kuhl, but whether or no he refers to one of the above specimens I know not. Like so many other specimens it has probably evaporated long ago. *T. multicarinata* differs from *T. rufescens* most essentially in being oviparous, (vide *T. rufescens*).

**T. OLIVACEUS*, Gray.

Malayan Peninsula.

EUPREPIS, WAGLER.

**E. TRILINEATA*, Gray.

Carnatic.

MABOUIA, FITZINGER.

24. *M. QUADRILINEATA*, Blyth, J. A. S., XXII., 652.

† (Labelled, *Plestiodon quinquelineatum*, L.
North Carolina. Rev. F. Fitzgerald.)

a. fine specimen.

Hong Kong.

J. C. Bowring, Esq.

† The labels of specimens are all in Mr. Blyth's handwriting.



The two dorsal white lines pass through the second row of scales and are nearly half a scale broad, and very conspicuous. The lateral pale lines are almost obsolete. The scales are smooth, but five or more fine hair-like lines are visible on them, ending in dark punctate dots on the hinder margin. The sub-caudals are broad, one-rowed, and have twelve white fine lines. These lines are not probably visible in the living animal.

25. *M. CHINENSIS*, Gray.

Plestiodon quinquelineatum, L. apud Blyth's MSS. label.

a. two young specimens. China.

J. C. Bowring, Esq.

b. scales smooth.

HINULIA, GRAY.

26. *H. MACULATA*, Blyth.

Lissonota maculata, Blyth, J. A. S., XXII., 653.

Lissonota Harriettæ, Tytler MSS.

Lissonota Tytlerii, Tytler MSS.

The type specimen of Mr. Blyth's description is no longer in the museum. Eheu fugaces!

a. many specimens.

Martaban.

Major Berdmore.

b. two specimens.

Andamans.

Lieut.-Col. Tytler.

Limbs rather small. Thumb short; fourth finger very long. Nostrils lateral, in the centre of a somewhat oblique rhomboidal nasal shield. Supranasals none. Frontinasal large, broader than long, forming a suture in front with the rostral, which is truncated behind, but reaches well back on the surface of the head. Behind, it forms a suture with the vertical and the two frontiparietals. Superciliaries four, sub-equal, very convex, tumid, nearly approximating on the crown.

The Martaban specimens do not quite correspond with the type as to coloration. Above, rich pale bronze brown, irregularly dark spotted. Sides blackish, white dotted. The dark colour commencing as a narrow band across the upper rostral, gradually widening on the sides and continued to the extremity of the tail. On the tail, however, though distinct, it is rather pale, and bounded above and below with a waved or scalloped margin, very characteristic. Beneath, uniform white or greenish white. It abounds throughout Pegu and is an extremely active species inhabiting the forests.

**H. TAPROBANENSIS*, Kelaart. Ceylon.

**H. DUSSUMIERI*, Gray.

Malabar.

PLESTIODON, DUME'RIL ET BIBRON.

27. *P. SCUTATUS*, n. s.

Body elongate, stout, subcylindrical. Tail elongate, cylindrical. Limbs small, stout. Toes moderate, regular, scarcely subequal, with long nails. Head conical and rather shelving. Nostrils large, central, in a single nasal plate. Supernasals one pair, forming a suture. Præfrontal separated from vertical by the broad suture of a largish pair of frontals. Vertical large, 5 sided, truncated before, pointed behind. Loreals 3, third largest. Superciliaries 7. Rostral large. Upper labials, regular 8; 6th under orbit; 6th, 7th,

Sth largish. Lower eyelid scaled, with a transverse row of large plates. Ears largish, patulous, rhombic, with two projecting scales in front. Tympanum sunken. Lower rostral followed by two transverse gular scales, and 3 pairs of chin shields. Scales of body moderate, subequal, smooth. Back covered with a single row of transverse scales, from a little behind the shoulder to the loins. At base of tail two rows, soon followed by a single row of subcaudal scales. Præanal scales two, large. Two central rows of ventral scales, appreciably larger. Scales in 23 rows round the body.

Colour pale brown (in spirits). A dark band from snout to loins, down the centre of the back and along either side. Lateral stripes white dotted; the central one narrower than the row of vertebral scales. Tail mottled, dark markings somewhat annularly disposed.

Body 4.0, tail 5.75 = 9.75.

Elbow to toe 0.50. Knee to toe 0.70.

a. two adults in spirits.

No record of habitat or donor.

28. *P. LATICEPS*, D. et B.

a. adult in spirit.

North Carolina. Rev. J. Fitzgerald.

MOCOIA, GRAY.

29. *M. FORMOSA*, Blyth, J. A. S., XXII., 651.

M. pulcher, Blyth, museum label.

a. one large specimen, type Mirzapore. Major Wroughton.
of Blyth's description.

b. c. smaller. Wuzeerabad. L. C. Stewart, Esq.

Dr. Gunther is quite correct in surmising that this species has a transparent lower eyelid and no supranasal, and it is, therefore, correctly referred to *Mocoia*.

30. *M. SIKIMENSIS*, Blyth.

Eumeces Indicus, Gray, apud Gunther in part.

a. five specimens. Sikim. Major Sherwill,
W. Theobald,
Junior, Esq.

Dr. Gunther appears to have confounded two species under this name, as of many authentic Himalayan specimens none exceed four and a half inches, though Dr. Gunther gives the length as 8 to 10 inches, probably from his China specimens erroneously identified. The limbs of the species are much smaller than *E. Indicus*, Gray, apud Gunther. The fore limbs barely reach beyond the gape, the hind a little more than halfway to the axilla. Nothing but Dr. Gunther's perverse determination to depreciate or ignore the labours of naturalists in India, could have led him into uniting such dissimilar species as this and *E. Indicus*. The size of this species, and the transparent lower eyelid of *Mocoia* were adequate warnings against such an error.



31. *M. BILINEATA*, Gray.

a. b. adults.

Nilghiris.

Dr. Jerdon, W
Theobald, Ju-
nior, Esq.

The vent is shielded by two pairs of large preanals, and not as described by Gunther,—"a pair." The two centre shields are peculiarly claw-shaped, pointed and incurved at the apex, towards each other.

* *M. Himalayana*, Gthr.

Kashmir, Simla.

* *M. Schlegelii*, Gthr.

Sikim.

RISTELLA, GRAY.

* *R. RUBRI*, Gray.

North India.

This species is not mentioned by Gunther, but is included in Brit. Mus. Cat., Lizards, p. 85.

PODOPHIS, WEIGMANN.

* *P. CHALCIDES*, L.

Pinang.

RIOPA, GRAY.

32. *R. ALBOPUNCTATA*, Gray.

a. many specimens.

Lower Bengal. E. Blyth, Esq.

This bottle, though labelled "Lower Bengal," no doubt contains the specimens forwarded from all parts of India by various donors.

33. *R. HARDWICKII*, Gray.

a. two adults in spirit..

South India
Ceylon.

Dr. Jerdon
Dr. Kelaart.

b. young (?)

Subathoo.

Rev. J. CaveBrown.

* *R. punctata*, Gray.

Malabar, Madras.
Dakhan.

HAGRIA, GRAY.

* *H. VOSMAERII*, Gray.

Bengal.

CHIAMELA, GRAY.

- * C. LINEATA, Gray. India.

FAMILY ACONTIADIDÆ.

ACONTIAS, CUVIER.

- * A. LAYARDII, Kelaart. Colombo.
Light olive longitudinally, spotted with brown.

NESSIA, GRAY.

- * N. BURTONII, Gray. Ambegammoa,
Kaduganava, Ceylon.
Tympanum hidden, limbs 4, toes 3—3.

- * N. MONODACTYLA, Bell. India.
Opening of ear minute but distinct, limbs 4, toes none.

FAMILY SEPSIDÆ.

SPENOCEPHALUS, BLYTH.

34. S. TRIDACTYLUS, Blyth.
a. 7 specimens in spirit. Afghanistan. Dr. A. Webb.

FAMILY GECKOTIDÆ.

GECKO, GRAY.

35. G. VERUS, Merr.
a. 3 adults and 4 young in spirit.
b. adult and half grown. Andamans. Lieut.-Col. Tytler
c. two fine adults ditto. Dacca. Mr. Frith.

This is about the most westerly limit of the species, which abounds all along the east coast of the Bay of Bengal. It has been captured near Calcutta, but, probably, the specimens were introduced from ships from the east coast or were the descendants of parents so introduced, as so noisy a reptile could not be indigenous to Lower Bengal without being well known.

- d. several specimens. Assam, India House
Tenasserim. Museum.
e. stuffed specimen, (bad state.)

36. *G. STENTOR*, Cantor.*G. Verreauxi*, Tytler.

a. 2 adult specimens Andamans. Lieut.-Col. Tytler.
in spirit.

Easily distinguished from *G. verus* by its double row of subcaudals, and coloration likewise. For an interesting account of the habits of the Geckonidae see Col. Tytler's observations, J. A. S. XXXIII., 535, though I cannot adopt my friend's views in classification or nomenclature.

**G. monarchus*, Dum. et Bib. Malayan Peninsula. (Ceylon?)

PTYCHOZOON, KÜHL.

37. *P. HOMALOCEPHALUM*, D. et B.

a. Pegu. Major Berdmore.

The specimen was taken from the mouth of a *Chrysoplea ornata*, which commonly feeds on Geckos.

HEMIDACTYLUS, CUVIER.

38. *H. COCTÆI*, D. et B.*Boltalia sublævis*, Gray, apud Gunther.

a. many specimens. Calcutta.
Very large female. Body 2.75, tail 1.75 = 4.50.

In males five (six) femoral pores in each thigh widely separated by the pubic region. Tail more or less verticillate, feebly spined. In the largest specimen, which was a female, the tail was lanceolate, and very bulging at the base. Back uniformly granular, with a few scattered larger flattened tubercles along the sides. The thumb has a minute claw. Neither Gray nor Gunther give the number of femoral pores so distinctive of the species. The largest museum specimen from Calcutta is only 4.50 inches. In the Museum no specimens are recorded from any other locality.

39. *H. KELAARTII*, Theobald.*H. Coctæi*, D. et B. on label.

a. three specimens. Ceylon. Dr. Kelaart.
Adult male. Body 2.50, tail 2.25 = 4.75.
28 to 34 femoral pores, interrupted in the pubic region.

Tail more or less verticillate and spined, sometimes simple, (normally, not from reproduction.) Back uniformly granular, with a very few small flattened tubercles on the shoulder and loins. This species differs from *H. frenatus* in the femoral pores not forming a continued line; in the scarcity of large tubercles in the back; in the thumb being of proportionate size (not very small); and in size which is larger than in *H. frenatus*, Sch., as I believe it to be from Birmah. This is the *H. Coctæi* of Kelaart most probably mentioned by Gunther.

40. *H. LESCHENAULTII*, D. et B.

a. four specimens. Nilghiri Hills. W. Theobald, Jr., Esq.

Adult male. Body 2.25, tail 2.50 = 4.75.

Femoral pores 20 to 25 in two lines separated in the pubic region.

Back uniformly granular, with numerous scattered flat tubercles. Tail verticillate, six spined.

41. *H. MACULATUS*, D. et B.

H. Pieresii, Kelaart.

a. four specimens. Ceylon. Dr. Kelaart.

Femoral pores 32 to 36, in a nearly continued line. The 12 central pores somewhat better defined than the rest.

42. Many small specimens (?)

43. *H. SUBLÆVIS*, Gray.

Boltalia sublævis, Gray.

H. Coctæi, D. et B., apud Gunther.

a. many specimens. Mergui, Ceylon. Capt. Berdmore, Dr. Kelaart.

b. large tail-less specimen.

I am not quite sure if a claw is always present on the thumb, but a small almost setiform claw is sometimes noticeable. Thumb small.

Femoral pores 30 or 33, in a continuous line *not interrupted*. Pores obliquely pierced in the scales. Back minutely granular, with two lines of somewhat larger tubercles down the sides.

44. *H. FASCIATUS*, Gray (?)

a. a bleached specimen, tail injured.

Twenty rows of small ovate tubercles down the back. Tail slender, rounded, faintly ringed, but tubercular.

PERIPIA, GRAY.

45. *P. CANTORIS*, D. et B.

Hemidactylus Peronii and *Platydictylus lugubris*, Cantor apud Gunther.

Gecko Harriettæ, Tytler MSS.

a. young, in spirit. Andamans. Lieut.-Col Tytler.

Back uniformly granular. Tail rounded above, flat below, granular above. small scales below, with no large plates. Edges sharp, minutely denticulated. Chin shields none, but about 12 or 15 scales longer than the very minute scales of the throat. Olive brown with some scattered velvet black spots. Beneath white minutely brown dotted. Body 1.50, tail 1.25 = 2.75.

* *P. Peronii*, Dum. et Bib. Birma.



NYCTERIDIUM, GUNTHER.

- * N. PLATYURUS, Schneid.

DORYURA, GRAY.

46. D. BERDMOREI, Blyth.
Leiurus Berdmorei, Blyth.
 a. several specimens. Mergui? Capt. Berdmore.

PHELSUMA, GRAY.

47. P. CEPEDIANUM, Peron.
 a. two specimens. Mauritius. W. Earl, Esq.
 48. P. ANDAMANENSE, Blyth.
 a. one specimen. Andamans. Capt. Hodge.

GYMNODACTYLUS, SPIX.

49. G. JERDONII, Theobald.
 a. b. two specimens.

a. Male. Back uniformly granular. Tail with a single row of large subcaudal plates or scuta, with a few large scales along their edges. A strong double fold on the throat. Scales of the belly small rhombic. Along the sides two rows of distant erect spines, becoming obsolete on the tail. Sides keeled. Pubic region covered with same scales as the belly. No large præanals. Femoral pores eight on each thigh; large, cup-shaped, placed along the hinder edge of limb, bordered in front by rather largish scales, and behind by the granular scales of the back. Length, head and body 1.50, tail 1.50 = 3.00. Colour (in spirits) above, greenish gray mottled with brown, beneath, greenish white. Nine upper and seven lower labials. Nostrils close behind the rostral. Lower rostral large, just separates a pair of small triangular chin plates. Allied to *G. Mysoriensis* by its spines, but not to be identified with any species described by Jerdon.

50. G. GECKOIDES, Spix. Punjab Salt Range. W. Theobald, Esq.

Præanal pores twenty-five to thirty, in a nearly straight series and in a continuous line.

51. G. ———

a. small species in a bad state.

- | | |
|---------------------------|--------------------|
| * G. triedrus, Gunther. | Ceylon. |
| * G. pulchellus, Gray. | Penang, Singapore. |
| * G. frænatus, Gunth. | Ceylon. |
| * G. Kandianus, Kelaart. | Ceylon. |
| * G. Mysoriensis, Jerdon. | Bangalore. |
| * G. Indicus, Gray. | Nilghiris. |
| * G. Malabaricus, Jerdon. | Malabar. |
| * G. littoralis, Jerdon. | Malabar. |
| * G. Deccanensis, Sykes. | Dakhan. |

NAULTINUS, BLYTH.

- 52.
- N. VARIEGATUS*
- , Blyth. J. A. S. XXVIII., p. 279.

Gymnodactylus variegatus,
Blyth apud Gunther.

a. type specimen.

Ténasserim (?) W. Atkinson, Esq.

Fine male. Femoral pores thirty in an uninterrupted line. The six central or præanal pores are strongly marked and conspicuous. On either side of them the femoral pores are well defined, at the extremity of the line, but become fainter, though present, towards the group of anal pores, which consequently looks isolated, though really standing in one continuous line.

- 53.
- N. FASCIOLATUS*
- , Blyth, XXIX., p. 114.

a. b. two young specimens.

in spirit.

Subathoo.

These two species are, as Mr. Blyth says, closely allied, and I am far from confident that they are not the same species, the difference between them being sexual. *N. variegatus* is founded on a fine male. *N. fasciolatus* on probably young females. We are not yet in a position to state, from these three specimens, the extent to which the colour marking may vary in individuals; and the banded ornamentation of *N. fasciolatus* is the most prominent distinction between the two species.

Naultinus is I think a well founded genus, connecting *Gymnodactylus* and *Eublepharis*. The toes are long and unequal, slender and spreading, as in *Gymnodactylus*, differing therein from *Eublepharis* which has the toes subequal and stouter, whilst the ornamentation of the back, being a granular surface regularly shagreened with larger tubercles, and the ornate style of coloration approximates to *Eublepharis*.

PUELLULA, BLYTH.

- 54.
- P. RUBIDA*
- , Blyth.

a. several specimens.

Andamans.

Capt. Hodge.

EUBLEPHARIS, GRAY.

- 55.
- E. HARDWICKII*
- .

a. b. young specimens.

Chaibassa.

Capt. Haughton.

- 56.
- E. MACULARIUS*
- , Blyth.

Cyrtodactylus macularius, Blyth.

a. type specimen.

Salt Range.

W. Theobald.

HOMONOTA, GRAY?

- 57.
- H. FASCIATA*
- , Blyth.

a. in spirit, (very
bad state.)

Central India (?) Dr. Jerdon.



Limbs very slender. Toes 5—5 *subequal*, slightly *dilated*, with cleft plates beneath. Terminal joints clawed. Head shaped as in *Hemidactylus*, and covered with small smooth polygonal scales. Body covered with elongate, rhomboidal scales, very faintly keeled. Belly covered with similar scales, but much smaller and smooth. Upper and lower labials 8, band-like. Eye close to the gape. Eyelids with a series of largish scales, and marked above the eyebrow with a double line of *most minute* scales. Largest scales in the semicircular space between the eyebrow, and with a marked, but not prominent, orbital ridge.

Scales of limbs small, on inner side of fore-arm, granular. Ear an oblique slit; tympanum hidden; chin shields 3. Scales of throat, small, equal, granular.

Gray with transverse white bands; beneath, pale blueish ashen. Very bad state.

FAM. AGAMIDÆ.

DRACO, LINNÆUS.

58. *D. FIMBRIATUS*, Kuhl.

a. b. male and female. Sumatra, Penang(?) Messrs. Edwards and Foster.

I cannot verify this species with certainty, so I give a few notes of it.

Scales of the back moderate, smooth, irregular and certainly not "equal" as described by Gray. (Brit. Mus. Cat. Lizards, page 234.) Scales of throat granular: those of belly and tail sharply keeled. Tympanum naked, smaller than the eye. Scales of gular pouch smaller and less keeled than those on the side lappets. Wings ornamented below with broad, rather maculate or broken up, dark brown bands. Above, this band-like arrangement of colour is not seen, but only a spotted ornamentation. Scales of head unequal, keeled. Some tubercular scales about the nape, but no orbital spines or tubercles. A black spot between the orbits and a second on the nape. Nape crested in the male.

59. *D. TÆNIOPTERUS*, Gunther.

D. lineatus, *D. et B. apud*
Blyth.

Dorsal scales small, subequal, faintly keeled. An irregular line of keeled tubercular scales along each side. Tympanum naked, much smaller than the eye. Nostrils directed upwards. No orbital tubercle. Scales of belly moderately keeled. Gular pouch partly covered with large smoothish scales. Upper labials 6 to 8.

a. 2 males, 3 females. Tenasserim. Major Berdmore.

60. *D. VOLANS*, L.

a. female. Singapore. C. T. Watkins.
Esq.

Gunther says, the scales of the back are "slightly keeled," but I can detect it in our specimen, in which respect it approaches *D. cornutus*, Gunther, but differs from it in wanting a nuchal crest.

61. *D. MACULATUS*, Gray.

a. 2 males and 1 female. Malacca and Tenasserim. Majors Tickell and Berdmore.

The scales of the back are not keeled as stated by Gray, but only a few of them. The lateral row of keeled tubercles, scaled tympanum and spotted coloration of the wings readily distinguish this species.

62. *D. DUSSUMIERI*, D. et B.

a. b. males stuffed. Madras Museum.
c. female ditto, tail injured.

It is to be regretted these specimens were not preserved in alcohol. Such specimens as these covered with varnish and dirt, fragile, shrunken, and with their pouches stuffed to bursting with cotton wool are toys and caricatures, and next to useless to the student, for purposes of comparison.

SITANA, CUVIER.63. *S. PONTICERIANA*, Cuv.

a. two males, three females, and young. Ceylon. E. L. Layard, Esq. and Dr. Kelaart.

b. c. adults stuffed. Coromandel Coast.

* *S. minor*, Gunth. Madras, Ceylon (?)

LYRIOCEPHALUS, MERREM.64. *L. SCUTATUS*.

a. three adults. Ceylon. Dr. Kelaart.
b. one ditto. Ditto. Ditto.
c. stuffed ditto. Ditto. E. L. Layard, Esq.
d. ditto young, bad state. Ditto. Ditto.

COPHOTIS, PETERS.

* *C. Ceylonica*, Pal. Ceylon.

CERATOPHORA, GRAY.

* *C. Stoddartii*, Gray. Ceylon.
* *C. Tennentii*, Gunth. Ditto.
* *C. Aspera*, Gunth. Ditto.

OTOCRYPTIS, WIEGMANN.

* *O. bivittata*, Wieg. Ceylon.



DILOPHYRUS, GRAY.

- * *D. grandis*, Gray. Rangoon.

BRONCHOCELA, KAUP.

- * *B. jubata*. Pondicherry?

TIARIS, DUMERIL ET BIBRON.

65. *T. SUBCINCTATA*, Blyth.
a. many specimens. Andamans. Capt. Hodge.
b. small individual. Ditto. Lt.-Col. Tytler.
 . Sent as *Calotes Harriettae*, Tytler MSS.
c. many specimens. Ditto. Ditto.

ORIO TIARIS, GUNTHER.

- * *O. Elliotti*, Gunth. Sikim.

ACANTHOSAURA, GRAY.

66. *A. ARMATA*, Gray. Birma. Major Berdmore.

SALEA, GRAY.

67. *S. JERDONII*, Gray.
Calotes viridis, Gray, apud Blyth. (Mus. Label.)
a. four specimens. Nilghiris. Dr. Jerdon.

Labelled from "South India," but, according to Jerdon, found on the Nilghiris only.

Readily distinguished from *Calotes* by the nasal plate being pentagonal, resting on the first or first and second upper labials, with a row of large plates behind it above the labials. In *Calotes* the nasal plate is oval and separated from the labials by two rows of very narrow scales.

CALOTES, CUVIER.

68. *C. VERSICOLOR*, Daud.
a. many specimens. Ceylon. G. L. Layard, Esq. and Dr. Kelaart.
b. many specimens. Martaban. Major Berdmore.
c. adult stuffed. Scind. Sir A. Burnes.
d. ditto ditto.

This species, as remarked by Gunther, seems to attain a larger size in Ceylon than elsewhere. I cannot help, however, suspecting that specimens from all parts of India have been huddled into the two bottles labelled "*Ceylon*" and "*Martaban*," else, how comes it, there are no specimens in the Museum of our commonest lizard from other parts?



Dr. Gunther states that, both "Jerdon and Blyth agree that these bright changeable colors are peculiar to the male, during the breeding season, which falls in the month of May and June," but does not express himself as though fully prepared to admit the opinion of such competent observers. His words are obscure,—“the ground colour is generally a light brownish olive, but the lizard can change it to bright red, to black, and to a mixture of both.” These words imply a voluntary effort on the part of the animal which I doubt, but from observations I am inclined to believe rather that the colors vary during the breeding season, (that is the bright seasonal red and black) under the *involuntary stimulus* of fear, anger or passion. Gunther makes no mention of the two black occipital specks, rarely absent in this species, or of the white band running from the ear down each side, which so commonly marks the females. In Bengal or Pegu, I have myself never remarked the brilliant seasonal red of the male extending even to the loins. In Pegu I have noticed this vivid coloration in early spring. My largest Burmese male measured $3.75 + 11.00 = 14.75$. Gunther gives 16 inches as the length of Ceylon specimens, but such dimensions are rare on the continent.

69. *C. MYSTACEUS*, D. et B.

a. two adults.	Ceylon.	E. L. Layard, Esq.
b. one adult.	Mergui.	W. Theobald, Esq., Jnr.

I can by no means understand Dr. Gunther's description of *C. mystaceus*, unless on the supposition that he has confounded two species, as his measurements far exceed anything I ever saw, and are very disproportionate, 19 inches of tail to 5 inches of body in an old male. My largest male, (and the species is common in Pegu where it is called "the Chameleon" by Europeans) measures body 4.25, tail 6.00 = 10.25. My largest female, $3.90 \times 7.90 = 11.80$. Specimens occur a little longer, but these are fully up to the average of adults. I will add a description of the color from life, the tints being very variable. Color dark brown, often ruddy vinous, with a conspicuous white band from the nostrils to behind the shoulder; and sometimes to the base of the tail. Sometimes only a few dead white spots on body or white or yellow blotches on the shoulders. Seasonably, (spring and rains) the male assumes a gorgeous hue, the gular sack, and even the entire fore part of body, becoming a bright deep blue. In spirit, the blue fades to green in a few hours, and eventually all the colours, save the rusty shoulder blotches and white side streak, which is generally well defined, disappear.

70. *C. EMMA*, Gray.

a. four adults and 2 young.	Mergui.	W. Theobald, Esq., Junr.
b. several fine adults and young.	Martaban.	Major Berdmore.

71. *C. OPHIOMACHUS*, Merr.

a. many specimens.	Ceylon.	E. L. Layard, Esq. and Dr. Kelaart.
b. adult.	Nicobars.	Capt. Lewis.
c. adult var.	S. India or Ceylon (?)	



The specimen c. is remarkable for wanting the vertical bands of this species, but in place of these it has a strongly defined white line down each side of the spine, from the shoulder, to a short distance along the tail. The tail is very long, as is the case with this species.

Body 2.6, tail 10.00 = 12.60.

72. C NEMORICOLA, Jerdon, J. A. S., XXII, p. 471.

a. type specimen (?) Koonoor Ghat,
Nilghiris. Dr. Jerdon.

Closely allied to *C. Gigas*, also found at the same locality. Differs in its green color, larger smooth scales, less developed crest, and small scales about the shoulder fold. These characters united are more than mere sexual variations, but the two species are nearly allied.

73. C. GIGAS, Blyth, J. A. S. XXII., p. 648.

C. ophiomachus, Merr, J. A. S., XI., 870.

a. adult, in spirit. Mirzapore. Major Wroughton.
b. ditto. Nilghiri hills. W. Theobald, Jr.,
Esq.

The original specimen mentioned in J. A. S., XI. is no longer extant.

74. C. TRICARINATUS, Blyth, J.

A. S., XXII., p. 650. Darjeeling.

Major Sherwill,
W. Theobald,
Jr., Esq.

C. maria, Gray apud Gunther.

There is no just ground for uniting these species.

C. platyceps, with which Mr. Blyth contrasts it, is no longer in the Museum, having somehow disappeared, so that I cannot suggest, if it may be the young of this species or no.

* *C. platyceps*, Blyth, Khasi hills.

J. A. S., XXI., p. 354.

* *C. maria*, Gray. Ditto.

* *C. Rouxii*, D. et B. India (?)

75. C. NIGRILABRIS, Peters.

C. Rouxii, Du. et Bib. apud Blyth, J. A. S., XXII, p. 647.

$33 \times 11.7 = 15.0$.

Head trigonal, shelving; nostrils lateral, sub-apical, in after part of a small rather tumed ovate scale. Rostral broad, flattened, with 5 scales above it in a row, the two outer rather larger, and in front of the nasal. Upper labials. Eyelids covered with rows of granular scales. From over nasal to behind orbit, a row of seven elongate overlapping scales. Nuchal and dorsal crest moderate from nape to tail, highest on the nape. Above and a little behind the tympanum a group of 3 reverted spines. A fold on either side of throat. Scales slightly keeled, rhombic, with minutely denticulate ends in slightly descending order, subequal: belly scales rather large and strongly keeled



and spined. Scales of head small, smooth, polygonal; those of limbs moderate. Scales in the lumbar region very small, smoothish; at the base of tail very large; few lines as large as lumbar scales, very strongly keeled. Colour green, a black band along the upper jaws involving the tympanum. A pale streak from the tympanum to shoulder. Scales of throat large, keeled: no gular pouch. Tail bulging at base, round, long, and tapering.

BRACHYSAURA, BLYTH.

B. ORNATA, B. J. A. S. 1856, p. 448. Type no larger in Museum.

CHARASIA.

76. C. DORSALIS.

a. 3 specimens. Nilghiris, Koonoor. W. Theobald, Junr., Esq.

LAUDAKIA.

77. L. TUBERCULATA, Gray.

L. melanura, Blyth.

Stellio Indicus, B. apud Gunth.

a. young female in spirit. Simla.

W. Theobald, Junr., Esq.

STELLIO.

78. S. INDICUS, Blyth.

S. Cyanogaster, Rupp.?

a. adult.

b. half grown (bifid tail.)

c. ditto.

Mirzapore.

Agra.

Kashmir.

Major Wroughton.

F. L. Stewart, Esq.

W. Theobald, Junr., Esq.

The two species (*L. tuberculata* and *S. Indicus*) are very closely allied. Unfortunately the specimens are not sufficiently numerous for a full comparison. The most obvious distinction seems to be in the scales of the back, which in *L. tuberculata*, are larger, with the keels forming distinct longitudinal lines. The sole specimen is a female, and the character is probably more decided in males: in the museum specimen, it is more conspicuous than in larger specimens of *Stellio*. In *S. Indicus* too the sides are armed with spiny scales, and the coloring seems more varied.

AGAMA.

79. A. AGILIS, Oliv.

Punjab
Salt Range.

W. Theobald, Junr., Esq.

80. A. RUDERATA, Oliv.

a. young specimen.

Somali land. Lieutenant Speke.



MOLOCH, GRAY.

81. M. HORRIDUS, Gray.

- a. b. adult and young
in spirits. W. Australia. Dr. J. McClelland.

This species may pertain to the next family.

FAM. UROMASTICIDÆ.

The genera *Uromastix*, *Liolepis* and *Phrynocephalus*, form a very natural Family quite distinct from the Agamidæ amongst which Gunther and other systematists have classed them. They are all ground lizards, burrowing in sandy soils, of very gentle and placid disposition and herbivorous. The larger species are esteemed for food, and for their presumed invigorating properties. They are of social habits, usually associating in small communities; their burrows being often congregated together, like those of rabbits. *Phrynocephalus* is strictly monogamous.

Uromastix Hardwickii, as noted by myself in the Punjab, never goes from its burrow till the sun is well up, and grazing near the mouth for some hours, retreats again during the excessive heat. In the evening they re-appear, and finally retire as the dusk comes on, or earlier, if it is chilly. They seem sensitive to climatic changes and carefully close their burrows with sand, so that they escape notice unless searched for. *Phrynocephalus* and *Liolepis* both do the same, and an open burrow will generally be found untenanted. *Uromastix* shows no wish to bite when taken in the hand, and for all its claws and spines is a very Quaker among lizards. *Phrynocephalus* is equally gentle, and *Liolepis* also, I believe.

UROMASTIX, DUMERIL ET BIBRON.

82. U. HARDWICKII, Gray.

- | | | |
|----------------------------------|-----------------------------------|---------------------|
| a. Superb specimen
in spirit. | Upper Provinces. Major Wroughton. | |
| b. two specimens. | Agra. | C. L. Stewart, Esq. |
| c. stuffed species. | Sind. | Sir A. Burnes. |

LIOLEPIS, CUVIER.

83. L. REEVESII, Gray.

- | | | |
|-------------------------------|-----------|-----------------|
| a. large specimen. | Arakan. | Col. Phayre. |
| b. three half grown specimen. | Martaban. | Major Berdmore. |
| c. six smaller. | Ditto. | Ditto. |

PHRYNOCEPHALUS, KAUP.

84. *P. CAUDIVOLVULUS*, Pall.*P. Tickelii*, Gunther not Gray.*P. Theobaldi*, Blyth.a. 2 males, a female and a
foetus.

Shores of Lake

Chomoriri. W. Theobald, Jnr.,
Esq.

I should not describe the tail as depressed, except at its base, but there is no doubt it is the *P. caudivolvulus* of Pallas. The black belly and tail tip are characteristic of the male. The female is smaller and dull coloured, and produces two or three young. They are of monogamous habits, and the pair occupy a burrow, a few inches deep in the sandy soil, the opening of which is often concealed by a stone or tuft.

FAM. CHAMÆLEONIDÆ.

CHAMÆLEO.

85. *C. ZEYLANICUS*, Laur.

a. female in spirit with eggs.

a fine specimen.

Midnapore. Major Wroughton.

Without removing this specimen from the bottle, it is clear that it contains not less than 30 to 35 eggs, though Gunther asserts that they lay only 10 or 12.

b. bad state.

86. *C. VERRUCOSUS*, Blyth, (not Cuv.,) J. A. S., XXII., 640.

a. fine specimen in spirit.

Old collection.

Closely allied to *C. dilepis*, Leach.



ORDER OPHIDIA.

FIRST SUB-ORDER.

SERPENTES.—COLUBRINI INNOCUI.

FAMILY TYPHLOPIDÆ.

TYPHLINA, WAGLER.

T. LINEATA, Dum. et Bib. Pinang.

TYPHLOPS, DUMERIL ET BIBRON.

T. NIGRO-ALBUS. Dum. et Bib. Pinang.

Back blackish, belly yellow. Colors well defined.

T. HORSFIELDII, Gray.

Argyrophis bicolor, Gray.

a. b. Typhlops nigro-albus, Dum. et Bib. } *apud Blyth.*
c. Argyrophis Diardii, Dum. et Bib.

These specimens appear to me to belong rather to *T. Horsfieldii* than to *T. nigro-albus*, as I cannot satisfactorily distinguish, with a lens, any suture above the nostril, and the coloration too of the back and belly is much blended. It is, however, difficult to distinguish the sutures of specimens long preserved in spirit. *a.* has a conspicuous pit below the nostril, as in *T. bothriorhynchus*, but no trace of the small anterior pit described by Günther.

T. BOTHRIORHYNCHUS, Günther. Pinang.

A groove below the nostril in the suture between the nasal and fronto-nasal, and a smaller one between the rostral and nasal.

T. STRIOLATUS, Peters. Bengal.

T. BRAMINUS, Daud.

a. many specimens. Bengal, Assam, Sylhet.

T. TENUIS, Günther.

Argyrophis Braminus Daud, *apud Blyth.*

a. b. c. three specimens. Bengal.

These would seem to belong to *T. tenuis*, Günther, but are much more slender than his figure in the Cat. Brit. Ind. Reptiles pl. XVI. fig. C. which was from probably a very old specimen. The largest specimens measure 7.5, circumference 0.30.



4. T. ———?

a. very slender specimen. No record.

Body, 13.00

Tail, 0.50

13.50

Circumference, 0.60.

Body uniform throughout, leaden grey, rather paler beneath, under tail yellowish.

T. MIRUS, Jan.

Ceylon.

Like *T. Braminus* with yellow snout.

ONYCHOCEPHALUS, DUMERIL ET BIBRON.

O. ACUTUS, Dum. et Bib.

a. five specimens.

Chaibassa.

Major Haughton.

FAMILY UROPELTIDÆ.

RHINOPHIS, HEMPRICH.

R. OXYRHYNCHUS, Schneid. Ceylon, (Kandy.)

R. PUNCTATUS, Muller. Ceylon.

R. PLANICEPS, Pet (Philippinus.) Ceylon.

R. TREVELYANUS, Kelaart. Ceylon, (Kandy.)

R. SANGUINEUS, Beddome. Cherambady in the Wynand.

R. BLYTHII, Kelaart.

a. nearly full grown. Kandy. Dr. Kelaart.

R. PULNEYENSIS, Beddome.

a. Three specimens

(one injured). Kandy. Dr. Kelaart.

I have little doubt of the identification or locality; so these specimens prove the occurrence of a Ceylonese species on the mainland, as might have been predicated.

UROPELTIS, CUVIER.

U. GRANDIS, Kelaart. Ceylon. Adam's Peak, Matura.

SILYBURA, PETERS.

S. MACROLEPIS, Pet.

S. BEDDOMII, Günth.

Anamullay hills.

S. OCELLATA, Beddome,

Walaghat, Nilghiris.

S. ELLIOTTI, Gray.

Madras.



- S. BICATENATA, Günth. Dakhan.
S. SHORTII, Beddome, Shevaray hills.
S. BREVIS, Günth. Anamullay and Nilghiri hills.

PLECTRURUS, DUMERIL ET BIBRON.

- P. PERROTETII, Dum. et Bib.
 a. five specimens. Ootakamund. W. Theobald,
 Very common under stones at "Ooty." Junior, Esq.
P. GÜNTHERI, Beddome. Walaghat.

MELANOPHIDIUM, GÜNTHER.

- M. WYNAUDENSE, Beddome. Wynaud. (not Wynand, as spelt
 by Günther.)

FAMILY TORTRICIDÆ.

CYLINDROPHIS, WAGLER.

- C. MACULATUS, L.
 a. Ceylon. Dr. Kelaart.
C. RUFUS.
 a. an adult.

FAMILY CALAMARIDÆ.

CALAMARIA, BOIE.

- C. CATENATA, Blyth, Assam. W. Robinson, Esq.
J. A. S. XXIII. 287.

The type specimen is no longer in the museum.

- C. QUADRIMACULATA, Dum. et Bib. Rangoon.

The species of this genus are mostly from the Indian Archipelago, though I have noted one species in Pegu. The species described by Mr. Blyth, except perhaps *C. catenata*, all belong to other genera, but will be noticed elsewhere.

GEOPHIS, WAGLER.

- G. MICROCEPHALUS, Günth. Nilghiris.
G. (PLATYPTERYX PERROTETI, Dum. et Bib. Nilghiris.)

ASPIDURA, WAGLER.

A. BRACHYORRHOS, Boie.

a.

Kadri-ganam. Dr. Kelaart.

A. COPII, Günth.

A. TRACHYPROCTA, Cope.

HAPLOCERCUS, GÜNTHER.

H. CEYLONENSIS, Günth.

FALCONERIA, GEN. NOV.

Scales faintly keeled, in seventeen rows. One anterior transverse frontal, rather small. Two posterior frontals, which enter the orbit. Upper labials five. Pupil round.

F. BENGALENSIS, n. s.

Head not very distinct from body, rather ovate and elongate, rather narrowed in front. Nostril almost dividing a small nasal (perhaps two small nasals). Loreal one, small, squarish. Ante-ocular very elongate. Upper labials five. The first very small, second and third enter the orbit, fourth and fifth large, increasing in size regularly from the first backwards. Anal bifid. Three undivided sub-caudals, the others divided.

a. Type specimen.

Parisnath. • A. Grote, Esq.

This species approaches the Ceylonese genus *Haplocercus*, but differs too materially to be considered a second species, and I have therefore formed a new genus for its reception, bearing the name of the late eminent Palæontologist whose loss is still so fresh amongst us.

BLYTHIA, GEN. NOV.

Scales smooth, in thirteen rows. Loreal none. Ante-ocular none, both replaced by a very large posterior frontal. Pupil round, sub-caudals bifid.

B. RETICULATA, Blyth.

Calamaria reticulata, Blyth, J. A. S., XXIII.

Nostril in a small oblong shield. Frontals two pairs, anterior small; posterior very large. Vertical and superciliary moderate or smallish. Posterior frontal forms a suture with the nasal, second and third upper labials, the superciliary and vertical which has an obtuse angle in front. Upper labials six. First very small; third and fourth enter the orbit; sixth largest.

Occipitals large; lower labials five; 1st moderate, 2nd and 3rd small, 4th large, 5th band-like, narrow. The first lower labials form a suture, and are followed by a pair of very large chin shields which are again followed by a pair of small ones, the suture falling in the centre of the 4th lower labial. Anal bifid. Tail round, short.

a. b. type specimens. Assam. W. Robinson, Esq.
Color "shining, dull black, brilliant and iridescent with white specks on side." 2

This species was originally described most imperfectly by Mr. Blyth. (l. c.) but it differs so from *Calamaria*, that I am forced to refer it to a new genus, bearing the name of my eminent friend.

GROTEA, GEN. NOV.

Scales smooth, in seventeen rows. Loreal one, small. Frontals two, transverse, one anterior, one posterior. Pupil round.

G. BICOLOR, Blyth.

Calamaria bicolor, Blyth, J. A. S., XXIII. 289.

C. hypoleuca, Blyth.

Ablabes bicolor, Blyth, apud Günther ?

Nostril pierced in the centre of a large nasal. Loreal small. Rostral broad. Anterior frontal transverse, two-thirds as broad as rostral. Posterior frontal transverse, broader than rostral. Ante-ocular one, small. Postoculars two, small. Superciliaries small. Vertical five-sided, broader than long, base in front, sides next to base only as long as superciliaries. Occipitals large. Upper labials five. Third higher than the rest, enters the orbit; fifth largest. Anal bifid. Eye small.

Colour "dusky plumbeous above, buffy white below, gradually blending."

It is quite impossible to retain this species as a *Calamaria*, and I have accordingly separated it as a new genus, named after the present indefatigable President of our Society. Günther refers this species to his *Ablabes bicolor*, but he describes the nostrils as between "two small shields" which is not the case in our type. Günther seems to make "*Ablabes*" the receptacle of forlorn species of *Calamaridæ*.

TRACHISCHIUM, GÜNTHER.

*Scales smooth, in thirteen rows. Posterior frontals, united. Pupil round.

T. FUSCUM, Blyth.

Calamaria fusca, Blyth, J. A. S. XXIII. 288.

Trachischium fuscum, Blyth, (Museum label.)

Calamaria (and trachischium) obsкуро-striata, Blyth.

Anterior frontals minute. Posterior frontal single, very large, larger than vertical; vertical rather small, pointed behind, truncate in front. Superciliary large, one-third as large as vertical. Loreal small, elongate: anteocular one, postocular one, rather larger: upper labials six. 1st very small, 3rd and 4th enter the orbit, 6th largest. Anal bifid. "Iridescent brown-black, under parts particularly lustrous." Obscurely streaked also with pale lines, but these are now faded and obsolete.



- a. Two adults and one young. Darjiling. W. T. Blanford, Esq.
 b. Two specimens (one injured.) Rangoon. (?) Purchased.

I think the peculiarity of the single posterior frontal a good generic mark of separation from both *Ablabes* and *Calamaria*, and adopt consequently Günther's genus. (Brit. Mus. Cal. Colubrine Snakes, page 30.)

FAMILY OLIGODONTIDÆ.

OLIGODON, BOIE.

- O. SUBPUNCTATUS, Dum. et Bib.
 a. one adult, many young. Bengal, Assam, Malabar, Pinang.
 O. SUBGRISEUS, Dum. et Bib. Anamallies.
 O. SPILONOTUS, Günth. Madras.
 O. ELLIOTTI, Günth. Ditto.
 O. SPINIPUNCTATUS, Jan. Calcutta.
 O. FASCIATUS, Günth. Dakhan.
 O. SUBLINEATUS, Dum et Bib. Ceylon.
 O. AFFINIS, Günth. Anamallies.
 O. TEMPLETONII, Günth. Ceylon.
 O. MODESTUS, Günth. Ceylon. (?)
 O. DORSALIS, Gray. Afghanistan. (?)
 O. BREVICAUDA, Günth. Anamallies.

SIMOTES, DUMERIL ET BIBRON.

- S. BICATENATUS, Günth.
 a. five adults.
 b. two ditto.
 c. two ditto. Pegu. W. Theobald, Junr. Esq.
 d. one ditto. Ditto. Ditto.

These specimens have the lower anteocular very small, thereby differing from *S. punctulatus*. As, however, the coloration is much like var. γ of *S. punctulatus*, I think they may belong to the allied species Günther names, without fully describing, *S. Labuanensis*, Günth., which has a small lower anteocular.

- e. two young. Jessore, Mergui.

One specimen has a minute lower anteocular, and is doubtless *S. bicatenatus* from Mergui. The other probably belongs to a variety, perhaps to *S. albiventer*.



<i>f.</i> four young. (?)	Ceylon.	E. L. Layard, Esq.
<i>g.</i> two young. (?)	Ditto.	Ditto.

These specimens *f.* and *g.* agree in having only one antecular and two postoculars, all subequal. Unless all young, they may possibly belong to Günther's *S. albiventer*, though they have a loreal, which in his type was wanting, possibly a mere individual peculiarity.

S. ALBOCINCTUS, Cantor.

Xenodon purpurascens, black-zoned var.

Ditto ditto, white-banded var.

<i>a.</i> two adults.	Assam.	Mr. Robinson.
<i>b.</i> two adults, one young.		

These differ from the type in having the ante-oculars only two in number and subequal.

S. RUSSELLII, Daud.

a. one large and one small specimen.

b. two adults, one young. C. and S. India, Ceylon, Omerkantak.

I do not quite understand how these snakes can come from four localities as these are stated to do. This vagueness in labelling is much to be deprecated.

S. ——— ?

<i>a.</i> five adults.	Goalpara.	Dr. Thornburn.
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* *S. VENUSTUS*, Jerdon. West coast

S. BINOTATUS, Dum. et Bib. Nilghiris.

* *S. ALBIVENTER*, Günth.

* *S. PUNCTULATUS*, Günth. Nepal, Khasi hills.

I am much inclined to question the soundness of Günther's splitting *S. purpurascens* into so many shreds as he has done, that is, of giving specific rank to its different varieties. The varieties are perhaps local, but I am far from sure that the number of scales and the size of the oculars relatively and positively is sufficiently fixed to form the basis of specific separation. The pattern I admit is wonderfully inconstant, but the head-markings and aspect of what have hitherto been ranked as varieties of *S. purpurascens*, have so strongly marked and uniform a character, that I incline to the old arrangement rather than to the new. A better series than we possess in this Museum is much wanted, and an authentic one as far as locality, to aid in solving this point.

S. CRUENTATUS, Th. n. s.

Scales in seventeen rows. Nasals large, loreal small, antecular one, postoculars two, anal bifid. Upper labials seven, fourth and fifth enter orbit. Eye moderate, pupil large, black. Habit more slender than *S. bicatenatus*. Colour above uniform umber-brown, without markings, the colour extending over the edges of the ventral plates, beneath yellowish white, with numerous square black blotches. Tail beneath



bright deep coral red, mottled with black, tongue red. Sometimes anal deep red, with a black band behind the vent. Common about Rangoon and Pegu.

a. type specimen. Rangoon. W. Theobald,
Junr., Esq.

S. obscurus, Th. n. s.

Form stout, scales smooth, in nineteen rows. Anal entire. Rostral well produced backwards. Anterior frontals narrow, oblique, their hinder points almost reaching the vertical (in one specimen they do). Posterior frontals rhomboidal. Vertical and occipitals very broad. Loreal minute. Præocular one; postoculars two, in all equal. Upper labials eight; fourth and fifth enter the orbit; fifth highest, narrow. Three pair of chin shields, the second just touching the fifth lower labial. Ventrals broad. Tail very stout. Colour uniform yellowish dusky, darker beneath.

a. two specimens.

A somewhat aberrant *Simotes* (?) without any record of donor or locality.

S. crassus, Th. n. s.

Scales smooth, in nineteen rows. Præoculars two; the lowest is small and looks like a detached piece of the 4th lower labial. Postoculars two, small, subequal. Anterior frontals not much smaller than posterior ones. Vertical pentagonal, straight in front, sides converging. Occipitals very broad in front, just touching lowest postocular. Upper labials nine, 5th and 6th enter the orbit, 8th largest. Chin shields three pairs, with a median groove between.

Colour uniform brown throughout, with faint markings on the head, yellowish beneath.

This specimen was, by a clerical error, labelled "*Cerberus boeiformis*, Lower Bengal," and is so rammed into its bottle, that I do not like to completely extract it for closer examination. It must be nearly three feet long and is stout in proportion. No record of donor.

FAMILY CORONELLIDÆ.

ABLABES, DUMERIL ET BIBRON.

A. TENUICEPS, Blyth.

Calamaria tenuiceps, Blyth, J. A. S., XXIII., p. 288.

a. type in bad state. Darjiling. Major Sherwill.

This species, by its thirteen rows of scales, is a transitional form towards the *Calamaridæ*, but with the plates of the head normal and none united as in that Family. This character of some of the plates of the head being united, which marks the *Calamaridæ*, induces me to exclude from this genus, two species included by Günther,—*Ablabes fuscus*, B. and *Ablabes bicolor*, B. separated in this Catalogue as *Grotea bicolor* and *Trachischium fuscum*, and both included among the *Calamaridæ*.



- * A. RAPPII, Günth. Sikim.
- * A. OLIVACEUS, Beddome. Nilghiris.
- * A. SAGITTARIUS, Cantor. Pinang, Tirhoot, Kangra.
- * A. HUMBERTI, Jerdon. Madras, Ceylon.
- * A. COLLARIS, Gray. Nepal, Khasi hills.
- A. SCRIPTUS, Blyth.

Coronella scripta, Blyth.

Closely allied to *A. baliodirus*, but seems to differ too much to be safely united.

Scales in thirteen rows. Anteocular one. Postoculars two, small. Loreal very small, much smaller than postocular. Posterior frontals broader than long. Upper labials, eight. The 3rd, 4th and 5th enter the orbit. A long narrow temporal, forming a suture with both postoculars and 6th and 7th labials; 7th labial largest, more than twice as broad as temporal. Two pairs of chin shields, the hinder rather larger than the other. First in contact with four labials. The second pair in contact with the 5th labial and part of 4th.

Lower labials, seven. 5th largest.

Colour above brown. A few black dots on either side of spine on the front part of trunk. A black mark under the eye, followed by a white upright border involving the postoculars. A black bordered white patch on the last upper labial, and a white collar on nape.

Beneath white.

a.

Martaban.

Major Berdmore.

CYCLOPHIS, GÜNTHER.

- C. FRÆNATUS, Günth. Afghanistan.
- C. CALAMARIA, Günth. Ceylon, S. India.
- C. MONTICOLA, Cantor.

This specimen agrees tolerably with the description of the type, making allowance for individual variation.

Scales smooth, in fifteen rows, no enlarged vertebrals. Nostril in a large oblong shield. Loreal small, half as large as anteocular. Anteocular one, large. Postoculars two, subequal. Frontals broader than long. Anterior ones half as large as posterior. Vertical rather small. Occipitals large. Superciliaries large, two-third as large as vertical. Upper labials seven, 3rd and 4th enter the orbit, anal bifid. Eye rather large, pupil round.

Colour dark olive brown. A broad blackish streak from eye to nape, thinning off into an almost invisible line down the back. Beneath it three filiform dark lines, formed by the dark edges of the scales along the sides.

C. CATENATUS, Th. n. s.

Anteocular one. Postoculars two, the lower very minute. Loreal small. Anal entire. Upper labials six. The 3rd and 4th entering the orbit. Lower labials six. First deep, forming a suture with the opposite one. 2nd small, 4th and 5th very large.

Colour yellowish brown, many scales, black spotted, forming obscure lines down the body. Belly yellowish white. Each ventral with a terminal black dot, forming a conspicuous chain of spots down each side of abdomen.

a. Simla. Purchased.

C. ÆSTIVUS, L.

a. two specimens. North Carolina. Rev. F. Fitzgerald.

CHLOROPHIS, THEOBALD, GEN. NOV.

Aspect much as in *Cyclophis*. Head rather distinct from neck. Eye moderate, round pupil; scales smooth, in fifteen rows. Nostril between two nasals.

C. OLDHAMI, Th. n. s.

Anteocular one. Postoculars two. Loreal longish. Other head shields normal, proportionate.

Upper labials eight, regularly increasing in size. Fourth and fifth enter the orbit, chin shields two pair in contact with six labials. The hinder chin shields a trifle longer than the front one. First lower labials form a suture, 2nd very small, 6th the largest.

Body, 11.0

Tail, 5.5 = 16.5.

Colour above uniform bronze brown, beneath cuticle in spirit, blue.

a. young. Simla. Purchased.

I have named this interesting ally of *Cyclophis* after Dr. Oldham, Director of the Geological Survey of India, whose advice and encouragement, in the preparation of the present Catalogue, I should not pass by unacknowledged.

ODONTOMUS, DUMERIL ET BIBRON.

* O. NYMPHA, Daud.

* O. SEMIFASCIATUS, Günth.

* O. GRACILIS, Günth. Anamallies.

NYMPHOPHIDIUM, GÜNTHER.

* N. MACULATUM, Günth. India.

ELACHISTODON, REINHARDT.

* E. WESTERMANNI, Reinh.

CORONELLA, LAURENTI. (sp.)

* C. ORIENTALIS, Günth. Dakhan.

C. SAYI, Holbr.

a. adult and young. North Carolina. Rev. F. Fitzgerald.

(labelled *Homalopsis buccata*.)



I am doubtful of this determination, but have no means of comparing specimens.

Scales smooth, in 21 rows. Anteocular one. Postoculars two. Loreal small. Upper labial eight, 3rd and 4th enter the orbit. Nostril between two nasals, anal bifid.

Colour deep brown (black?) Back broadly barred with yellow. Belly brown with many scuta, partly yellow-coloured. All the head shields *symmetrically* yellow spotted.

FAMILY DOSYPELTIDÆ.

• ELADISTODA, REINHARDT.

E. Westermanni, Rein. Rungpore.

FAMILY COLUBRIDÆ.

PHAYREA, THEOBALD, GEN. NOV.

Allied to *Coluber* and *Odontomus*. Habit moderate or stoutish; scales smooth, sub-equal, hexagonal. Nasal oblong, reaching to the top of the head, pierced somewhat posteriorly by a moderate nostril with an oblique slit to the first labial, eye full, pupil round, anal bifid.

P. ISABELLINA, n. s. Th.

Loreal one, anteocular one. Postoculars two. Upper labials eight. Fourth and fifth enter the orbit. Sixth largest. Scales in seventeen rows.

• Color buff or yellowish Isabelline brown, with a narrow dark stripe down each side of back, and a broader one on either side of the belly. Belly yellowish, colors strongly contrasted.

Named in compliment to Lt.-Col. Phayre, the highly esteemed, able, and popular Governor of British Birma.

a. Type specimen. Bassein.

COLUBER LINNÆUS, (sp.)

C. PORPHYRACEUS, Cantor. Assam and Khasi hills.

C. quadrivittatus, Holbr. (?) North America.

a. adult, (rather bleached.)

I refer this snake to this species with doubt, having no proper means of determining it.

Scales in twenty-seven rows. Keeled on the back. Nostrils large between two large nasals. Loreal small, squarish. Anteocular one, large, not quite reaching the vertical. Postoculars two, small, equal. Other shields regular, normal. Anal bifid. The hinder frontals are large curving over to supplement the small loreal. Upper labials eight, regular, subequal, 3rd and 4th enter the orbit. Colour buff, darker on back, and a chain of darker oval spots along the side. Length 42 inches. Belly uniform, spotless.

C. Nuthalli, Th.

C. pictus, Carlyle, (mss.)

Scales smooth, in twenty-three rows. Upper labials nine, fifth and sixth enter the orbit. Anteocular one, very large, touching the vertical. Postoculars two, small. Loreal small; longer than broad. On



one side, a small piece is detached from the 4th upper labial and enters the orbit. Vertical large, with sub-parallel sides. Superciliaries very large, almost equalling the vertical rostral, a little broader than high. Nostril rather small, between two large nasals. Lower labials twelve. two subequal pairs of chin shields forming a suture with seven labials. Seventh lower labial much the largest.

Colour reddish grey, with four rows of elongate, rhomboidal, intensely black spots each enclosing a pale ocellus. These spots fade towards the hinder part of trunk and on the tail are replaced by four deep brown bands, two broad dorsal ones and two narrow lateral ones, separated by narrow white bands. An oval black spot from eye to gape.

- a. young. Birma. Col. Nuthall.
C. COLUBRINUS, Blyth.
 a. in a bad state for
 description. Darjiling. W. T. Blanford, Esq.
C. (PLATYCEPS) SEMI-FASCIATUS, Blyth.

Scales smooth, in nineteen rows. Anteculars two, the lower very minute, upper large, touching the vertical. Postoculars two, subequal. Upper labials nine, fifth and sixth enter the orbit. Occipitals very large, nearly twice the size of the vertical, squarely truncate behind. Vertical with very concave sides. Superciliaries large, pointed in front. Loreal square, very small.

Colour pale olive grey, transversely dark, barred and spotted. The bars of the neck breaking up into spots on the body and becoming obsolete behind. A horse shoe mark with the end directed backwards on the occipitals. A pale elongate lateral ocellus on each occipital. Belly white.

- a. young specimen. Subathoo. Rev. Cave Brown.
COMPSOSOMA, DUMERIL ET BIBRON. (sp.)
C. RADIATUM, Reinw.
 a. adult and 2 young. Ramri. Capt. Abbott.
 b. adult.
C. MELANURUM, Schl.
C. RETICULARE, Cantor.
C. HODGSONI, Günth.

CYNOPHIS, GRAY.

- C. MALABARICUS*, Jerdon.
 a. adult. South India. P. Jerdon.
 b. young.
C. Helena, Daud. Ceylon, Madras.



PTYAS, FITZINGER.

P. MUCOSUS, L.		
a. adult.	Bengal.	
b. ditto.	Port Blair.	Lt.-Col. Tytler.
c. young.	Subathoo.	Rev. Cave Brown.
d. ditto.	Andamans.	Lt.-Col. Tytler.
e. adult.	Calcutta.	Mr. Swarries.

P. Korros, Reinw.		
a. half grown,	Ceylon.	Dr. Kelaart.
b.	Darjiling.	Capt. Sherwill.
c. young, (white barred.)	Rangoon.	Dr. Fayrer.

Labelled "*pictus*" by Mr. Carlyle, but has only 15 rows of scales; the type of "*pictus*" having 23, (vide page 51.)

d. two young.	Goalpara.	Dr. Thornburn.
e. adult.		

P. constrictor.		
a.	South Carolina.	Rev. T. Fitzgerald.

XENELAPHIS, GÜNTHER.

X. HEXAHONOTUS, Cantor.

a. half grown.

ZAMENIS, WAGLER.

Z. VENTRIMACULATUS, Gray.

Coluber diadema, Blyth.

a. adult.

?

?

* Z. DIADEMA, Schl.

Sind, Bombay.

* Z. GRACILIS, Günth.

Sind, Dakhan.

Z. FASCIOLATUS, Shaw.

a. adult.

Ramri.

Purchased.

b. ditto.

c. young.

South India. P. Jerdon.

This specimen was labelled, "*Coryphodon pictus*," but it is certainly *Z. fasciolatus*. The 5th upper labial has its ascending ramus detached to form a supernumerary postocular, three in all, but the large frontals, very broad, vertical anteriorly, and 21 rows of smooth scales sufficiently indicate the species.

d. adult.

In our adult specimens *a.* and *b.*, the 3rd upper labial is undivided, and therefore just enters the orbit with its posterior angle. In the young, the antecocular touches the vertical as described by Günther, but does not quite reach it in either of the adult specimens *a.* *b.* and *d.*

ZAOCYS, COPE.

Z. CARINATUS, Günth.

- a.* skin and tail of adult. Darjiling. Major Sherwill.
b. several ditto. S. E. Himalaya.

HERPETOREAS, GÜNTHER.

H. SIEBOLDI, Günth. *Sikim.

Scales in nineteen rows, feebly keeled on the back. Anal and subcaudals bifid. Rostral broader than high, convex just reaches the surface of head. Anterior frontals sub-pentagonal, broadest behind, rather more than half as large as the posterior frontals, which are bent down at the side. Vertical, superciliaries and occipitals normal, proportionate. Nostril between two largish nasals. Loreal small, smaller than nasal. Antecoculars two, the upper large, but does not touch vertical. The lower small, wedged in between the third and fourth labials; looks like a detached piece of the third labial. Postoculars two, small, the lowest in contact with two temporals. Upper labials eight, the fourth and fifth enter the orbit.

Chin shields two pair, contiguous, touching six lower labials. First lower labials form a suture, second very small, sixth largest.

Eye large, pupil round, ventrals strongly upturned at the sides, the upturned ends being dark coloured. Colour above olive brown. A black band down each side of spine from neck to tail, with an interspace of five scales between. A second narrower band two scales below the last. Belly dusky, throat yellow.

A black streak from eye to gape.

This description is taken from a specimen in the possession of Mr. Grote.

One specimen exists in the museum, as far as I can judge, without extracting it from the bottle. It differs from the above and agrees with the type in having only one antecocular; but as in the above specimen the eye is on the 4th and 5th upper labials, whereas the type has three upper labials entering the orbit, this is probably an individual peculiarity.

- a.* adult. No record.

TROPIDONOTUS, KUHL.

T. QUINCUNCIATUS, Schl.

T. umbratus, Schl.

- a.* three specimens. Bengal, Pinang, Rangoon.
b. adult & 2 young. Bengal.
c. Upper Pegu. W. T. Blanford, Esq.

- d.* Upper Pegu. W. T. Blanford, Esq.
e. Andamans. Col. Tytler.
f. Sunderbuns. A. C. L. Carlyle, Esq.
g. ? style of markings of this species, but can't be removed from the bottle, neither is any note attached.

T. STRIOLATUS, Blyth. Andamans. Lt.-Col. Tytler.

Scales in nineteen rows.

Anteocular one, postoculars three or four. Upper labials eight. Third and fourth enter orbit, when four postoculars are present only the third enters the orbit; anal divided. Colour pale olive brown. A dark patch below the eye, a conspicuous dark leaden stripe from behind, the eye over the angle of the mouth all down the side, with a second narrower one below it. The lower stripe passes through the upper edges of the second row of scales. Beneath white. No ventral dots. The ventral row of scales white with brown tips.

Body 22.5, tail 12 = 34.5.

T. SUBMINIATUS, Reinw.

- a.* several specimens. Rungpore. Mr. Bonneau.
 Ramri. Capt. Abbot.
 Pegu. Capt. Berdmore.
b. several specimens. Assam. T. Robinson, Esq.
c. (?) large specimen, no markings. No record.

T. STOLATUS, L.

- a.* three specimens. Calcutta (?) (?)
b. two ditto. Ceylon. Dr. Kelaart.
c. Calcutta. T. Moseley, Esq.
d. Near Calcutta. A. C. L. Carlyle, Esq.

T. NIGROCINCTUS, Blyth.

- a.* many specimens. Pegu. Major Berdmore.

T. PLATYCEPS, Blyth. J. A. S. XXIII. p. 297.

- a.* two specimens. Darjiling. Capt. W. T. Sherwill.

The Assam and Khasia specimens (l. c.) are no longer in the museum. This is a very aberrant species, with rounded frontals and almost smooth scales. It might advantageously in my opinion be separated, but I follow Dr. Gunther in retaining it in the genus, as I have no good specimens to diagnose.

T. ANGUSTICEPS, Blyth. J. A. S. XXIII. p. 295.

- a.* adult and young. Ramri. Capt. Abbot.

T. MACROPS, Blyth. J. A. S. XXIII. p. 296.

- a.* two specimens. Darjiling. Capt. Sherwill.

T. PLUMBICOLOR, Cantor.

Xenodon viridis, Dum. et. Bib.

a. young. Bundelkand. Dr. Spilsbury.

T. FASCIATUS, L. N. Carolina. Rev. J. Fitzgerald.

T. ORDINATUS, L. Ditto. Ditto.

T. NATRIX, L.

a. " " England. R. Hancock, Esq.

b. Ditto. E. Blyth, Esq.

T. OLIVACEUS, Blyth.

a. two specimens. 2 ?

T. DIPSAS, Blyth.

a. specimen in very poor state. Darjiling. W. T. Blanford, Esq.

The type specimen of Blyth's description is no longer in the museum.

T. ?

a. specimen in too poor a state for description.

Darjiling. W. T. Blanford, Esq.

T. MACROPHthalmus, Günth. Khasi hills.

T. HIMALAYANUS, Günth. Nipal, Sikim.

T. MONTICOLA, Jerdon, Wynaud.

T. CEYLONENSIS, Günth. Ceylon.

T. BEDDOMII, Günth. Nilghiri hills.

T. ZEBRINUS, Blyth. Mergui.

J. A. S. XXIII. p. 295.

Type specimen presented by Major Berdmore, no longer in the museum.

T. HYDRUS, Pall.

a.

?

?

I have no doubt of this identification.

Scales 19 rows. Eight upper labials, only the fourth entering the orbit. Superciliary very large. Antecoculars three, postoculars five. It is particularly annoying that the label of this specimen is torn off. It is recorded with doubt as from India by Gunther in his Brit. Mus. Catalogue, page 63, but excluded from his Catalogue of Indian reptiles. The fragment of a label remaining, seems to show it was presented by a clergyman, "Rev." remaining; probably the Rev. Cave Brown or the Rev. Lindstedt, in which case it is probably an Asiatic specimen. As it is not an American species, it is unlikely to be our American contributor Rev. F. Fitzgerald.



T. MORTONI, Theobald.

Scales strongly keeled, in nineteen rows.

Anteoculars two, the lowest most minute, looks like a fragment detached from the second labial. Postoculars three small, equal; on one side all united into a narrow band, half as broad but almost equal in length to the superciliary. Anterior frontals squarish, truncate in front, posterior frontals broader than long. Loreal small, Anal bifid.

Upper labials seven, third and fourth enter the orbit. Two pair large chin shields. The hinder ones rather larger and longer. Colour (bleached) pale brown with a darker vertebral stripe. On the side of body, obsolete rows of white (yellow) splash-like or linguiform spots, those bordering the vertebral stripe being conspicuous and cateniform, and occupying the upper basal portion of the scale. A few dark spots subordinately intermingled, but which form a sort of cateniform line each side of the spine. Belly yellowish. No marks on the head.

a. type.

Labelled "*Homolopsis*" by Mr. Carlyle, but no note of donor or locality.

This species seems to approach nearest to *T. tigrinus*, but the coloration is entirely different.

I have much pleasure in naming it after Dr. Morton, Civil Surgeon of Port Blair, who has most obligingly forwarded me, on more than one occasion, interesting collections from Port Blair and the neighbourhood.

ATRETIUM, COPE.

A. SCHISTOSUM, Daud.

a. many specimens. Lower Bengal.

b. Ditto. A. C. L. Carlyle, Esq.

XENOCHROPHIS, GÜNTHER.

X. CERASOGASTER, Cantor.

a. Lower Bengal.

?

FOWLEA, THEOBALD.

A. *Tropidonotus*, with smooth scales and the aspect of *Hypsirhina*.

F. PEGUENSIS, Theobald.

Head as in *Tropidonotus*. Upper labials nine. The fourth and fifth enter the orbit. Anteocular one, Postoculars three, Loreal one squarish, Nasals two, Frontals two pair, anterior ones small and pointed. Vertical moderate, Superciliaries and Occipitals large. Anal bifid.



Scales smooth, lozenge-shaped, on neck in seventeen, on body in fifteen rows.

Colour of male dark umber brown, beneath white; colours distinctly separated, upper labials white.

Females, yellowish brown, mottled largely with yellow, which colour sometimes predominates.

a. adult male, (type.) Rangoon. W. Theobald,
Junr., Esq.

Captured by E. Fowle, Esq., who is one of the very few who have liberally aided me in the study of our Indian reptiles.

CADMUS, THEOBALD.

Head thick, cuneiform. Form stout, but otherwise much like *Tropidonotus*. Scales smooth, in 27 rows. Anal bifid, eye moderate, pupil round.

C. CUNEIFORMIS, Theobald.

Rostral large, running well back on the top of the head and encroaching between the anterior frontals. Nostril between two nasals. Anterior frontals very small. Posterior frontals large. Loreal small, triangular, with apex between antecocular and posterior frontal. Antecocular one large, postocular three, upper labial seven, only the fourth entering the orbit.

Head high shelving in front, pointed, stout and cuneiform. A large pair of chin-shields in contact with 5 labials and followed by a small pair.

Colour yellowish olive brown. An obsolete band of spots, down the back on each side of spine, and lower on the side a strongly defined band of black spots, many of them like a hollow horseshoe four scales apart. Below dusky white, with an elongate streaky spot at the side between each 4th and 5th ventral.

a. type. Simla. Purchased.

This very curious snake partakes of the characters of *Tropidonotus* and *Hypsirhina* even more than *Pegua* does.

TOMODON, DUMERIL ET BIBRON.

T. STRIGATUS, Dum. et Bib.

a. specimen injured. Calcutta. Mr. C. Swaries.

This specimen is so crushed that I cannot make out its head shields, but it appears to be identical with a single specimen obtained by myself in Birma. It is not included in Günther's Indian Reptiles, but is recorded from India in the Brit. Mus. Cat. Colubrine Snakes, p. 52.

Perhaps *Hypsirhina plumbea*.

FAMILY PSAMMOPHIDÆ.

PSAMMOPHIS, BOIE.

P. SIBILANS, L.

a. Somali country. Lt. Speke.

P. condanarus, Merrem.

PSAMMODYNASTES, GÜNTHER.

P. PULVERULENTUS, Boie.

Dipsas ferruginea, Cantor.

a. five adults.

b. two adults. Assam.

Robinson, Esq.

c. many specimens. Birma.

d.

FAMILY DENDROPHIDÆ.

GONYOSOMA, WAGLER.

G. OXYCEPHALUM, Boie.

Herpetodryas prasinus, Blyth.

a. five adults. Andamans.

Capt. Hodge.

b. ditto. Mergui.

W. Theobald, Jr., Esq.

c. ditto. Pegu.

Major Berdmore.

d. smaller. Assam.

Robinson, Esq.

e. young. Andamans.

Lt. Col. Tytler.

G. gramineum, Günth., Khasi hills.

G. frænatum, Gray. Ditto.

DENDROPHIS, BOIE.

D. PICTUS, Gmel.

a. adult. Ramri.

Capt. Abbot.

b. two ditto. Andamans.

Capt. Hodge.

c. two ditto. Mergui.

Major Berdmore.

d. two ditto. Assam.

Major Jenkins.

e. three ditto. Malacca.

Rev. E. Lindstedt.

f. two ditto. Andamans.

Col. Tytler.

g. large adult. Calcutta.

E. Blyth, Esq.

CHRYSOPELEA, BOIE.

C. ORNATA, Shaw.

a. four specimens.

b. two ditto.

Malacca

Rev. E. Lindstedt.

c. three ditto.

d. Fine adult.

Shuegheen.

Major Berdmore.

This specimen was captured devouring a Ptychozoon.

e. young, black banded.

FAMILY DRYIOPHIDÆ.

TROPIDOCOCCYX, GÜNTHER.

T. PERROTETI, Dum. et Bib.

Leptophis Canariensis, Jerdon. J. As. Soc. Bengal, XXII.
p. 550.

a. adult.

Ootakamund.

W. Theobald, Jr., Esq.

TRAGOPS, WAGLER.

T. PRASINUS, Reinw.

a. adult.

Pinang.

Brigr. Frith.

b. ditto.

Mergui.

Capt. Berdmore.

c. ditto.

Sylhet.

F. Skipwith, Esq.

T. dispar, Günth.

Anamallies.

T. fronticinctus, Günth. Pegu.

(Captured there by me.)

PASSERITA, GRAY.

P. MYCTERIZANS, L.

a. adult.

Lower Bengal.

b. ditto, bad state ; Calcutta.

has swallowed

a Calotes versicolor.

c. ditto.



FAMILY DIPSADIDÆ.

DIPSAS, (Auct.)

D. CYNODON, Cuv.

a. adult.	Malacca.	E. Lindstedt, Esq.
b. ditto.	Mergui.	W. Theobald, Jr., Esq.
c. ditto.	Thaïel tmio.	W. T. Blanford, Esq.

D. TRIGONATA, Schn.

a.		
b.	Subathoo.	Rev. Cave Brown.
c.	Jessore.	Frith, Esq.
d.		

D. FORSTENI, Dum. et Bib.

a. Huge adult. Bengal.

Labelled, "*D. trigonata*, Lower Bengal" but no other record of this scarce species. Beddom has got it on the Anamallies.

b. adult (bleached), no record.

D. NIGROMARGINATA, Blyth.

D. bubalina, Klein?

I am not convinced of the identity of these two species, which Günther unites. I can see no "apical grooves" to the scales in our specimen, and the loreal is not higher than long as on *D. bubalina*. The coloration of the under parts too is different.

D. MULTIMACULATA, Schl.

a. adult.	Hongkong.	G. Bowring, Esq.
b. two ditto.		

Many specimens of this snake from Birma, where it is common, seem to have disappeared from the museum.

D. MULTIFASCIATA, Blyth.

a. young.	Subathoo.	Rev. Cave Brown.
Perhaps a young, <i>D. trigonata</i> .		

D. HEXAGONOTUS, Blyth.

a. many young.	Andamans.	Capt. Hodge and Col. Tytler.
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The type specimen is no longer in the museum, and these young specimens are unsatisfactory data for specific identification.



Catalogue of Reptiles.

- D. boops*, Günth. Bengal, Borneo.
D. dendrophila, Reinw. Pinang.
D. bubalina, Klein.
D. Gokool, Gray. Bengal, Pinang.
D. Ceylonensis, Günth. Ceylon.

The island representative of *D. trigonata*.

FAMILY LYCODONTIDÆ.

LYCODON, BOIE.

L. AULICUS, L.

- | | | |
|------------------------------|--------------|---------------------------------|
| <i>a.</i> four specimens. | Calcutta. | E. Blyth, Esq. |
| <i>b.</i> three ditto young. | Andamans. | Capt. Hodge and Col.
Tytler. |
| <i>c.</i> five ditto. | Pegu. | Major Berdmore. |
| <i>d.</i> adult. | Moulmein. | Rev. F. Mason. |
| <i>e.</i> two. | | |
| <i>f.</i> young. | South India. | Dr. Jerdon. |
| <i>g.</i> ditto. | Ceylon. | Dr. Kelaart. |
| <i>h.</i> adult, from the | Andamans. | Lt.-Col. Tytler. |
| <i>i.</i> white barred var. | | |

L. striatus, Shaw. Anamallies.*L. Anamallensis*, Günth. Anamallies.

TETRAGONOSOMA, GÜNTHER.

T. EFFRENE, Cantor. Pinang.

LEPTORHYTAON, GÜNTHER.

L. JARA, Shaw.

- a.* many specimens. "India generally."

OPHITES, WAGLER.

- O. SUBCINCTUS*, Boie. Pinang.
 No anteocular.
O. albofuscus, Dum. et Bib. Malabar? Sumatra.
 One anteocular.



CERCASPIS, WAGLER.

C. CARINATA, Kuhl. Ceylon.

FAMILY AMBLYCEPHALIDÆ.

AMBLYCEPHALUS, KUHL. (sp.)

A. Boa, Kuhl? Pinang.

PAREAS, WAGLER.

P. Berdmorei, Theobald.

Aplopeltura boa, Schl. apud Blyth. The adult.*Pareas macularius*, Blyth. The young.

This is a very singular snake. The young is totally unlike the adult, and has been described by Blyth, and referred to another genus, and the adult erroneously referred to *Aplopeltura* (*Amblycephalus*.) The snake, however, is not *Amblycephalus*, as it has divided sub-caudals, but one loreal, and 15 rows of scales, and as it clearly tends to unite the two genera; is a distinct species, which, to prevent confusion of synonyms, I have given a fresh name to. It approaches *Amblycephalus* in the eye being separated from the upper labials, and in the form of the head which, however, is only characteristic of the adult.

Adult. Body strongly compressed, scales smooth, in fifteen rows or faintly keeled on the back. Head high quadrate, blunt, pug-nosed, Eye large, Pupil vertical. Rostral high, not reaching the surface of head, deeply excavated below. Nasal large single, high, with nostril pierced behind, upper labials 6 or 7, anterior ones high narrow. Eye surrounded beneath with 5, 6, or 7 small shields, excluding the labials from orbit. Loreal one, rather small. Frontals subequal, anterior smallest. Superciliaries large, as large as posterior frontal fully. Vertical and Occipitals normal, nearly equal in size. Lower Labials 8, very narrow, 3 pair large transverse gular shields. The 1st forms a suture with the 4 front labials. Anal entire, Sub-caudals divided.

In the young. (*Pareas macularius*, Blyth.) The shields of the head are rather irregular. The anterior frontals are very small. In one the vertical is an equilateral rhomboid from the straightening of the sides. The posterior Frontal enters the orbit in some. The Superciliary is large and enters a notch between the Vertical and Occipitals. Occipitals extremely large. Seventh upper labial very long. The labials and additional oculars and peculiar gular shields as in the adult. Anal entire; sub-caudals divided.

a. two adults. Tenasserim. Major Berdmore.

Color uniform ochraceous, with obsolete traces of vertical bands down the body. Two converging dark lines on the nape, and traces of a white collar in one specimen. Belly white.

Body 195, tail 4.5 = 24.0 inches.



b. three young. Martaban. Major Berdmore.

Body rich reddish brown, with somewhat reticulate bars formed by some of the scales being parti-colored, white in front, and deep claret color behind, giving a half banded, half spotted appearance to the snake. A conspicuous white collar on the nape, mottled with claret red. Belly brown, spotted and mottled.

P. MODESTUS, Theobald.

Head rather thick. Anterior frontals small, broader than long. Posterior frontals large, bent over the side and entering the orbit. Superciliaries small. Loreal moderate. Antecoculars two, very small. Postocular one, very small, with a band like sub-ocular, which excludes the labials from the orbit. Scales smooth, in fifteen rows. The vertebral series not enlarged, but the four vertebral rows faintly keeled. Anal entire; sub-caudals bifid. Upper Labials seven, 4th and 5th high, under the orbit, but separated by a sub-ocular, 6th low, 7th very long with two elongate temporals above it. Three pair of large transverse gular shields. Above, uniform brown, below pale yellowish.

a. type specimen. Rangoon. Col. Nuthall.

FAMILY XENOPELTIDÆ.

XENOPELTIS, REINWARDT.

X. UNICOLOR, Rein.

<i>a.</i> three specimens.	Pegu.	Major Berdmore.
<i>b.</i> two ditto.		India House.
<i>c.</i> one ditto.	Trichinopoli.	H. F. Blanford, Esq.
<i>d.</i> two ditto.	Andamans.	Col. Tytler.

A powerful and ferocious snake; when alive, its color above is a deep blue, with metallic iridescence.

FAMILY PYTHONIDÆ.

PYTHON, DAUDIN.

P. RETICULATUS, Schn.

<i>a.</i> young.	Nicobars.	Lt.-Col. Tytler.
<i>b.</i> ditto.		
<i>c.</i> ditto.	Mergui.	Major Berdmore.
<i>d.</i> ditto.		
<i>e.</i> ditto.	Malacca.	•Rev. W. E. Lindstedt.
<i>f.</i> stuffed specimen.		
<i>g. h. i.</i> three do. poor state.		

P. MOLURUS, L.

a. young.



b. ditto smaller.

c. (?) stuffed.

BOA, GRAY.

B. CONSTRICTOR, L.

a. E. Blyth, Esq.

b. E. Blyth, Esq.

GONGYLOPHIS, WAGLER.

G. CONICUS, Schneid.

a. four specimens. Upper India.

ERYX, DAUDIN.

E. JOHNI, Russell.

a. three specimens. Pind Dadun Khan. W. Theobald, Jr.

b. young, pale colored with dark bands over the back. Esq.

FAMILY ACROCHORDIDÆ.

ACROCHORDUS, HORNSTEDT.

A. JAVANICUS, Hornst. Pinang, &c.

CHERSYDRUS, CUVIER.

C. GRANULATUS, Schneid.

a. adult. Hidgilli. H. L. Haughton, Esq.

FAMILY HOMALOPSIDÆ.

CERBERUS, CUVIER.

C. RHYNCHOPS, Schneid.

<i>a.</i> adult.	Andamans.	Lt.-Col. Tytler.
<i>b.</i> two smaller.	Ditto.	Capt. Hodge and Col. Tytler.
<i>c.</i> two ditto.	Lower Bengal.	
<i>d.</i> three ditto.	Ditto.	
<i>e.</i> large adult.	Ditto.	
<i>f.</i> smaller.	Ditto.	
<i>g.</i> ditto.	Moulmein.	Dr. F. Mason.

HOMALOPSIS, Sp. KUHL.

H. BUCCATA, L.

Pythonella semizonata, Blyth.

a. type of Pythonella. Martaban.

Major Berdmore.

Labelled in Mr. Blyth's writing *Pythonella*, not *Pythonia* as printed, and quoted by Günther. . .

HERPETON, LACÉPÈDE.

H. TENTACULATUM, Lacép.

TYTLERIA, THEOBALD.

Aspect of *Hypsirhina* scales, smooth, in seventeen rows. Nostral lateral, almost dividing a smallish oblong nasal: frontals two pair: three upper labials enter the orbit. Loreal elongate: anal and sub-caudals bifid: eye small; pupil vertical.

T. HYPsirrhinoides, Theobald.

Habit moderate, aspect of the Enhydrinæ. Head shield normal. Anterior frontals slightly pentagonal, half as large as posterior. Nasal a trifle less than loreal. Ante-ocular one, reaching to the vertical. Postoculars two, small. Vertical straight in front, sides rapidly converging behind. Superciliaries moderate, broad behind. Occipitals moderate. Upper labials nine, 3rd, 4th and 5th enter the orbit. Two pairs of chin shields touching one another. Sixth lower labial largest, touches the middle of second chin shield.

Color uniform reddish brown above. Belly yellowish white, length 21.00, tail injured 1.00 = 22.00 inches.

a. type specimen.

Andamans.

Lt.-Col. Tytler.

HYPsirrhina, WAGLER.

H. ENHYDRIS, Schneid.

a. Adult and young.

b. Young.

Calcutta.

Mr. C. Swaries.

A variable species as to form and coloration, and consequently much burdened with synonyms, being indebted to Dr. Gray for three of them, *bilineata*, *trilineata* and *furcata*, according to Günther. It is a common species, with scales in twenty rows.

H. PLUMBEA, Boie.

a. many specimens.

Nearly related to the last, but with a stouter head, and scales in only nineteen rows.

H. CHINENSIS, Gray.

a. small specimen.



FARANCIA, GRAY.

F. FASCIATA, Shaw.

a. fine adult. North Carolina. Rev. F. Fitzgerald.

ABASTOR, GRAY.

A. ERYTHROGRAMMUS, Wagler.

Homalopsis parsiceps, Blyth. . .

a. fine adult. North Carolina. Rev. F. Fitzgerald.

FORDONIA, GRAY.

F. UNICOLOR, Gray. Pinang.

CANTORIA, GIRARD.

C. ELONGATA, Girard.

FERANIA, GRAY.

F. SIEBOLDII, Schl.

a. adult. Pegu. Major Berdmore.

HIPISTES, GRAY.

H. HYDRINUS, Cantor.

a. Rangoon. Dr. Fayer.

GERARDA, GRAY.

G. BICOLOR, Gray, *Bassein river.*

SECOND SUB-ORDER, SERPENTES.
COLUBRINI VENENATI.

FAMILY HYDROPHIDÆ.

ENHYDRINA, GRAY.

E. BENGALENSIS, Gray.

Valakadyen, Gray.

Hydrus schistosus, Cantor.

a. adult, foetal young. Sandheads.

b. adult, black spotted. Hidgelli. H. L. Haughton, Esq.

c. 4 adult, 1 young, 2 foeti.



HYDROPHIS, DAUDIN, (sp.)

H. GRACILIS, Shaw.

- | | | |
|----------------|------------|---------------|
| a. adult. | Sandheads. | W. Earl, Esq. |
| b. younger. | Sandheads. | |
| c. very young. | | |

This specimen (b.) has 73 dark bands. On the neck these bands are confluent and constitute the general color; the pale yellow lines being broken up into oval spots on the sides. On the back the bands are rhombic, on a yellow ground. On the tail they are broad, with narrow upright bars of the yellow ground color between them.

H. JERDONII, Gray.

Hydrus Cantorii, Jerdon, Mus. label.

Hydrus nigrocinctus, Cantor.

- | | | |
|-------------------|---------|------------------------|
| a. fine specimen. | Mergui. | W. Theobald, Esq., Jr. |
|-------------------|---------|------------------------|

H. NIGROCINCTA, Daud.

- a. young.

The black bands are more symmetrical than on the type, isolating the pale ground color into ellipsoid bands, which are wider than in the type, covering eight scales in the middle or broadest part. On one side of our specimen, there are two, on the other only one postocular.

H. CURTA, Shaw.

- a. small specimen.

This does not quite agree with the description, as there are four cross bands, but the decided yellow temporal streak is a sufficient character to recognize the species by.

H. CYANOCINCTA, Daud.

Hydrus striatus, Cantor.

- | | | |
|----------------|-----------|----------------------|
| a. adult. | China. | C. J. Bowring, Esq. |
| b. young. | Hidgilli. | H. L. Haughton, Esq. |
| c. very young. | | |

a. has the tail very round and thick, as Günther says is the case with old males.

The small specimen c. is remarkable for the narrowness of the bands which are narrower than the pale interspaces. It exhibits also the transverse frontal streak which becomes obsolete with age.

H. ROBUSTA, Fischer.

- | | | |
|----------------|-----------|----------------------|
| a. fine adult, | Hidgilli, | H. L. Haughton, Esq. |
|----------------|-----------|----------------------|

I think this must be a variety of *H. robusta*, though the scales are small, and I can find no central tubercle. Scales on neck in 27 rows.



Eye very small, over 3rd and 4th labials. Superciliaries very large. Six upper labials, 1st small, the rest large, subequal, regular.

Color greenish-olive above, yellow, below with narrow distant black cross bars, formed on the belly of only single black scales; chin shields two pairs, approximate: 4th and 5th lower labials large.

H. coronata, Günther.

H. obscura, Dumeril, Mus. label.

a. adult.

Hidgilli. • • H. L. Haughton, Esq.

This specimen was labelled *H. obscura*, but accords minutely with Günther's description of *H. coronata*.

H. stricticollis, Günther.

H. obscura, Daud. Mus. label.

a. adult.

Hidgilli.

H. L. Haughton, Esq.

A variety probably of this species, though not quite corresponding with Günther's description.

Scales on neck in 35 rows; on body in 45, with an indistinct central tubercular keel: one anteocular, one postocular: 3rd upper labial does not touch nasal; 3rd and 4th enter the orbit; one large anterior temporal, two small posterior ones, alongside of the occipital. Ventrals entire, broader than adjoining scales, very obscurely three-keeled. No enlarged præanals. Above blackish olive, below yellowish, faintly dark banded; markings blended and obscure.

H. chloris, Daud.

H. gracilis, Shaw apud Blyth.

H. Lindsayi, Gray (?)

a.

Akyab.

— Dunn, Esq.

b.

Sandheads.

These specimens accord very well with *H. chloris* as described by Günther, save that the rostral is quite as high as broad. In this single character, they resemble *H. Lindsayi*, Gray, which must, therefore be held to be very doubtfully distinct from the present species, the only other differences seeming to be insufficient for specific separation, such as coloration and the number of ventral shields, which *per se*, when weighed against the strict agreement of all the other characters, are comparatively unimportant.

H. Güntheri, Theobald.

Scales on neck in 43 rows, on middle of body in 51, strongly keeled, subequal. Ventrals undivided, bi-tubercular: one ante-ocular, one postocular. Upper labials six; 2nd very large, 3rd and 4th enter the orbit; 6th low, wedged between two temporals. A large upper temporal in

contact with the postocular, the occipital, two lower temporals and three small temporal scales behind. Shields of head as a *Hydrophis*, pustular. Each labial smooth in front, pustular behind. A small pair of rounded chin shields separated by a groove.

Color yellow, with dark lozenge bars on the back, becoming obsolete on the sides. Belly uniformly yellow. Tail dark, with yellow stripes.

The specimen was jumbled among a lot of *Enhydrinae*, probably from the Sandheads.

Its nearest ally is *H. Stokesii*, but it seems a new species, and I have, therefore, separated it under the name of the distinguished Herpetologist to whom Indian Naturalists are so deeply indebted for his labors, more especially in this confused Family.

H. TRACHYCEPS, Theobald.

Head conical, pointed or subtriangular, hardly longer than broad. Body moderate, throat not slender. One ante-ocular, one postocular; occipitals not broken up, entire. Six upper labials, the two last having two small plates below them; 1st upper labial very small; 2nd very large; 3rd enters the orbit with its posterior angle; 4th under the orbit with a lower supernumerary plate wedged in behind it, and above it and the 5th; 5th touches postocular; 6th just touches postocular, and joins the temporal. Two pairs of chin-plates approximate, irregularly rhomboidal. Five lower labials, with a row above of marginal scales. Ventrals small but distinct, smooth. Scales smooth on neck, in 32 rows. Color greenish yellow. Back barred with 63 dark lozenges combined in faint bars across the belly, on the anterior two-thirds of the body. Length 35 inches.

a. Female and foetus. Mergui.

W. Theobald, Jr.

This specimen was labelled *H. nigrocincta*, Daud. with which it has no affinity. Its thick neck, remarkably conic head and ventral plates distinguish it from any snake described by Günther.

"*Bay of Bengal*" is the only note attached to it, but I think I recognize it as one of many (and almost the only one remaining) presented by me from Mergui, where great numbers are daily captured in the fishing stakes.

H. VIPERINA, Schmidt.

a. young.

Rangoon.

Col. Nuthall.

This specimen is in a bad shrivelled state, and is but doubtfully referred to this species. The broad nasals posteriorly, broad anterior ventral and coloration seem to agree with the type.

PELAMIS, DAUDIN (sp.)

P. BICOLOR, Schneid.

a. fine adult.

Nicobars.

M. Busch.

(var γ *sinuata*.)



PLATURUS, LATREILLE.

P. SCUTATUS, Laup.

a. adult.

Ramri.

Capt. Abbott.

b. young.

Pinang.

Capt. Lewis.

P. FISCHERI, Jan.

Bay of Bengal.

FAMILY ELAPIDÆ.

HAMADRYAS, CANTOR.

H. ELAPS, Schl.

H. vittatus, Elliott.*H. ophiophagus*, Cantor.

a. fine adult, J. A.S. XXVIII. 411.

Port Blair

Lt. Col.

Tytler.

b. young.

Andamans.

Capt. Eales.

c. head of adult

(same bottle as b).

NAJA, LAURENTI.

N. TRIPUDIANS, Merr.

N. lutescens, Layr.*N. atra*, Cantor.*N. kaouthia*, Less.*N. sputatrix*, Rein.*N. larvata*, Cantor.a. adult no spec-
tacles.

Probably from Pegu.

b. adult.

Probably from Pegu.

Head pale. Body above brown and black mottled. Belly black. Throat yellow (?) then a scale of 5 black scuta, followed by a band of 5 yellow ones. Two black gular spots just in front of head. No spectacles, but an oval black spot in the centre of a pale oval area. Fore part of body dark and pale banded. This fine specimen has suffered by being mercilessly rammed into too small a bottle.

c. adult (bleached)

Neck finely displayed with large spectacles.

d. half grown from Pegu, I believe, from its oval mark.

- e. half. Bengal probably. Spectacles distinct.
 f. ditto two specimens, ditto.
 g. ditto.
 h. ditto 3 specimens, from Pegu probably.
 A large central and two small lateral dark spots in a pale oval area.
 i. ditto two specimens (bleached), from Pegu probably.
 No spectacles, oval mark only with dark centre.
 j. ditto swallowing a *Bufo melanostictus*.
 k. ditto, 3 specimens from Pegu probably.
 l. ditto Mergui. Major Berdmore.
 m. ditto ditto. W. Theobald, Esq., Jr
 n. young. Bengal (?)
 Spectacles displayed.
 o. ditto ditto.
 p. ditto, 4 specimens, all from Pegu probably.
 q. ditto two-headed monster. Nawab of Dacca.
 r. head of cobra distended; no spectacles or other mark.

Most of the specimens in the collection belong to the variety which occurs on the east side of the Bay, without spectacles, but with merely a pale black central oval mark on the neck. The ordinary spectacled variety I have never ousted in Pegu or Tenasserim.

The commonest color of the cobra is a uniform brown, rather dark, but I have seen many living ones in Bengal, almost pale yellow or yellowish stone color. From this pale tint, the color passes through the four varieties to uniform black. The pale varieties are called in Bengal "Gorhmon," and the black is known by the name of "Kaouthia," with the epithet black often affixed. It is the largest and most dreaded variety, but I don't think its color is the result of age, as I have seen fully adult cobras of a pale yellowish color, though rarely. The Pegu variety is dark, with the oval mark very constant, and never exhibits any approach to the spectacles.

Dr. Günther remarks "Singularly, it has never been observed by Mr. Hodgson in the valley of Nepal." This is very easily accounted for, since few could venture to kill a cobra, even for scientific ends, in the rigorously Hindu Kote of Nepal. In British India, decent Hindoos will not kill a cobra; and if one has taken up his abode in a house, he is either permitted to remain, or else carefully inveigled into an earthen pot, which is then closed and carried off for miles, before it is opened and the sacred reptile within respectfully allowed to regain his liberty. I have myself witnessed this deferential deportation of the cobra in Bengal; but of course none but the orthodox Hindoo is so careful to abstain from injuring the animal, and their reverential feeling is now perhaps rather the exception than the rule, though probably as strong as ever in Nepal.



BUNGARUS, DAUDIN.

B. CÆRULEUS, Schneid.

a. adult.	Calcutta.	Prince Jellalooddeen.
b. ditto.	Pegu.	
c. ditto.	Darjeeling.	Capt. Sherwill.
d. smaller.	.....	Lt. R. C. Beavan.
e. ditto (finely marked).	Rangoon.	Col. Nuthall.
f. two young (discolored).		
g. three specimens.		
h. young.	Cape of Good Hope !!	Col. Tytler.

This habitat must, I think, be erroneously given.

B. FASCIATUS, Schneid.

a. adult.	
b. ditto smaller.	
c. ditto ditto.	
d. ditto.	
e. small specimen swallowing another snake.	(<i>Tropidonotus</i>).

Not a single donor or locality is assigned to any of these specimens of *B. fasciatus*, whilst, oddly enough, nearly every specimen of *B. cæruleus* is carefully labelled.

B. Ceylonicus, Günth. Ceylon.

XENURELAPS, GÜNTHER.

X. BUNGAROIDES, Cantor. Cherrapunji.

MEGÆEROPHIS, GRAY.

M. FLAVICEPS, Reinh.

a. adult injured.	Mergui.	W. Theobald, Esq., Jr.
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ELAPS, SCHNEIDER.

E. MACLELLANDII, Rein.

E. personatus, Blyth.

a. adult.	Assam ?	W. Robinson, Esq.
b. 3 younger.	Pegu (?)	Major Berdmore.

I cannot distinguish the Pegu and Assam specimens, as all are rammed into one bottle.

E. MELANURUS, Cantor.

E. maculiceps, Günth.

a. 3 specimens. Rangoon.

Dr. Fayrer.

Moulmein.

E. Blyth, Esq.

b. young (bleached.) Amherst.

E. O. Reiey, Esq.

E. INTESTINALIS, Laur.

a. adult with young

(bleached).

Singapore.

Brigadr. Frith.

E. HYGLÆ, Schl.

a.

South Africa.

Dr. Withecombe.

THIRD SUB-ORDER, SERPENTES VIPERINI.

FAMILY CROTALIDÆ.

TRIMERESURUS, LACÉPEDE (sp.).

T. CARINATUS, Gray.

T. porphyraceus, Blyth.*T. bicolor*, Gray.*T. purpureus*, Gray.*T. purpureo-maculatus*, Gray.*T. puniceus*, Gray.*T. Cantori*, Blyth.

a. adult.

Lower Bengal.

Ordinary type one azygos shield between the supranasals. Green with pale side stripe; 23 rows of scale.

b. adult.

Andamans.

Fine and large. Scales of head not very strongly keeled. One azygos shield between the supranasals; scales in 23 rows; color brownish green, no side stripe or mottling.

c. smaller.

Andamans.

Lt.-Col. Tytler.

Like the last, but the brown color predominating, belly greenish white brown, blotched. (In bad state.)

d. adult like b. in bad state. Fang, 0.70 long.

e. two specimens. Lower Bengal.

The larger has 25 rows of scales.



f. 2 specimens like *c.*

only smaller. Andamans.

Lt.-Col. Tytler.

g. small, adult. • Nicobars.

This is the type of *T. Cantori*, Blyth.

It is in a very bad state but would seem to be like *b.* in coloration: throat is scarcely mottled greenish brown; belly unmottled. Scales in 27 rows.

It is no doubt also the *T. puniceus*, *purpureus* and *purpureo-maculatus* (!) of Dr. Gray.

All the above species and varieties seem connected by certain persistent characters. Supranasals separated by an azygos shield. Second upper labial margining the præorbital pit in front. Scales well keeled in 23 to 27 rows. Coloration in the genus is not of much value, as it is a variable character, especially after long immersion in spirits, yet it seems to have been much relied on, to judge by the epithets fastened on to the species by very eminent Naturalists.

T. GRAMINEUS, Shaw.

a. many specimens. Sylhet, Birma, Malacca.

On the authority of these assigned localities, I retain this as a distinct species, otherwise, were it confined to Bengal, I should hardly venture to do so. The second labial touches the præorbital pit in front, one azygos shield (sometimes divided) separates the supranasals. Scales of the body not strongly keeled, in from 19 to 21 rows. Form slender and tail longish, compared with *T. carinatus*, and scales much less keeled. Were the species more local, the feeble carination of the scales and slender form would only, I think, weigh sufficiently to constitute a race, but as the distribution seems almost co-extensive with the stouter *T. carinatus*, the above characters have greater weight and constitute a specific distinction. I myself have never remarked it in Pegu, where *T. carinatus* would seem to replace it to a great extent.

T. TRIGONOCEPHALUS, Merr.

a. fine adult. Colombo.

Dr. Kelaart.

T. ERYTHRURUS, Cantor. (?)

Supranasals contiguous. Second upper labial forms front margin of præorbital pit. Scales keeled, in twenty-three rows. Supranasals contiguous.

a. small adult.

No record.

This seems to be uniform brownish green without markings. It differs from the type in having 23 and not 21 rows of scales. It is very possibly a variety of *T. carinatus* with the azygos shield on the snout suppressed. Perhaps *T. anamallensis*, Günth.

T. ANDERSONI, Theobald.

Second upper labial forms the anterior margin of præorbital pit: supranasals separated by an azygos shield. Scales keeled, in 25 rows. Color above and below uniform rich brown. Belly and sides conspicuously white spotted.

a. Type. No record.

I have designated this beautiful species after Dr. Anderson, our present hard working and zealous officiating Curator.

T. MONTICOLA, Günth.

Parias maculata, Gray.

Parias neligrensis, Jerdon apud Blyth.

a. adult and young. Darjeeling. W. T. Blanford, Esq.

Second upper labial forms part of præorbital pit. A very minute azygos scale between the supranasals. Scales faintly keeled in 23 rows. Superciliaries very large. Pale brown with a vertebral row of large, square, dark brown blotches. Along the sides a row of small, dark spots. Belly dark, mottled. A pale temple streak.

a. young. (var?) Back barred, alternate dark and light brown: scales in 25 rows. No record.

T. STRIGOLUS, Gray.

T. Neelgherriensis, Jerdon J. A. S. XXII. 524.

Parias maculata, Gray apud Blyth, Mus. label.

a. young. Nilghirris. W. Theobald, Esq., Jr.

The shield before the præorbital pit is divided from the second upper labial. Two scale-like supranasals in contact. On each side a smaller scale, and behind two large scales, separated by an azygos scale, the same size as a supernasal. Scales well keeled in 21 rows.

Color brown with a line of darker vertebral spots, with smaller ones below. Many scuta dark tipped.

This is a common species about Ootakamund.

T. WAGLERI, Schl.

Tr. maculatus, Gray.

Tr. formosus, Gray, not Müll. and Schl.

Trig Sumatranus, Cantor.

Tr. subannulatus, Gray.

Tropidolæmus, Schlegeli, Bleeker.

a. fine adult. Singapore. Brigadr. Frith.

Scale before præorbital pit separated from second upper labial. Scales strongly keeled in 23 to 25 rows. Scales of head very strongly keeled, very imbricate. Supranasals contiguous, ridged, over-impending. Coloration and pattern handsome, vivid, variable, black, yellow and green banded and spotted.

T. OBSCURUS, Theobald.

a. young. No record.

Shield in front of the præorbital pit separated from the second upper labial. An azygos shield separates the supernasals. Scales keeled in



25 rows. Back uniform brown, sides green, spotted and mottled. Belly greenish white, brown barred and spotted; superciliaries well defined.

T. ANAMALLENSIS, Günth. Anamallies.

T. MUCROSCUAMATUS, Cantor. Assam.

PELTOPELOR, GÜNTHER.

P. MACROLEPIS, Beddome. Anamallies.

CALLOSELASMA, COPE.

C. RHODOSTOMA, Reinw. Siam.

HALYS, GRAY.

H. HIMALAYANUS, Günth. Garhwal.

H. Elliotti, Jerdon. Nilghirris.

HYPNALE, FITZINGER.

H. NEPA, Laar. Ceylon. Anamallies.

CENCHRIS, DAUDIN.

C. CONTORTRIX, L.

a. fine specimen. North Carolina. Rev. F. F. Fitzgerald.

This specimen is labelled "*contortrix*," but the scales of the head are keeled. It is pale brown with large squarish, dark brown blotches down each side, but not united along the vertebral line. Perhaps *C. piscivorus*.

b. fine adult. Do. (?) Do. (?)

This specimen, which is a large one, has the scales of the head keeled but not strongly, and those behind the eye large and smooth.

c. young.

b. and c. are both probably the variety named *C. atrofuscus*, Troost.

FAMILY VIPERIDÆ.

DABOIA, GRAY.

D. RUSSELLII, Shaw.

a. adult.

b. do.

c. do. (bleached).

d. do. (fine).

Ceylon.

Dr. Kelaart.



- e. half grown.
- f. do.
- g. do.
- h. young.
- i. adult and young.

ECHIS, MERREM. (sp.)

E. CARINATA, Schneid.

- a. large adult and two young. Salt Range. W. Theobald Junior, Esq.
- b. young. Upper India. India House.

VIPERA.

V. AMMODYTES, Latr.

- a. adult and young. Europe. Hungarian Museum.
- Nose armed with a horn covered with scales.

PELIAS.

P. VERUS.

- a. fine adult.
- b. smaller. Chesshire. E. Blyth, Esq.
- c. several specimens. England. Messrs. Hancock and Strickland.
- d. adult. Norway.
- e. three specimens. Europe. Hungarian Museum.

SECOND SUB-CLASS: BATRACHIA.

ORDER BATRACHIA SALIENTIA.

A. AGLOSSA.

- I. Haplosiphona.
- II. Diplosiphona.

(No Indian members.)

B. OPISTHOGLOSSA.

I. OXYDACTYLA.

FAMILY RANIDÆ.

OXYGLOSSUS, Tschudi.

O. LIMA, Tsch.

Bengal.

Siam.

RANA, AUCTORUM.

R. TIGRINA, Daud.

R. brama, Less.

R. vittigera, Weigm.

R. rugulosa, Weigm.

a. adult male. South India. Dr. Jerdon.

b. adult female and young. Calcutta.

c. adult stuffed.

d. young (?). Ceylon. Dr. Kelaart.

R. CRASSA, Jerdon.

a. adult and young. Ceylon. Dr. Kelaart.

b. ditto. Ceylon. Dr. Kelaart.

South India. Dr. Jerdon.

This species is closely affined to *R. tigrina*. It differs, however, in having a more obtuse snout and a conspicuously broader occiput. The supratympanic ridge curves down much more sharply over the tympanum behind than the same ridge in *R. tigrina*. The museum specimens are in a poor state, and those of the last species especially have been rammed so ruthlessly into their bottles that no force can dislodge them for close comparison.

R. FUSCA, Blyth.

a. fine adult. Pegu. Major Berdmore.

b. adult. Pegu. Major Berdmore.

c. several specimens. Tenasserim W. Theobald, Esq., Jnr.

d. tadpoles. Pegu. Major Berdmore.

This species attains to nearly the size of *R. tigrina*, but the colour is very uniform; where there are markings they are blurred and indistinct, quite different from the distinct maculation of *R. tigrina*. Rusty brown is the prevailing hue, with or without a pale median stripe.

R. BENGALENSIS, Gray (Blyth.)

a. many specimens. India generally.

b. ditto. Ceylon. Dr. Kelaart.

c. one ditto. Pegu. Major Berdmore.

Body covered with numerous small scattered warts, given to anastomose with one another. Toes webbed. Fingers free, long, subequal. Above greyish brown, mottled darker. Beneath white, throat reticulately marked. No canthus rostralis; nostril with a posterior papillary tubercle.

R. ESCULENTA, L.

France.

J. Malherbe, Esq.

a.

b. large adult.

Europe.

Hungarian Museum.

- R. TEMPORARIA, L. England. Hancock, Esq. .
- R. CUTIPORA, Dum. et Bib (Blyth.)
- R. hexadactyla*, Less.
- a. adult. South India. Dr. Jerdon.
- b. ditto and young. Ceylon. Dr. Kelaart.
- R. VITTIGERA, Weigm.
- R. assimilis*, Blyth. Kelaart Prod. Faun. Zeyl.
- R. agricola*, Jerdon. J. A. S. XXII. 532
- R. altilabris*, Blyth. Ditto. XXIV. 220
- a. many specimens. India. Birma.
- b. ditto. Pegu. Major Berdmore.
- c. young. Ceylon. Dr. Kelaart.
- d. tadpoles.
- R. KUHLII, Schl. Ceylon.
- R. cyanophlyctis*, Schneid. Ceylon.
- R. Liebigi*, Günth. Sikim.
- R. gracilis*, Weigm. Himalayas, Madras.
- R. Malabarica*, Jerdon, J. A. Malabar. S. XXII.
- R. flavescens*, Jerdon, Forests of the Peninsula.
- R. curtipes*, Jerdon, J. A. S. XXII. Forests of the Peninsula.
- R. Nilagirica*, Jerdon. J. A. S. XXII. Wynaad and Nilghiries.

There are no reptiles in India in such a confused state as the *Ranidae*, and I can add but little towards disentangling the shadowy species, real enough perhaps, but not as yet characterised. The series in the Museum is a very poor one, and the *Ranidae* from all parts of India must be assiduously collected, before sound results can be obtained. Let us hope that an urgent appeal for frogs from all quarters of India will be liberally responded to by local naturalists and collectors, without which aid the subject must long remain in its present unsatisfactory state. Each contributor should not send merely the most conspicuous frogs from his neighbourhood, but all the species and varieties he can procure.

- R. PIPPIENS, Harl.
- a. tadpoles (?) North Carolina. Rev. F. Fitzgerald.

HOPLOBACTRACHUS, PETERS.

- H. CEYLANICUS, Peters. Ceylon.

PYXICEPHALUS, TSCHUDI, (sp).

- P. BREVICEPS, Schneid.
- Sphaerotherca strigata*, Günth. Bat. Sal. 20.

- . *Tomopterna strigata*, Günth. Bat. Sal. 20. Pl. 2, fig. A.
- Tomnopterna Delalandii*, Tsch. Günth. Bat. Sal. 129.
- P. fodiens*, Jerdon, teste Günther sed ?
- P. pluvialis*, Jerdon, Cat. Tud. Rep. 411.

This species has undergone many vicissitudes at the hands of Dr. Günther, being at one time located in India then referred to the Cape, and finally recalled to its proper quarters in the East. On what grounds Dr. Günther so hastily ignored the testimony of Dr. Jerdon as to the Indian origin of the species, it is hard to say; the more so, as Dr. Jerdon had furnished many specimens from the Madras Presidency, where he was not only resident, but engaged in scientific pursuits, and his testimony therefore might, it would be supposed, have been allowed great weight in such a question. Dr. Günther tells us, (it is true) "that he found this species in the collection of Sir A. Smith," and adds, "it was evident that the specimens presented by Mr. Jerdon to the British Museum were not procured in the East Indies as indicated by that gentleman!" In other words, Dr. Jerdon, as an Indian naturalist, had no claims to be believed on a matter-of-fact coming within his personal cognisance. When, however, preparing his Catalogue of Indian Reptiles, Dr. Günther seems to have discovered from the Brothers Schlagintweit that the Indian naturalist who collected the specimens was oddly enough right as to where they came from, and that the English savant, who merely received them and decided ex-cathedra, was wrong. The specimens are therefore re-transferred not only to the habitat, but also to the genus in which the Indian naturalist has placed them!! I may after this perhaps be allowed to be a little sceptical as to Dr. Günther's identification of *P. fodiens* and *P. pluvialis* of Dr. Jerdon. The Museum collection, unfortunately, is of little use. There is no specimen of *P. fodiens*, Jerdon, which agrees as far as can be judged with that gentleman's descriptions, "greenish marked with brown," but it no more resembles Dr. Günther's figure (*loc. cit.*) of *Sphærotheca strigata*, than it resembles any other figure in the book. I have, however, from Pegu, specimens closely resembling the figure, and I doubt not the true *P. pluvialis* of Dr. Jerdon. *P. fodiens* occurs too, I think, in Pegu, but never associated with the other, and much more rarely. It is, I believe with Dr. Jerdon, a totally distinct species, having a merely generic resemblance to the other, and both species I have procured alive.

a. adult (bad state).

Ceylon.

Dr. Kelaart.

P. FODIENS, Jerdon.

Above mottled brown, with a pale median stripe from occiput to vent. Below white.

P. RUFESCENS, Jerdon.

Malabar Coast.

P. Frithi, Theobald.

a. adult.

Jessore.

—Frith, Esq.

Form much as in *P. fodiens*, tumid; skin quite smooth. Metatarsal spur distinct. Uniform vinous, red and brown above; white beneath. This specimen has been long preserved in spirit, but seems an undescribed species.

P. BREVICEPS.

P. lividus, Blyth.

a. no record.

Old collection.

FAMILY DISCOGLOSSIDÆ.

MEGALOPHRYS, KÜHL.

M. MONTANA, Kuhl. Ceylon.

M. GIGAS, Blyth. Sikim. Captain W. S. Sherwill, J. A. S. XXIII. p. 299.

I cannot find the type of Mr. Blyth's description in the Museum.

M. GUTTULATA, Blyth. Pegu. Major Berdmore. J. A. S. XXIV. p. 717.

The type specimens are no longer discoverable in the Museum.

The types of the two Batrachians affined to *Megalophrys* from Sikim, teste Blyth, J. A. S. XXIII. p. 300, are also undiscoverable in the Museum collections. It is tolerably clear that none of them belong to the genus, but what they are cannot now be ascertained.

XENOPHRYS, GÜNTHER.

X. MONTICOLA, Günth.

Sikim.

Khasi Hills.

CACOPUS, GÜNTHER.

C. SYSTOMA, Schneid.

Carnatic.

C. globulosus, Günth.

Russelconda.

SECTION BUFONINA.

FAMILY RHINODERMATIDÆ.

DIPLOPELMA, GÜNTHER.

D. ORNATUM, Dum. et Bib.

a. four specimens

Goalpara.

Dr. Thornburn.

These specimens were labelled *Engystoma Malabaricum*, but though bleached seem to agree with Günther's description of *D. ornatum*.b, five adult *Engystoma rubrum*. Ceylon. Dr. Kelaart.



D. PULCHRUM, Günth.

Engystoma.

a. four bleached specimens. Arakan. Col. Phayre.

Engystoma.a. six specimens. Beerbhoom. W. Theobald,
[Junior, Esq.]*Engystoma Berdmorei*, Blyth.

The type specimens are no longer in the Museum.

a. adult. Pegu. W. Theobald,
[Junior, Esq.]

FAMILY BUFONIDÆ.

BUFO, AUCTORUM.

B. MELANOSTICTUS, Schneid.

a. adult stuffed.

b. ditto in spirit.

c. ditto.

Ceylon. Dr. Kelaart.

d. two adults and three young. Mergui. Major Berdmore.

B. KELAARTI, Günth.

Ceylon.

B. ASPER, Schl.

Mergui.

SCUTIGER, THEOBALD.

Aspect of Bufo. Maxillary and palatine teeth none; tympanum hidden; parotoids prominent. Fingers and toes free. In the male four callous plates across the sternum, and callous upper surfaces to the two inner fingers, and a trace of the same on the inner front edge of the third. Tongue parted behind, Eustachian tubes obsolete.

S. SIKKIMENSIS, Blyth.

Bombinator Sikkimensis, Blyth, J. A. S. XXIII. 300.

Back of male warty, with rows of large glandular tubercles with an apical pore interspersed. Limbs above covered with smaller glandular tubercles; parotoids ridge-like, running from the upper margin of orbit, and shelving down a little; snout blunt. Nostril lateral below a most indistinct canthus rostralis. Skin beneath smooth with four embedded callous plates like the plates of *Emyda* when dried. Plates roughened by numerous dark brown miliary tubercles with a perceptible linear and anastomosing arrangement.

The female is smoother, less warty, and wants the sternal callosities so marked in the male.

a. male and female.

Sikkim.

Capt. Sherwill.

SECTION HYLINA.

FAMILY POLYPEDATIDÆ.

HYLORANA, TSCHUDI.

H. MACRODACTYLA, Günth.

a. two specimens.

No record, but probably from Pegu.

These specimens have no median stripe, but I doubt not they are merely a variety of this species, as the coloration of *Hylorana* is very variable.

H. ERYTHRÆA, Schl.*Limnodytes nigrovittatus*, Blyth.*Limnodytes macularius*, Blyth.

a. large female. Mergui.

Major Berdmore.

b. three specimens. Mergui.

W. Theobald, Esq., Jnr.

These specimens are all named *nigrovittatus*. The type of *macularius* is no longer in the Museum, but my own collection convinces me that both the size and colour of this species is very variable.

H. TYTLERI, Theobald.

In size equal to *H. erythræa*, but with much more pointed snout, though not so narrow a muzzle as *H. macrodactyla*. Upper lip and beneath white. Back reddish brown. No pale lateral stripes.

a. type.

Dacca.

Lt.-Col. Tytler.

It is possible this may be a large adult *H. macrodactyla*, but the head is proportionably much broader across the occiput. More specimens are required to decide the point.

H. MALABARICA, Dum. et Bib.

Malabar.

H. TEMPORALIS, Günth.

Ceylon.

POLYPEDATES, DUMERIL ET BIBRON.

P. LEUCOMYSTAX, Gravenh.*P. quadrilineatus*, Wiegman.

a. many specimens. Calcutta.

b. adult.

Jessore.

— Frith, Esq.

c. three adults.

Silhet.

Skipwith, Esq.



- d.* two ditto. Ceylon. Dr. Kelaart.
e. many specimens. Mergui. Captain Berdmore and
W. Theobald, Esq., Jr.
f. adult. Chaibassa. Captain Haughton.
P. CRUCIGER, Blyth.
P. leucomystax, Gravenh. in part apud Günther.
a. four adults. Ceylon. Dr. Kelaart.

This is I think a very distinct species from the last, which also accompanies it in Ceylon, though Günther unites them. Putting aside the peculiar pattern of the back, the head is conspicuously broader and blunter in this species than in *P. leucomystax*.

- P. LIVIDUS*, Blyth.
a. many specimens. Tenasserim. W. Theobald, Esq., Jr.
P. MARMORATUS.
a. adults young and
tadpoles. Pegu. Major Berdmore.

A well marked species with completely webbed toes; very rugous pustular back; sternum smooth, belly pustular—Disks large.

- P. MICROTYPANUM*, Günth. Ceylon.
P. PLEUROSTICTUS, Günth. Madras Presidency.
P. VARIABILIS, Jerdon. Nilgherries.

The two are probably the same species.

- P. RETICULATUS*, Günth. Ceylon.
P. EQUES, Günth. Ceylon.
P. AFGHANA, Günth. Afghanistan.

The habitat is remarkably doubtful.

- P. SMARAGDINUS*, Kelaart. Ceylon.

"Eye bones armed with spines. Limbs studded with tubercular sharp pointed spines."

A very peculiar species and probably a distinct generic form.

IXALUS, DUMERIL ET BIBRON.

- I. VARIABILIS*, Günth. Ceylon.
I. TEMPORALIS, Günth. Ceylon.
I. FEMORALIS, Günth. Ceylon.
I. LEUCORHINUS, Martens. Ceylon.
I. GLANDULOSA, Jerdon. South India.

No specimens of this Indian genus are in the museum.

RHACOPHORUS, KUHL.

R. MAXIMUS, Günth.

R. *Reinwardtii*, Dum. et Bib.

a. adult and young. Naga hills. — Owen, Esq.

The locality "*Afghanistan*" recorded by Günther is very doubtful. The young differs much from the adult. In spirit the adult is grey, the young deep blue, and the arms and sides of hind limbs are fringed with a fold of skin which disappears in the adult. In the young too the tympanum is very indistinct.

FAMILY HYLIDÆ.

HYLA, DUMERIL ET BIBRON.

H. CAROLINENSIS, Penn.

a. North Carolina. Rev. F. Fitzgerald.

H. ————? North Carolina. Rev. F. Fitzgerald.

FAMILY HYLÆDACTYLIDÆ.

HYLÆDACTYLUS, TSCHUDI.

H. BIVITTATUS, Cantor, J. A. S. XVI. 1064.

Callula pulchra, Gray (sp.)

a. adult. Pegu. W. Theobald, Esq., Jr.

ORDER BATRACHIA GRADIENTIA.

FAMILY SALAMANDRIDÆ.

SALAMANDRA, LAURENTI.

S. MACULOSA, Laur.

a. adult. France. — Malherbe, Esq.

TRITON, TSCHUDI.

T. VERRUCOSUS, (!) sic.

a. many specimens. England. H. Strickland, Esq.

NOTOPHTHALMUS, GRAY.

N. VIRIDESCENS, Baird.

Triton millepunctata, Dekay.

a. North Carolina. Rev. F. Fitzgerald.



LOPHINUS, RAFINESQUE.

L. PUNCTATUS, Merr.

Lissotriton, Bell. (sp.)

a. many specimens. • England.

A. Hancock, Esq.

b. two ditto. • Europe.

Hungarian Museum.

FAMILY PLETHODONTIDÆ.

• DESMOGNATHUS, BAIRD.

D. NIGER, Green.

a.

North Carolina. Rev. F. Fitzgerald.

SPELERPES, RAFINESQUE.

S. SALMONEA, Storer (?)

a.

North Carolina.

Rev. F. Fitzgerald.

FAMILY PROTEIDÆ.

• PROTEUS, SCHREIBER.

P. ANGUINUS, Laur.

a. adult.

Carniola.

Sir Humphry Davy.

Presented through Sir Edward Ryan, President, Asiatic Society of Bengal.

ORDER BATRACHIA APODA.

FAMILY CÆCILIIDÆ.

CÆCILIA, WAGLER.

C. OXYURA, Dum. et Bib. Malabar.

EPICRIUM, WAGLER.

E. GLUTINOSUM, L.

a. two adults.

Ceylon.

Dr. Kelaart.

Fine specimens with the pale lateral band well marked.

I have noted this species in the Nilghiris and in Pegu, but it is very scarce.

E. MONOCHROM, Bleeker.

a.

Pegu.

Major Berdmore.

A rare species without the lateral stripe.

Catalogue of mounted skeleton of Reptiles in the Asiatic Society's Museum.

CATAPHRACTA.

TESTUDO. Two skeletons, in poor state, probably *T. radiata*.

MAUSURIA, EMYS.

The debris of the specimen formerly exhibited as a stuffed animal, but now only in fragments. Head, legs, &c. &c. missing.

BATAGUR THURGI, 24 inches.

PANGOHURA TECTURA, adult and young.

TRIONYX GANGETICUS.

CRANA, CHELONIA, CARETTA. Many heads imperfect.

Many heads of *Crana* and *Chelonia*.

EMYDOSAURIA.

CROCODILUS PALUSTRIS. Fine skeleton of catalogue (ante).

Young 8.60x20.90, 28.20=5770 Dr. Pearson (?)

C. POROSUS, Skeleton of young, from Barrackpore.

7.10 15.60 26.50=49.20. Presented by T. H. Pritchard, Esq.

SQUAMATA (SAURIA).

HYDROSAURUS SALVATOR 54.5 inches 86 caudal vertebra.

Do. do. 39.5 do. 86 do.

TILIQUA RUFESCENS.

SITANA PONTICERIANA.

GECKO VERUS.

LYRIOCEPHALUS SCUTATUS.

SECOLOPIS REEVESII.

UROMASTIX HARDWICKII.

CHAMELEO VULGARIS.

OPHIDIA.

NAJA.

NAJA, head and neck.

PYTHON.

BATRACHIA.

RANA TIGRINA.

BUFO MELANOSTICTUS.



APPENDIX.

A few words will not here be out of place on the important question of collecting and preserving Reptiles. Two things should be borne in mind. *Firstly*, to collect every species procurable in the neighbourhood, how common soever some may seem; and, *secondly*, to collect systematically and not in a desultory fashion as is too frequently the case.

Many persons may think that common species are of little value, but this is a great mistake, as *well preserved specimens* of our commonest reptiles would be acceptable even in our Calcutta Museum, and equally so in the numerous Museums in Europe and America, whose name is legion. It is hardly possible, therefore, to collect too many specimens of anything, if only they are well preserved. Inattention to a few points, I shall now advert to, is the cause of so many of our Museum specimens, being in poor condition, *dissolved, pulpy, value-less*, and a fault of an opposite character is observable in others, which are shrunken and look much like dried sprats. This arises from the specimens having been dried from the evaporation of the spirits, owing to faulty stoppers.

Not 10 per cent. of the bottles in the Museum are air-tight, and a constant evaporation of spirit consequently goes on. The spirits are replenished from time to time to the great injury of the specimen. If this process of refilling is delayed, and the specimen dries completely and enters into the dried-sprat phase of its existence, no subsequent cunning will avail to restore the shrunken outlines, and the specimen is permanently spoiled. The simple expedient of ceasing the stoppers with wax never seems to have suggested itself to the minds of either Council, Curators, or Taxidermists, hence all this ruin; hence these tears.

Any one commencing to collect systematically should provide himself with a number of glass or stone-ware bottles of two sizes. The large size should be of not less than four inches in diameter; currant bottles, for instance, well stoppered. In such jars snakes up to five feet in length may be stowed. Larger snakes, young crocodiles, turtles, &c., may be accommodated in large stone jars, specially provided for them. The second size bottles may be about the size of common lozenge bottles, but the great thing is always to proportion the bottle to the specimen and vice versa. Some persons seem to think that the specimens are never to come out again.

Another thing to bear in mind is, that when once the muscles are set, no re-arrangement of the coil is possible. The specimen must be ar-

ranged in a bottle such as it is destined permanently to occupy, and with some attention *to its comfort* as it were, or, as Isaac Walton expresses it of the worm, "*as though you loved it.*" The spirits used should be from 20 to 40 over proof (weaker spirits are not to be depended on in this climate,) and for scientific purposes, such spirits can always be procured from the distiller free of duty (say about Rs. 2-4 a gallon).

First catch your snake. This is easily done by pinning him down with a walking stick, and then seizing the nape of the neck. The snake being then secured, either divide the vertebra of the neck with a pair of nail scissors, or make a slit in the cardiac region, and pluck out the heart with the finger and thumb. I prefer the latter plan. In about 20 minutes the snake will be nearly or quite dead, and should then be slit up, and the viscera extracted. If all muscular contractility has subsided, coil it, head down and belly up, in a proper bottle, and fill up with spirits, hoisting the bottle, so as to eliminate all air bubbles. If the stimulus of the spirits causes the snake to coil irregularly, take it out again and recoil it, as it is of importance that it should set in a proper shape. After 24 hours either pour off the spirits and add fresh, or else transfer to a fresh bottle. It is imperative with large or moderate specimens, if they are to keep well, that both the abdomen be opened and the spirits changed once. The first used spirits will do several times, as they merely seem to absorb and remove the aqueous and other impurities of the freshly killed specimen. Small snakes, frogs, and lizards may be simply opened without removing the viscera. The bottles should be packed in a box with compartments filled with paddy husk, and the corks or glass stoppers well sealed down with several coatings of wax and oil in the proportion of three to one.

Before bottling up, a note should be made of the length, size, and coloration of the specimen, with such other detail as the specimen may suggest. The viscera should be examined for ENTOMOZOA.

Young turtles should be preserved in spirit, previously making a slit in front and behind to ensure the free penetration of the spirits. As a matter of humanity, they should be killed before placing in spirits by dividing the nape with nail scissors. They will, of course, retract their heads at the sight of the scissors; but if the scissors partly open are firmly forced down along the top of the head, they will enclose the neck near its junction with the upper shell, and severance is then easily effected. Large turtle may be treated in the same manner, only the strongest tin plate cutters are requisite. It requires care too, approaching in front a large *Trionyx*, as it has a most powerful and remorseless bite. The plan that I adopted with a large *Trionyx* which I once got at Bhagulpoor, was to make a slit behind the thigh and, thrusting in one arm, seize and tear out the heart. It is a ticklish job, however, to hold the animal securely, as he evinces great displeasure and wrath at having his privacy thus trespassed on! Anything, however, is better than the plan which I once heard of being resorted to, of boiling the animals alive. The best



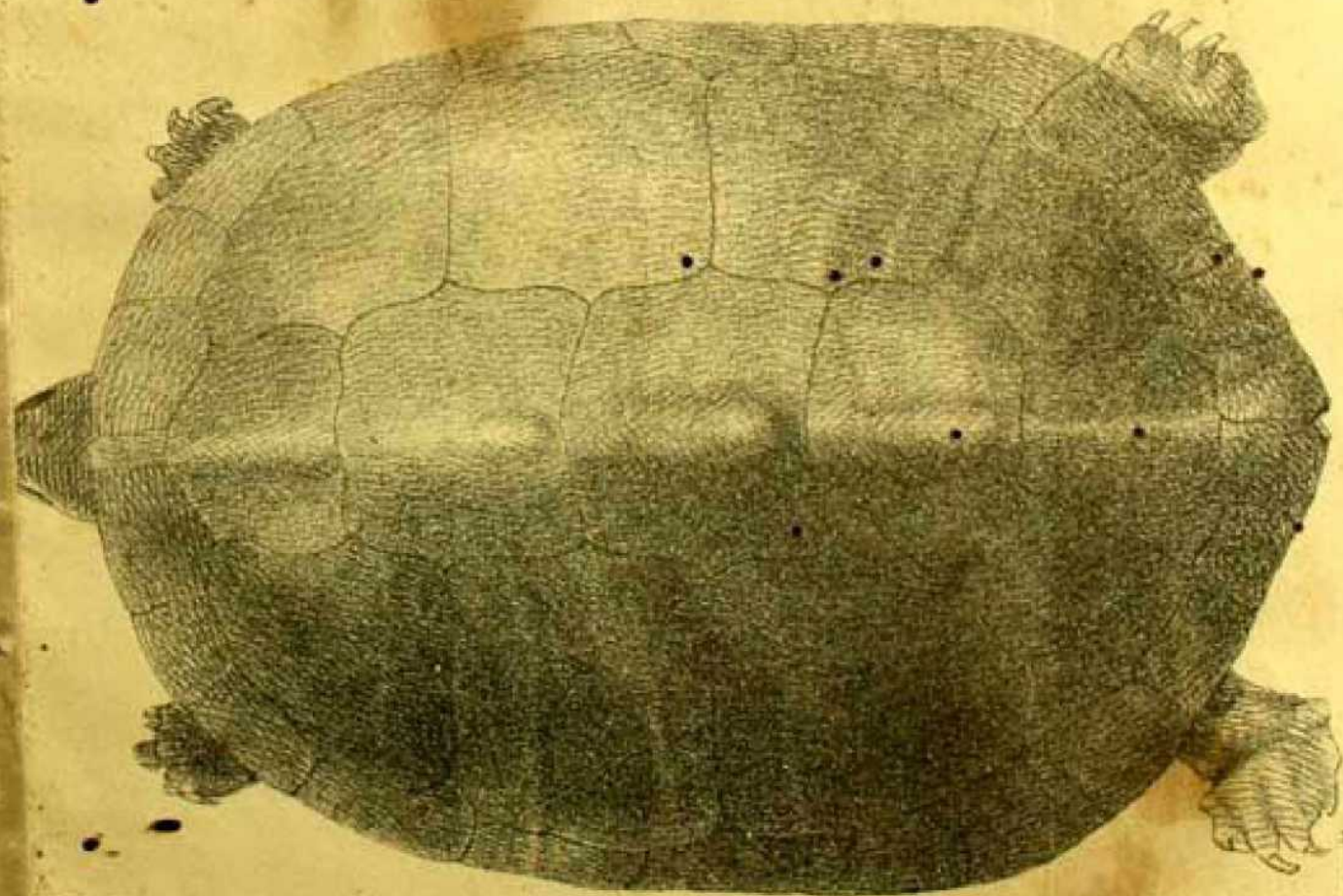
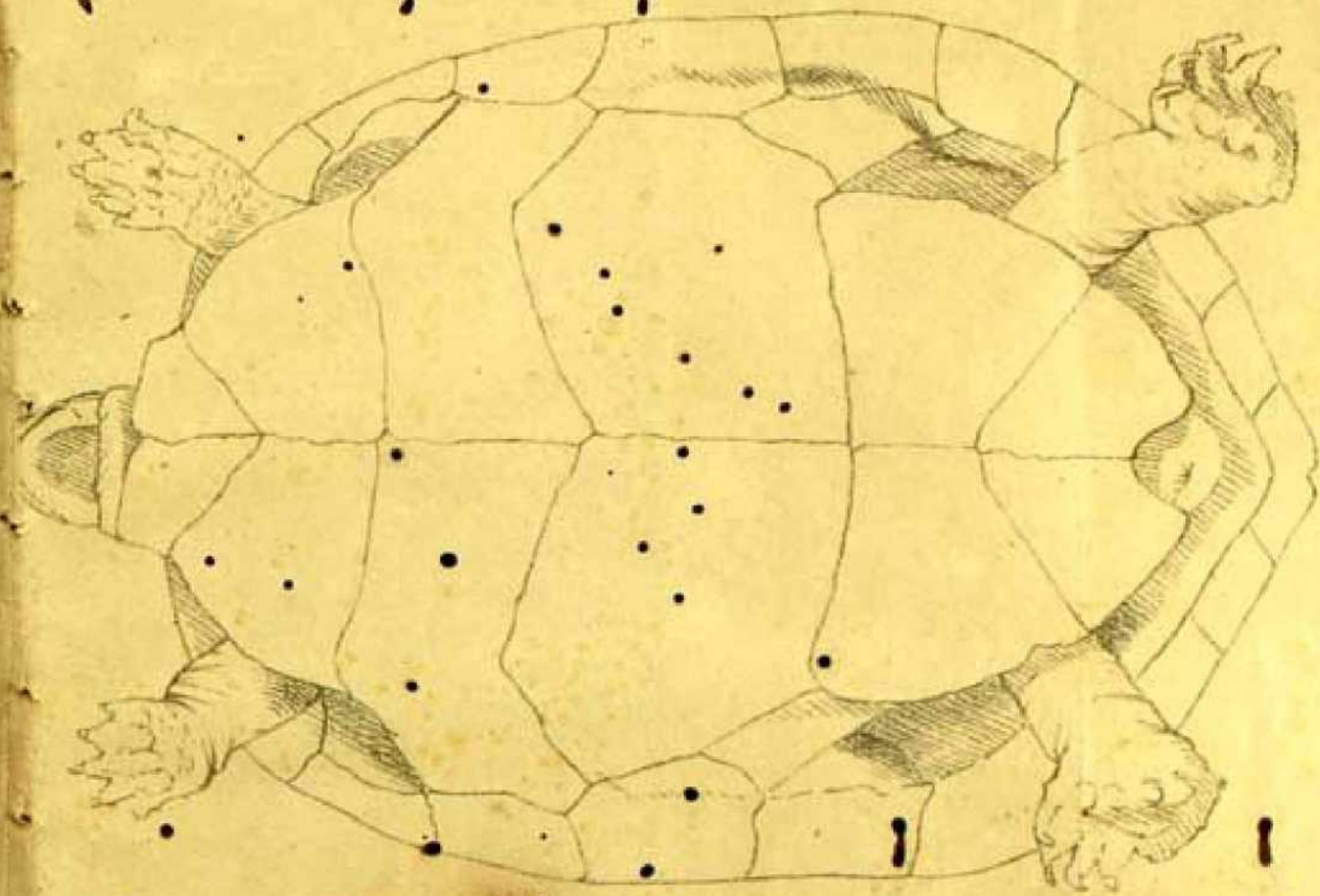
plan, however, is patiently to watch with a noose and catch the animal's head when protruded. If cleverly done, the head can be now pulled out, and the creature decapitated with a chopper.

The shell should be well cleaned of flesh, anointed with arsenical soap and dried in a shady place. The head, feet, and viscera of a fair specimen should be preserved in spirit. The coloration should be noted during life, and an endeavour made to ascertain the limits of growth to which each species attains.

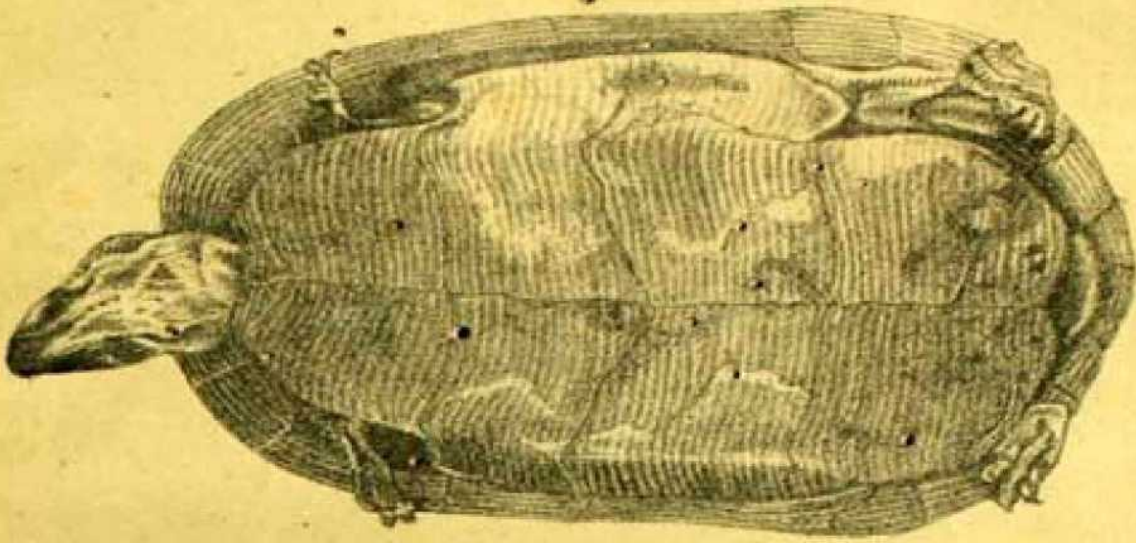
Young crocodiles should be preserved in spirit after opening the abdomen. The heads of larger ones may be simply dried, and the skeletons of large ones also. All that is requisite is to roughly clean the larger bones of flesh, and then hang them up in the sun to dry, first of all brushing them over with arsenical soap, to preserve the ligamental attachments. The head and legs may be separated, and the spinal column divided in several places for convenience of packing. Note the dimension and sex of specimen, and also the arrangement of the scutes on the neck, which is a specific character. The skin may easily be preserved flat, if brushed over with arsenical soap inside. For stuffing, specimens 8 or 10 feet in length will be found most convenient. Search the viscera for ENTROZOA. If, as is often the case, these parasites are attached, they should not be pulled off, but the piece of skin cut out, to which the animal is affixed.

• The best work for the student is unquestionably Günther's Catalogue of the Reptiles of British India,—after this, the British Museum Catalogues—especially that of "Lizards" and Günther's "Colubrine Snakes." The Journal of the Asiatic Society may be ransacked with advantage, and much interesting information gained from the papers of Cantor, Blyth, and Jerdon. Enough has, I trust, now been said to induce some naturalists to enter the tempting field of Herpetology, and to convince the most sceptical or listless of the great aid to science that almost any one in this country might afford, by a little well directed energy, perseverance and zeal.

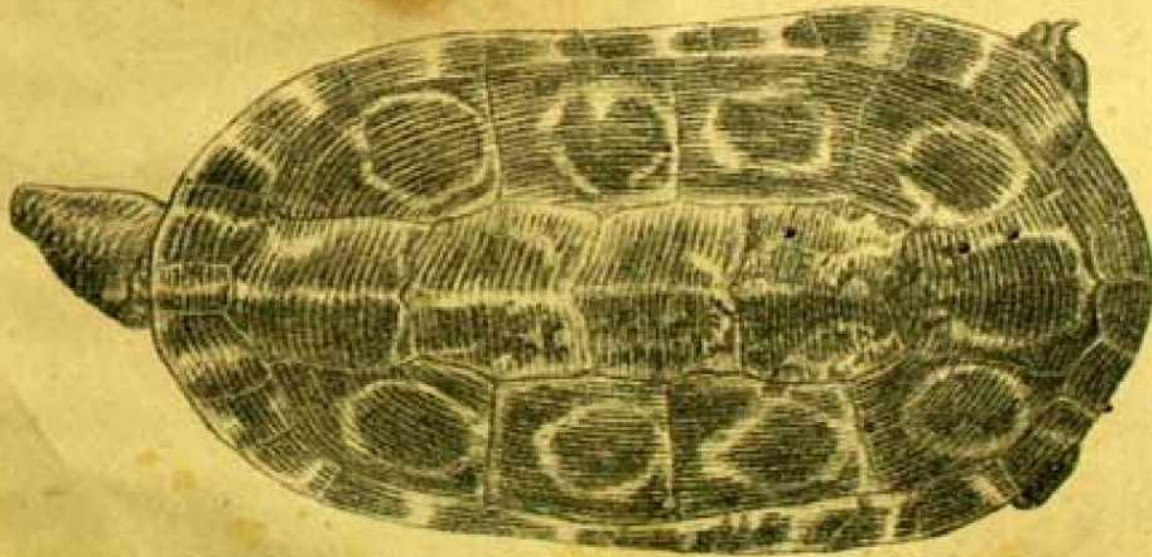
*Drawn A. Latham after Carl Sauer of Berlin
by Hermann Chamae, Dresden*



BATAUR BERDMONEN BLYTH.



BELLY.



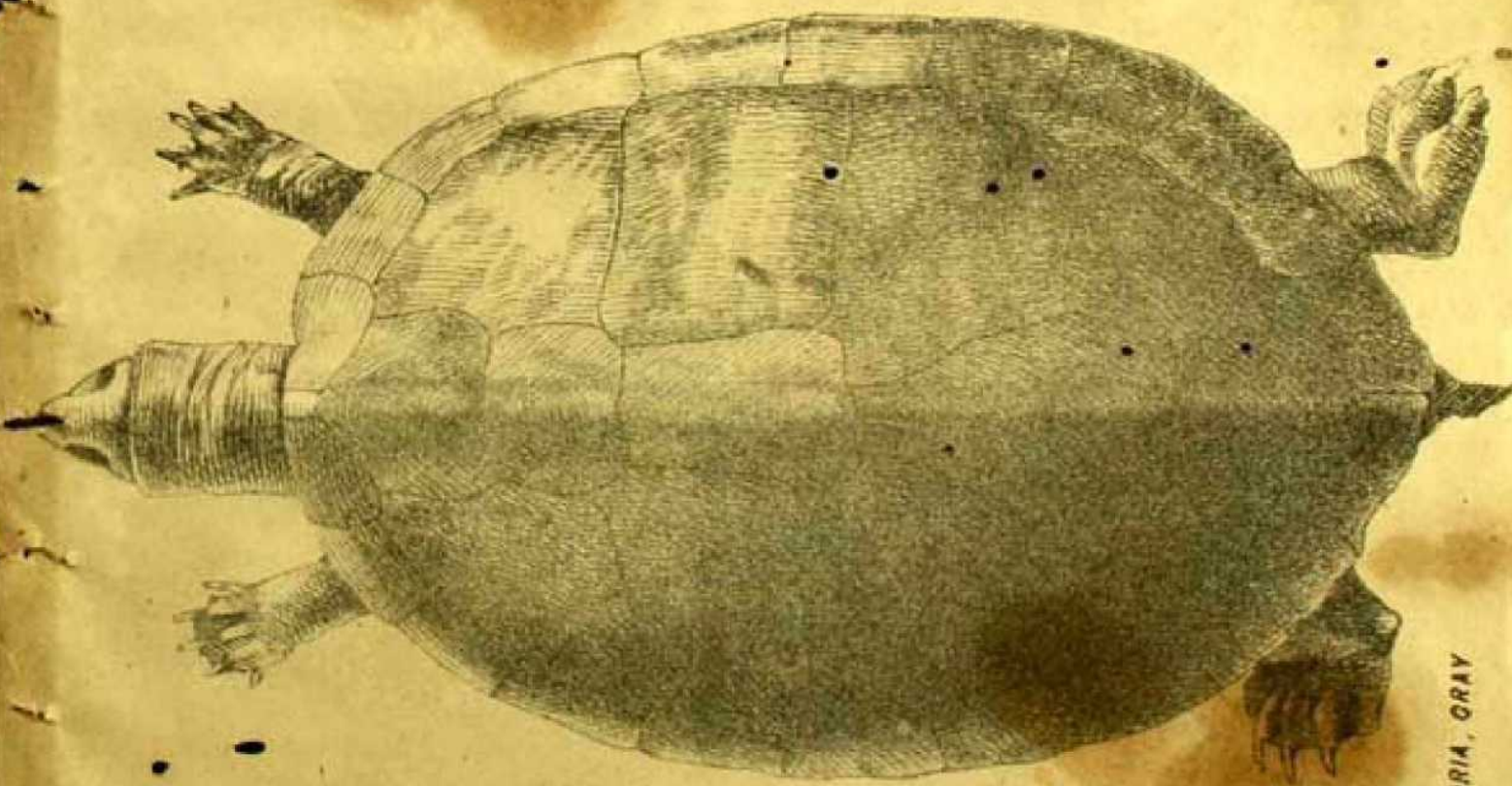
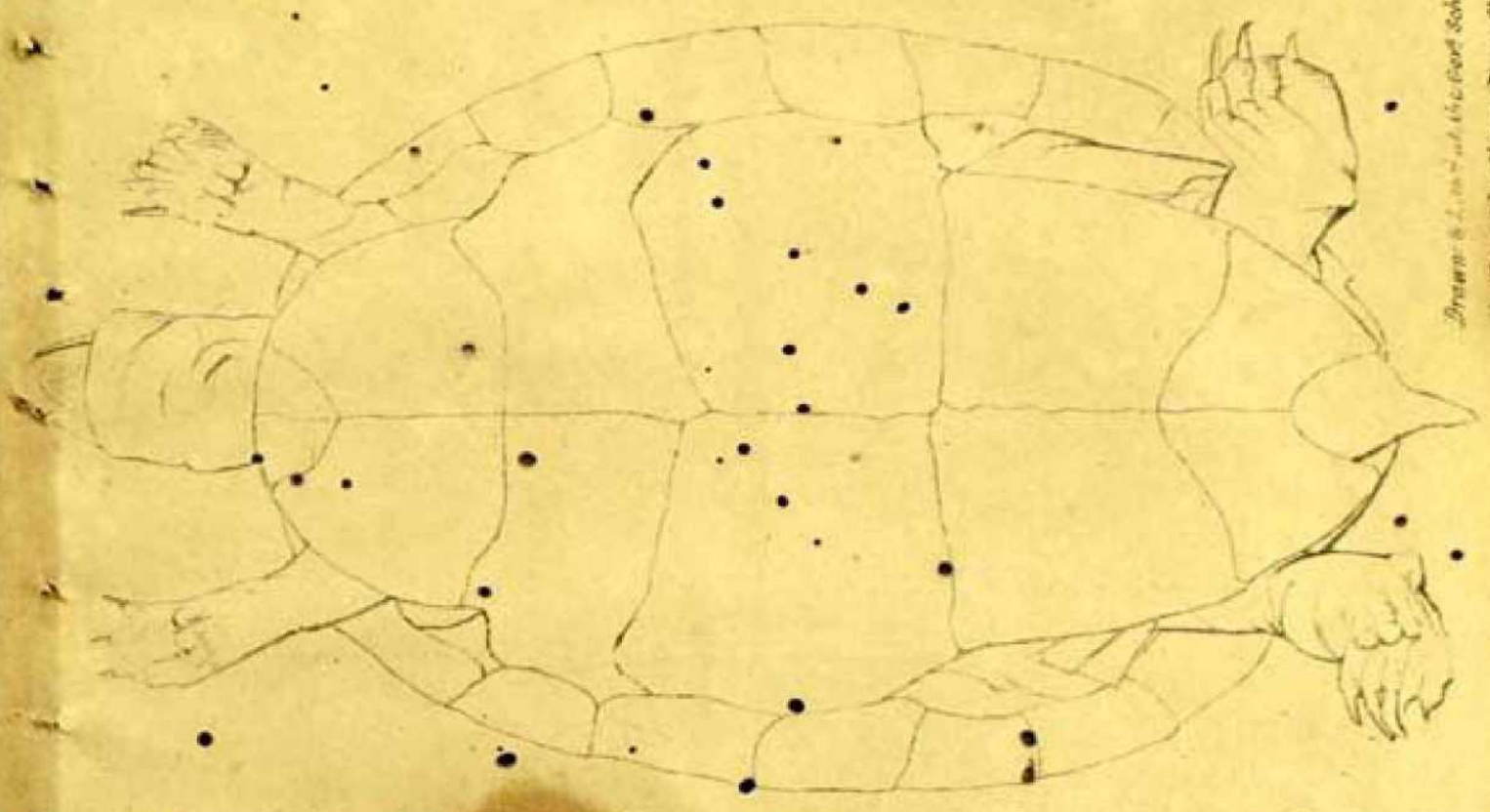
BACK

BATAGUR OCELLATA, D. & S.

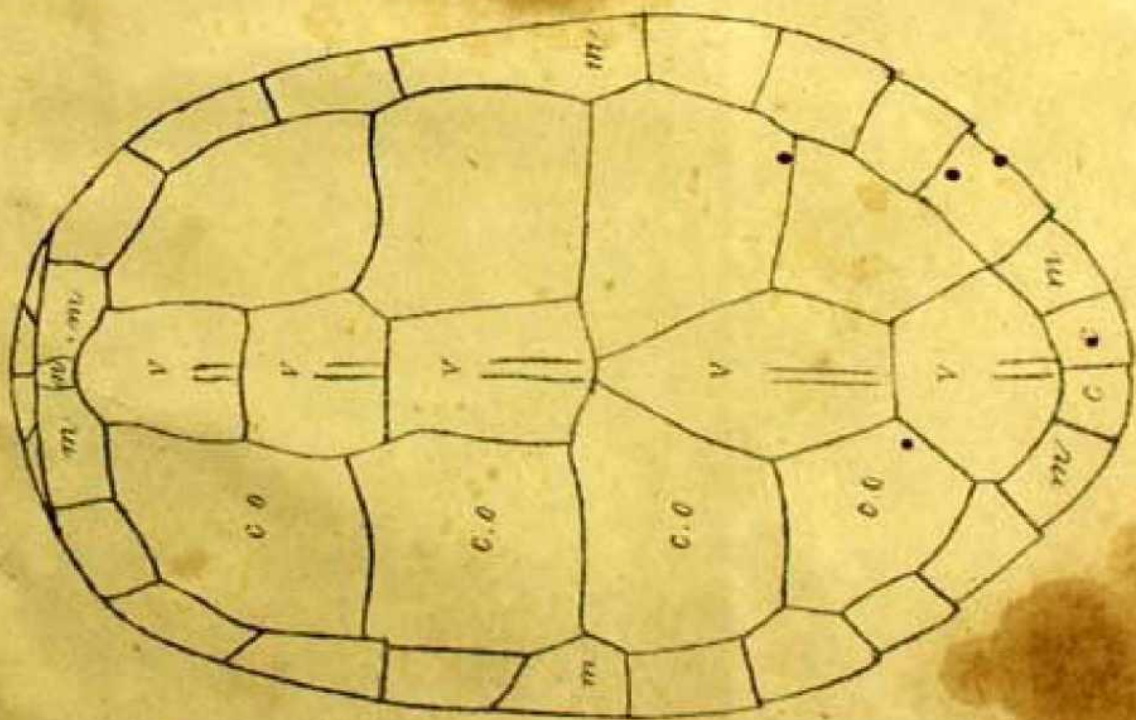
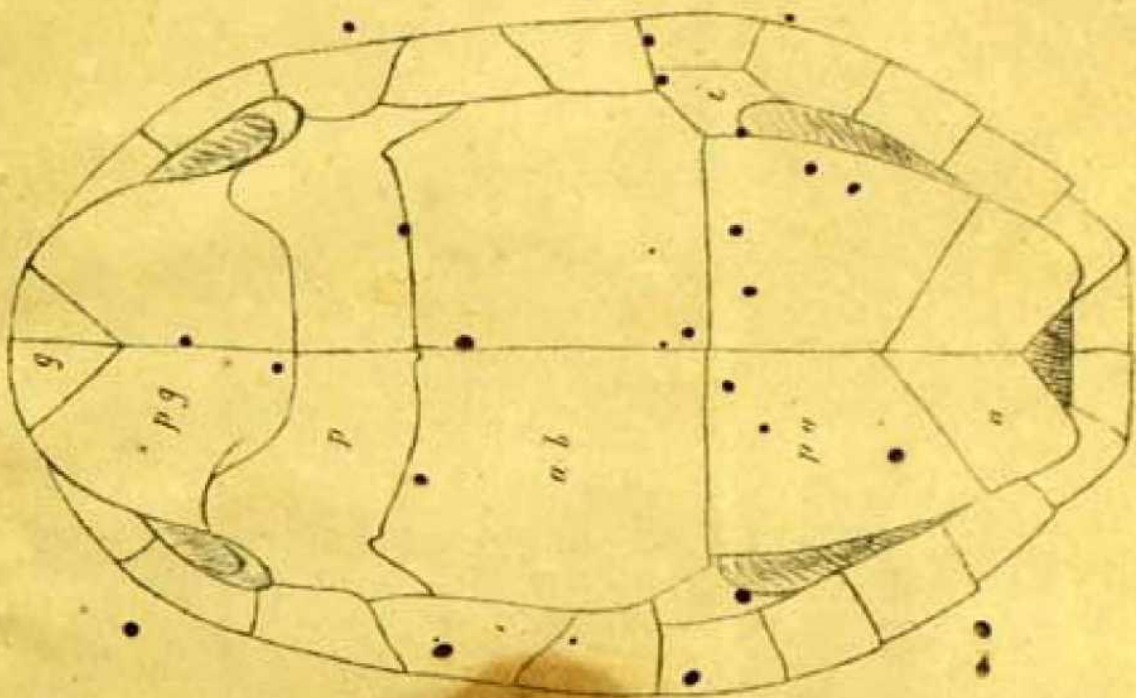
N° 23. P. 13.

Drawn & Engraved at the School of Art Cal.
by Karmabhai Chavhan, Chavhan Student.

Drawn by L. J. van der Hart, School of Art, Calcutta
by K. M. Chatterjee, B. Sc., Student



PANGSHURA TENTORIA, GRAY



PANGSHURA SMITHI - No 27, P. 14.

g Gular
 pg Post gulars
 p pectorals
 ab abdominal
 pa Pectorals

s. Axillary
 v. Tugunial.

m Marginal
 v Vertebral
 c.o Costal
 c Caudal